Acta Apostolicae Sedis

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Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

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[*Latin ed. p. 1*]

ACTS OF THE APOTOTLIC COMMENTARY OF THE OFFICIAL VATICAN SEAT, YEAR XXXVIII - SERIES II - VOLUME XXIII, PRINTED BY THE VATICAN POLYGLOT PRESS, MCMXLVI.

[*Latin ed. p. 5*]

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ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA PII PP. XII

LITTERAE ENCYCLICAE

AD VENERABILES FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS,

P*ACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES:

DE MUSICA SACRA.

PIUS PP. XII

VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM.

The discipline of sacred music has always been supremely dear to Us; therefore, We have considered it fitting to address this matter anew through these Encyclical Letters, and to clarify, along with it, several questions that have been raised and debated in recent decades, so that this most noble and ingenious art may contribute ever more effectively to the more splendid celebration of divine worship and to the more efficacious fostering of the spiritual life of the faithful. Furthermore, We have wished to respond to those desires expressed by many of you, Venerable Brothers, according to your own prudence, and to those which were conceived by outstanding artists and eminent cultivators of sacred music at gatherings

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of that kind, and which, finally, have arisen either from pastoral experience or from the progress of this art itself.

[*Latin ed. p. 6*]

The Acts of the Apostolic See – the official commentary – and studies of doctrine have suitably suggested this. Thus, we hope that those things which Pope Pius X wisely established in his decree, which he justly and deservedly called "the juridical code of sacred music," may be reaffirmed and instilled anew, illuminated with new light, and explained with new reasons; so that, adapted to present conditions and in some way enriched, the excellent art of sacred music may respond ever more fully to its exalted purpose.

Among the many gifts of nature with which God has adorned men, created in His image and likeness, where perfect harmony and supreme coherence reside, music is undoubtedly one of those that, together with the other liberal arts, pertain to spiritual joys and the delight of the soul. Of this, Augustine rightly and deservedly says: "Music, that is, the science or art of well-modulating sounds, has been granted to men, even to those with rational souls, by the generosity of God, for the purpose of reminding them of a great thing." Therefore, it is not surprising that sacred song and the art of music, as evidenced by numerous documents, both ancient and recent, have always and everywhere, even among pagan nations, been used to adorn and enrich religious ceremonies; and that the worship of the true and supreme God has, from ancient times, made use of these arts. The people of God, preserved safe by the miracle of the Red Sea, sang a song of victory to the Lord; and Mary, the sister of Moses, endowed with prophetic inspiration, played the timbrel together with the singing people. Later, when the Ark of God was brought from the house of Obed-edom into the city of David, the king himself "and all Israel played before the Lord with all their instruments made of wood, with harps, and with psalteries, and with trumpets, and with cymbals."

[*Latin ed. p. 7*]

The Acts of Pope Pius XII, Book 7, Chapter 5, speak of "sistrums and cymbals." Music, however, for the sacred service, was ordered by King David himself; this order, restored after the people's return from exile, was faithfully observed until the coming of the Divine Redeemer. Indeed, the Apostle Paul clearly indicates that sacred song has been in use and in honor from the very beginning in the Church, when he wrote to the Ephesians: "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs"; and he also indicates that this custom of singing was practiced in Christian assemblies with these words: "How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation." Pliny also testifies

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to what happened after the apostolic age, writing that those who denied their faith affirmed, "that this was the height of either their guilt or their error, that they were accustomed to meet before dawn, and to sing hymns to Christ as to a god." These words of the Roman proconsul in Bithynia clearly show that even during times of persecution, the voice of the singing Church was not completely silenced; indeed, Tertullian confirms this when he states that in Christian assemblies, "the Scriptures are read, the psalms are sung, and discourses are given." With the restoration of freedom and peace to the Church, there are many testimonies from the Fathers and writers of the Church, which confirm that psalms and hymns were in use in the liturgical service almost daily. Indeed, gradually, new forms of sacred song were created, new genres of hymns were discovered, which were increasingly cultivated by the Schools of Singers, especially in the City of Rome. Our predecessor, the blessed and revered Pope Gregory the Great, as tradition tells us, diligently collected and wisely arranged all that had been handed down from his predecessors, and protected the purity and integrity of sacred song with appropriate laws and regulations. From the venerable City, the Roman custom of singing gradually spread to other places as well.

[*Latin ed. p. 8*]

8. The Acts of the Apostolic See – Official Commentary: The parts of the solar year have been introduced, and not only have they been increased in new forms and modes, but a new kind of sacred song, namely, a religious hymn, sometimes sung in the vernacular language, has also been introduced into use. The choral chant itself, which, having been restored by Saint Gregory, its restorer, began to be called "Gregorian," from the eighth or ninth century was not alone in contributing to the splendor of the liturgy, since in the sacred buildings, an instrument called the "organ" was also used. To this choral chant, from the ninth century, polyphonic chant was gradually added, the doctrine and use of which were cultivated more and more in the following centuries, and which, especially in the fifteenth and sixteenth centuries, under the guidance of the greatest masters, was brought to a remarkable perfection. The Church has always held this polyphonic chant in high esteem and has gladly admitted it, even in the Roman basilicas and in pontifical ceremonies, to make the sacred rites more magnificent. Therefore, its power and splendor were also increased, because, in addition to the organ, the sounds of other musical instruments were added to the voices of the singers. Thus, with the Church as its patron and under its auspices, the discipline of sacred music has made a long and extensive journey over the course of the centuries, in which, although sometimes slowly and laboriously, it has gradually ascended to greater perfection: from the simple and ingenuous, but in their own way perfect, Gregorian melodies, to the grand and magnificent works of art, which not

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only adorn and embellish human voices, but also organs and other musical instruments, greatly amplifying them. Such progress in musical art clearly shows how much the Church has desired to make divine worship more splendid and more pleasing to the Christian people, and it also shows why the same Church has repeatedly had to prevent the proper limits from being exceeded, and to prevent anything profane and alien from the sacred worship from entering into sacred music, and to prevent it from being corrupted.

[*Latin ed. p. 9*]

The Acts of Pope Pius XII, 9. The Supreme Pontiffs have diligently fulfilled this office of careful vigilance at all times; and the Council of Trent wisely condemned "those musical forms in which either with the organ or with singing, something lascivious or impure is mixed." We pass over many other Supreme Pontiffs, but Our Predecessor, the blessed memory of Benedict XIV, through Encyclical Letters which He issued on the nineteenth day of the month of February, in the year 1749, with the greatest jubilee approaching, and which are distinguished by erudition and an abundance of arguments, exhorted the Bishops in a special manner to prevent, with all diligence, the introduction of illicit and immodest elements into sacred music. Following the same path were Our Predecessors, Leo XII, Pius VIII, Gregory XVI, Pius IX, Leo XIII. However, it can truly and justly be asserted that Our Predecessor, the blessed memory of Saint Pius X, completed the work of restoration and reform of sacred music, having once again instilled the principles and norms handed down by the ancients, and having suitably brought them together, as the conditions of more recent times required. Finally, as Our immediate Predecessor, the blessed memory of Pius XI, through the Apostolic Constitution *Divini cultus sanctitatem*, dated December 20, 1929, so too have We Ourselves, through Encyclical Letters beginning with the words *Mediator Dei*, dated November 20, 1947, enriched and confirmed the prescriptions of Our predecessors.

II, 11, 12, 13, 1, 15, 16, 17. It is certainly not surprising that the Church is so vigilant concerning sacred music. For We are not dealing with aesthetic laws.

1. Council of Trent, Session XXII: Decree concerning what ought to be observed and avoided in the celebration of the Mass.

2. Cf. BENEDICT XIV, *Litt. Enc. Annus qui*: Opera omnia (ed. Prati, Vol. 17, 1, p. 16).

3. Cf. Apostolic Letter *Bonum est confiteri Domino*, dated August 2, 1828.

4. Cf. *Bullarium Romanum*, ed. Prati, at the Aldiment Press, Vol. X, p. 139 sq.

5. Cf. *Acta Leonis XIII*, Vol. XIV (1895), p. 237-247; cf. *Acta S. Sed.*,

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Vol. XXVI, 1 (1894), p. 42-49.

6. Cf. *Acta Pii X*, Vol. I, p. 75-87; *Acta S.S.*, XXXVI (1903-4), 329-339; 387-395.

7. Cf. *A. A. S.*, Vol. XXI, 1929, p. 33 sq.

8. Cf. *A. A. S.*, Vol. XXXIX, 1947, p. 521-595.

9. v, 13, 14, 15, 1, 6, 17.

[*Latin ed. p. 10*]

10. Acta Apostolicae Sedis – These [observations] are technical, pertaining to the noble discipline of music; but the purpose of the Church is to protect this [sacred music] from all that might render it less worthy, since it is employed in a matter of such great importance, namely, divine worship. Sacred music is subject to no laws and norms other than those prescribed to all religious art, indeed, to art in general. Indeed, we are not unaware that in recent years, to the great offense of Christian piety, some artists have dared to introduce works of their own creation into sacred places, works that are entirely devoid of religious inspiration, and which even contradict the sound principles of art. They attempt to justify this deplorable practice with arguments that they claim flow from the very nature and essence of art. They assert that the impulse that touches the artist's mind must be free, and that it is not permissible to impose upon it laws and norms that are foreign to art itself, whether religious or moral, since doing so gravely harms the dignity of art and imposes chains and fetters upon the artist's actions, which should be inspired by the sacred. Such arguments raise a truly difficult and serious question that pertains to all art and all artists, and it cannot be resolved by the principles of art and the discipline of aesthetics, but must be determined by the supreme and ultimate principle by which all men and all human actions are governed, inviolably and holily. For the ordering and directing of man towards his ultimate end – which is God – is established by an absolute and necessary law, founded on the very nature and infinite perfection of God, so that not even God Himself can exempt anyone from it. This eternal and immutable law commands that both man himself and all his actions manifest and imitate, as far as possible, the infinite perfection of God, for the praise and glory of the Creator. Therefore, since man is born for this supreme end, he must conform himself to the divine archetype, and order all his faculties, both of body and of mind, correctly with respect to each other, and strive to attain the end.

[*Latin ed. p. 11*]

Acta Pii PP. XII, 11: Quae debite subiectae sunt, eas agere debet. Ergo, cum ultimo fine hominis, consilio et concordia, etiam ars eius et opera eius iudicanda sunt; quae ars, certe, inter nobilissimas exercitationes ingeni humani numeranda est, quia ad infinitam pulchritudinem divinam spectat, humanis operibus exprimendam, et quasi imago reflecta sit. Quapropter,

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illud dictum, "ars propter artem," quo ars, fine illo omni creaturae penitus inhaerente neglecto, a quibusvis legibus quae non ex ipsa sola emanent, omnino eximi perperam asseverant, aut omni vi caret, aut ipsi Deo, Creatori et ultimo fini, gravem contumeliam infert. Libertas autem artifex — quae non est caeca, ad agendum impetu proprio arbitrio vel quodam studio novitatis ducta — eo quod divinae legi subiecta est, minime coarctatur vel tollitur, sed potius nobilitatur atque perficitur. Haec, ut de omnibus operibus cuiusvis artis dici debent, ita etiam ad artem religiosam et sacram pertinere in aperto est. Immo, ars religiosa Deo eiusque laudi ac gloriae provehendae etiam magis addicitur, cum nihil aliud ei propositum sit, nisi ut operibus suis, sive oculis sive auribus oblatis, ad christifidelium mentes pie ad Deum convertendas plurimum conferat. Artifex igitur qui fidem veritates non profiteatur, vel animo et vivendi ratione procul a Deo versatur, ad artem religiosam manus nequaquam admoveat: caret enim illo quasi interiore oculo quo videat quid postulet Dei maiestas, Deique cultus, neque sperare potest fore, ut opera sua religionis expertia, etsi forte hominem artis peritum et dexteritate quadam exteriore praeditum ostendant, revera illam pietatem et fidem spirent quae templum Dei eiusque sanctitatem deceant, atque adeo digna sint quae ab Ecclesia, vitae religiosae custode et arbitra, in aedes sacras admittantur. Ille autem artifex qui fidem firmiter tenet, vitamque christiano homine dignam agit, Dei amore impulsus, ac viribus a Creatore sibi concessis religiose usus, omni ope contendet, ut...

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis - Official Commentary: The arts, with their skill, elegance, and charm, express and present the truths held and the piety observed, whether through colors, lines, or sounds and harmonies, so that this sacred exercise of the arts is itself almost a form of worship and religion, and greatly excites and inflames the people to profess their faith and practice piety. The Church has always held such artists in high esteem and will continue to do so, opening wide the doors of temples to them, because she receives a considerable benefit from the aid that these artists, through their art and industry, provide for the more effective execution of her apostolic ministry. Indeed, sacred music is bound by an even closer and more sacred bond to these norms and laws of religious art, because, more than most of the liberal arts, such as architecture, the discipline of painting and sculpture, it is closely connected to the divine worship itself: for while these prepare a worthy dwelling for the divine, this one holds a certain prominent place in the very sacred ceremonies and rites. Therefore, the Church must take the utmost care, since it is, as it were, the administrator of the sacred liturgy, to prevent anything that might be unsuitable for the sacred rite or that might hinder the faithful from raising their minds to God in their presence. For this is the dignity of sacred music, this is its sublime purpose: to adorn and ennoble the voices, whether of the priest

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offering or of the Christian people praising the Most High God, with their most beautiful modulations and their brilliance, to draw the minds of the faithful present with a certain force and virtue inherent in itself, to make the prayers of the Christian community more vivid and fervent, so that all may more powerfully, abundantly, and effectively praise the One God and the Trinity, and pray to Him. Thus, through the aid of sacred music, the honor paid to God is increased, along with Christ, the Head, united to the Church; also increased is the fruit that the faithful receive from the sacred liturgy, moved by sacred harmonies, and which they manifest in their lives and morals, worthy of a Christian, as both daily experience teaches and many monuments attest.

[*Latin ed. p. 13*]

The acts of Pope Pius XII, in paragraph 13, confirm ancient and more recent writings. Saint Augustine, speaking of hymns "sung with a clear voice and most appropriate modulation," confesses: "I feel our souls moved more religiously and ardently to a flame of piety when these things are sung in this way, than if they were not sung in this way, and all the affections of our spirit, according to their diversity, have their own modes in voice and song, which are aroused by some hidden familiarity."

From this, it easily follows that the dignity and power of sacred music are all the greater the closer it approaches that highest work of Christian worship, namely, the Eucharistic sacrifice of the altar. Therefore, nothing can be more sublime, nothing more elevated, than for the sweet sound of music to accompany the voice of the priest offering the divine victim, and for the people, present with him, to respond joyfully to his invocations, and for the entire sacred action to be ennobled by its noble art. To this exalted ministry is closely related that which the same sacred music accomplishes when it accompanies and adorns other liturgical ceremonies, especially the recitation of the Divine Office in the choir. Therefore, this "liturgical" music deserves the highest honor and the highest praise. Nevertheless, that music also is to be held in high regard which, although it does not primarily serve the sacred Liturgy, greatly aids and promotes religion in argument and purpose, and is therefore rightly and deservedly called "religious" music. Moreover, that kind of sacred music, which is called "popular" and which originated from the Church and has flourished under its happy auspices, has, as experience testifies, a great and salutary power and influence on the souls of the faithful, whether it is used within the sacred buildings in actions and ceremonies that are not liturgical, or whether it is employed outside the confines of the sacred buildings for various solemnities and celebrations. For the melodies of these hymns, which are usually composed in the vernacular, are imprinted on the memory with almost no effort or labor, and along with the melodies, the words and sentiments are also

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impressed on the mind.

[*Latin ed. p. 14*]

14. The acts of the Apostolic See – the official commentaries – are present, are often repeated, and are understood more deeply. This causes it to be so that even children and young girls, at a tender age, learning such sacred songs, are wonderfully aided by them, so that they may come to know, taste, and retain in their memory the truths of our faith, and thus the ministry of catechesis is greatly advanced. But for adolescents and adults, these religious songs, while amusing the mind, offer pure and chaste delight, and they lend a certain religious splendor to more solemn gatherings and assemblies, indeed, they bring to Christian families a pious joy, a sweet spiritual consolation, and advancement. Therefore, these religious gatherings also provide a strong aid to the Catholic apostolate, and they should be cultivated and promoted with all diligence. When, therefore, we extol the manifold virtue and apostolic efficacy of sacred music, we signify something that can be a source of great joy and consolation to all who, in some way, have dedicated themselves to its cultivation and practice. For all those who, whether they compose musical pieces with the art they possess, or who direct them, or finally, who render them in concerts, either with voices or with musical instruments, these all, without a doubt, and although for various and diverse reasons, truly and genuinely exercise the apostolate, and will receive from Christ the Lord abundant rewards and honors, for their service faithfully performed. Therefore, let them esteem their task highly, for indeed they are not only artists and masters of the art, but also ministers of Christ the Lord and helpers in the apostolate, and let them demonstrate the dignity of their task through their morals and their lives. III. Since the dignity and efficacy of sacred music and religious songs are so great, as we have now explained, it is supremely necessary that, in all its parts, it be conformed with diligent study and care, so that it may happily produce its salutary fruits.

[*Latin ed. p. 15*]

Acts of Pope Pius XII, 15. And first of all, that chant and sacred music which are closely joined to the liturgical worship of the Church, it is necessary that they lead to their highest and most fitting end. Therefore, this music – as Our Predecessor, Saint Pius X, wisely pointed out – « must possess the qualities proper to the liturgy, above all, sanctity and the beauty of form; and from this, another characteristic arises, universality. » It must be holy; it must not contain anything profane, nor must it allow anything profane to creep in through the modes in which it is presented. This sanctity is admirably exemplified by the Gregorian chant, which has been in use in the Church for so many centuries, and which can rightly be called its patrimony. For this chant, because of the intimate harmony of its melodies with

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the sacred text of the words, is not only most closely suited to them, but also, as it were, interprets their force and efficacy, and instills sweetness into the minds of those who hear it; and it achieves this through musical modes that are indeed simple and straightforward, but imbued with such sublime and holy art, that they move all men to sincere admiration, and for those skilled in sacred music and its arts, it proves to be an inexhaustible source from which they may draw forth new compositions. It is the duty of all those to whom Christ the Lord has entrusted the safekeeping and dispensation of the Church's treasures to diligently preserve this precious treasure of sacred Gregorian chant and to generously bestow it upon the Christian people. Therefore, what Our Predecessors, Saint Pius X, who rightly is called the restorer of the Gregorian chant, * and Pius XI wisely ordered and instilled, the same We also desire and prescribe to be carried out, because of those excellent qualities with which the Gregorian chant is endowed; namely, that this sacred chant may be widely used in the performance of the sacred liturgical rites, and that every care should be taken to ensure that it is performed correctly, worthily, and piously. And if, because of the years 1922, 21 Acts of Pope Pius X, 1st volume, page 78. Letter to Cardinal Kespighi, Acts of Pope Pius X, 1st volume, pages 68-74; reply, pages 73 and following; Acts of the Holy See, volume XXXVI (1903-04), pages 325-329; 395-398; see 398. Pius XI, Apostolic Constitution, Divini Cultus: A. A. 8., volume XXI (1929), pages 33 and following.

[*Latin ed. p. 16*]

Acts of the Apostolic See - Official Commentary: Regarding the sixteen feasts recently introduced, new musical settings will be composed, and this shall be done by truly expert masters of this art, so that they faithfully observe the proper laws of Gregorian chant, and so that the new compositions of melodies are worthy in dignity and purity, harmonizing with the older ones. If these things are truly observed in every respect, then also the other property of sacred music will be suitably fulfilled, so that it may indeed present a specimen of true art; and if the Gregorian chant resounds purely and integrally in the Catholic churches throughout the entire world, it will also, like the sacred Roman Liturgy, bear the mark of universality, so that the faithful, wherever they may be on earth, may recognize the melodies as familiar and almost domestic, and thus may experience a wonderful unity of the Church, truly accompanied by solace of the soul. This is indeed one of the principal reasons why the Church so greatly desires that the Gregorian chant be closely connected with the Latin words of the sacred Liturgy. We do not, of course, ignore that from this very Apostolic See, for certain reasons which are both grave and entirely defined, exceptions have been granted in this matter, which, however, we do not wish to extend or propagate in any way, nor to transfer to other regions without the due permission of the same Holy See. Indeed, even where such concessions are

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permitted, the local Ordinaries and other sacred pastors should diligently strive to ensure that the faithful, from their very childhood, learn the easier and more customary settings of Gregorian chant, and that they know how to use them in the sacred liturgical rites, so that in this matter also the unity and universality of the Church may shine forth more and more each day. However, where secular or immemorial custom dictates that, after the sacred liturgical words sung in Latin during the solemn Sacrifice of the Eucharist, certain popular hymns in the vernacular language are inserted, the local Ordinaries may permit this, ((if, considering the circumstances of the place and the people, they judge that (the custom) cannot be prudently removed »; however, *firmā*, Canon 5 of the Code of Canon Law.

[*Latin ed. p. 17*]

From the Acts of Pope Pius XII, 17, is the law which establishes that the very words of the liturgy should not be sung in the vernacular language, as was mentioned above. However, in order that the singers and the Christian people may rightly understand what the liturgical words, joined to musical modes, signify, We deem it fitting to adopt the exhortation used by the Fathers of the Council of Trent, especially "to pastors and to all those who care for souls, that they frequently, during the celebration of the Mass, either by themselves or through others, explain something of what is read in the Mass, and, among other things, reveal some mystery of this most holy sacrifice, especially on Sundays and feast days"; and that they do this particularly at that time when catechesis is imparted to the Christian people. This can be more easily and quickly accomplished in our age than in past centuries, because the words of the Liturgy, translated into the vernacular, and their explanations are available in manuals, books, and pamphlets, which have been prepared by learned writers in almost all nations, and which can effectively help and enlighten the faithful, so that they themselves may understand and, as it were, participate in what is pronounced by the sacred ministers in the Latin language. It is clearly evident that what We have briefly explained here concerning the Gregorian chant pertains primarily to the Latin Roman Rite of the Church; but, in proportion, it can also be adapted to the liturgical chants of other Rites, whether of Western peoples, such as the Ambrosian, Gallican, and Mozarabic, or of various Eastern Rites. For all of these, as they demonstrate the Church's abundance in liturgical actions and in formulas of prayer, so also in their own liturgical chants they preserve precious treasures, which must not only be guarded and defended from all harm, but also from all diminution and corruption. Among the most ancient and excellent monuments of sacred music, the liturgical chants of the various Eastern Rites undoubtedly hold a prominent place, whose modes have greatly influenced musical styles.

2 3 iS 2 Council of Trent, Session XXII, On the Sacrifice of the Mass, chap.

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VIII. - ACTA, vol. XXIII, n. 1. - 28-1-1956.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - The official record of the Apostolic See, aiming to promote the understanding and appreciation of the liturgical traditions of the Western Church, taking into account the specific characteristics of the Latin liturgy. It is our hope that the selection of sacred musical works from the Eastern Rites – to which the Pontifical Institute of Oriental Studies diligently strives, with the cooperation of the Pontifical Institute of Sacred Music – will yield joyful progress in terms of knowledge and practice; so that students of sacred music, thoroughly instructed in the sacred rites of the Eastern Churches, when they have received the priestly ministry, may also contribute greatly to the splendor of the house of God in this way. It is not our intention, by the praise and commendation of Gregorian chant that we have just presented, to exclude sacred polyphony from the rites of the Church, for, if properly adorned with due properties, it can greatly contribute to the magnificence of divine worship and to moving the hearts of the faithful with pious affections. Indeed, many polyphonic compositions, especially those composed in the 16th century, shine with such purity of art and such amplitude of style that they are worthy of being included in the sacred rites of the Church and, as it were, illuminating them. Although German polyphonic art has gradually declined over time, and profane elements have sometimes crept into it, in recent decades, through the tireless efforts of skilled masters, it has experienced a happy rebirth, with the works of the ancients being diligently studied and the compositions of modern authors being presented as models for imitation and emulation. As a result, the magnificent works of the ancient masters, as well as the polyphonic compositions of more recent authors, can be presented with the utmost dignity and appropriateness in basilicas, cathedrals, and the chapels of religious houses; and we also know that, in smaller churches, simpler, but sincerely crafted, polyphonic compositions are not infrequently performed. The Church follows all these efforts with its favor; for, as Our Predecessor, the Most Reverend Pope Pius X, said, "it has always fostered and encouraged the progress of the arts, and it continues to do so, for religion..."

[*Latin ed. p. 19*]

"Acta Pii PP. XII, 19: 'Omnia admittens quae mens humana bona et pulchra per saeculorum cursum invenit, salvis tamen liturgiae legibus.' Hae autem leges monent, ut in hoc gravi negotio omnis prudentia et cura adhibeatur, ne tales concentus polyphonici in templa inducantur qui, ob tumidum quoddam et inflatum modulationis genus, vel sacra Liturgiae verba nimietate quadam obscurent, vel divini ritus actionem intercipiant, vel denique cantorum peritiam et facultatem, cum sacri

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cultus dedecore, omnino deprimant. Hae quidem normae transferendae sunt etiam ad usum organi ceterorumque musicorum instrumentorum. Inter haec, quibus ad templa patet aditus, iure merito potiorem locum obtinet organum, quippe quod egregie accommodetur sacris canticis sacrisque ritibus, et Ecclesiae caerimoniis mirum addat splendorem et peculiarem magnificentiam, fidelium autem animos sonorum granditate et dulcedine permoveat, mentes laetitia quasi caelesti perfundat, et ad Deum ac superna vehementer extollat. Praeter organum autem alia quoque sunt instrumenta quae efficaciter ad excelsum finem assequendum musicae sacrae in auxilium vocari possunt, dummodo nihil profanum, nihil clamosum et strepens redoleant, quod sacrae actioni et loci gravitati neutiquam conveniat. Praecellunt autem hac in re musica illa instrumenta, quorum chordae parvo, ut dicitur, arcu fricata sonant, quia, tum sola, tum cum aliis instrumentis vel organo sociata, seu maestos, seu laetos animi sensus ineffabili vi quadam exprimunt. Ceteroquin de musicae modis qui a religionis catholicae cultu vix removendi sunt, iam Nosmet ipsi in Litteris Encyclicis quae a verbis Mediator Dei incipiunt, diserte clareque constituimus."

[*Latin ed. p. 20*]

"They arise, and indeed, let our churches be open to them, since they can contribute not a little to the splendor of sacred rites, to elevating minds to higher things, and to truly nourishing piety." However, it is scarcely necessary to warn that, when strength and skill are inadequate for such works, it is better to abstain from such endeavors rather than to present a work that is less worthy of divine worship and sacred ceremonies. To these matters which are closely connected with the sacred Liturgy of the Church, are added, as we have pointed out above, popular religious songs, usually composed in the vernacular, which originate from the very liturgical chant, but, being more adapted to the minds and affections of individual peoples, they differ considerably among themselves according to the character of various nations and regions. In order that such religious songs may bring spiritual fruit and benefit to the Christian people, it is necessary that they be fully in conformity with the doctrine of the Catholic faith, that they present and explain it correctly, that they use a plain language and a simple melody, that they be free from pompous and empty verbosity, and finally, that, even if they are short and easy, they bear a certain religious dignity and solemnity. Thus prepared, these sacred songs, as if born from the very depths of the popular soul, powerfully move the senses and minds, and excite pious affections; and when, in religious ceremonies, they are uttered as one voice by a large assembly, they raise the minds of the faithful to lofty heights. Therefore, although, as we have written above, they should not be sung solemnly in the Eucharistic Sacrifices without the special permission of the Holy See, they can greatly help in sacred celebrations that are not solemn,

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so that the faithful may assist at the Holy Sacrifice not merely as mute and passive spectators, but may accompany the sacred action with their minds and voices, joining their piety with the priest's prayers, provided that the songs are properly suited to the individual parts of the Sacrifice, as in 25 25 A. A. S., vol. XXXIX (1947), p. 590.

[*Latin ed. p. 21*]

We know with great joy that the acts of Pope Pius XII are already being implemented in many regions of the Catholic world. However, in those rites which are not fully liturgical, such religious songs, provided they are endowed with the proper qualities, as we have said above, can excellently contribute to drawing the Christian people to salvation, to instructing them, to instilling in them sincere piety, and to filling them with holy joy; and this both within the sacred buildings and outside of them, especially in pious processions and pilgrimages to sacred images, and equally in religious gatherings, whether of one nation or of all nations. They will be particularly useful when dealing with children and young people in order to inform them of the Catholic faith, as well as with youth organizations and gatherings of pious associations, as experience has clearly shown on many occasions. Therefore, we cannot help but earnestly urge you, Venerable Brothers, to foster and promote such popular songs pertaining to religion in the dioceses entrusted to you with all care and diligence. You will not lack men skilled in this matter, who, where it has not yet been done, can suitably collect and compile such songs, so that they may be more easily learned by all the faithful, quickly sung, and firmly retained in memory. Those who are in charge of religious institutions for children and young people should use these effective aids in due measure, and those who direct Catholic youth should prudently employ them in the very important task entrusted to them. Thus, it is hoped that it will also be achieved that which is desired by all, namely, that those profane songs, which, whether because of the gentleness of their melodies or because of the often voluptuous and lascivious words that accompany them, are often harmful to Christians, especially the younger ones, be removed and give way to those in which chaste and pure delight is combined with the nourishment and growth of faith and piety; and thus may the Christian people begin to sing here on earth that song of praise which in the heavenly Jerusalem will be eternally sung.

[*Latin ed. p. 22*]

Acta Apostolicae Sedis - Official Commentary 22: "And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, I heard all saying: To him that sitteth on the throne and to the Lamb, benediction and honour and glory and power, for ever and ever."*

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What we have explained thus far pertains most especially to those peoples of the Church in whom the Catholic religion is already firmly established. However, in the regions of the sacred missions, it will not be possible to put these things entirely into effect until the number of Christians has sufficiently increased, until more spacious sacred buildings have been constructed, until schools instituted by the Church are properly attended by the children of Christians, and finally, until a sufficient number of sacred ministers are available to meet the needs.

Nevertheless, we earnestly exhort those apostolic workers who are diligently laboring in the vastest parts of the Lord's vineyard, that among the most important duties of their ministry, they also give careful attention to this matter. Many of the peoples to whom the missions minister are greatly delighted by musical compositions, and they adorn the ceremonies of idol worship with sacred song. Therefore, it is not prudent for true heralds of Christ to neglect or entirely disregard this effective aid to the apostolate.

Therefore, let those who preach the Gospel in heathen lands readily promote this love of religious song, which is fostered by the concerns of those people, in the exercise of their apostolic ministry, so that these peoples may offer similar sacred songs in place of their religious chants, which often even move the most cultured nations to admiration, and that through these very songs, in the same language and with the same melodies, the truths of the faith, the life of our Lord Jesus Christ, and the praises of the Blessed Virgin Mary and the Saints may be celebrated.

Furthermore, let these missionaries also remember that from ancient times, the Catholic Church, when sending heralds of the Gospel to regions not yet illuminated by the light of faith, has also endeavored to bring with them sacred liturgical chants, among which are the Gregorian modes, and that this was done with the intention of fulfilling the prophecy found in Apoc V. 13.

[*Latin ed. p. 23*]

Acta Pii PP. XII, 23: Ut populi, ad fidem adducendi, modulationum suavitate capti, facilius ad christianae religionis veritates amplectendas pernio verentur.

IV. Ut ea quae, Encyclicis hisce Litteris Decessorum Nostrorum vestigiis insistentes, commendavimus vel praecepimus ad optatum effectum perducantur, vos, Venerabiles Fratres, omnibus illis adiumentis sollerter utimini, quae excelsum munus Vobis a Christo Domino concreditum et ab Ecclesia commissum offert, quaeque, uti experiendo constat, in multis christiani orbis templis magno cum fructu adhibentur. Ac primum quidem, curate, ut in ipso cathedrali templo et, quantum pro rerum condicione licebit, in aliis quoque dicionis vestrae sacris aedibus maioribus, selecta habeatur Schola Cantorum quae aliis exemplo sit et incitamento ad cantum sacrum studiose excolendum et perficiendum. Ubi autem Scholae Cantorum haberi non pos-

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sunt, vel congruus non invenitur numerus Puerorum Cantorum, conceditur ut « coetus tum virorum ac mulierum seu puellarum, in loco eius soli usui destinato extra cancellos positus, textus liturgicos in Missa sollemni cantare possit, dummodo viri a mulieribus et puellis omnino sint separati, vitato quolibet inconvenienti et onerata super his Ordinariorum conscientia ». Magna autem cura providendum est, ut qui in vestris Seminariis et in Missionum vel Religiosorum Institutis ad sacros Ordines contendunt, musicae sacrae et cantus Gregoriani doctrina et usu ad Ecclesiae mentem recte instituantur a magistris harum artium peritis, qui quidem mores et instituta maiorum magni aestiment et Sanctae Sedis praeceptis ac normis omnino obsequantur. Quodsi inter Seminarii vel Collegii religiosi alumnos aliquis habeatur, qui peculiari huius artis facilitas et amore praeditus.

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[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis – It is the duty of the moderators of seminaries or colleges to remind you of this matter, so that you may provide these young men with the opportunity to cultivate their talents further, and to send them either to the Pontifical Institute of Sacred Music of this City or to some other institution of the same discipline, provided that they are endowed with the virtues and morals that will make them excellent priests. Therefore, it is also necessary to consider that Local Ordinaries and superiors of religious orders should have someone available to assist them in this important matter, someone to whom they can entrust the task, as they themselves, burdened with so many other duties, will not easily be able to devote the necessary time to it. It is certainly best if someone is appointed within the diocesan Council for Christian Arts who is highly skilled in sacred music and singing, and who can diligently oversee what

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is being done in the diocese, and who will keep the Ordinary informed of the matters undertaken and to be undertaken, and who will receive and execute the orders and instructions of the Ordinary. If any of these sodalities exist in a diocese, which have been wisely established to promote sacred music and have been highly praised and recommended by the Supreme Pontiffs, the Ordinary can also, according to his prudence, make use of them in carrying out his duties. Such pious sodalities, which are founded to introduce the people to sacred music or to promote the same discipline further, can contribute greatly to the progress of sacred singing, both by word and example. With your favor, Venerable Brothers, support and promote them, provided that they flourish through an active life, that they employ the best and most suitable teachers, and that they diligently promote the knowledge, love, and practice of sacred music and religious ceremonies throughout the diocese, always in full obedience to Us and in due observance of the laws of the Church.

We have treated all of these matters with a paternal concern, and we are fully confident that you, Venerable Brothers, will devote yourselves to this sacred undertaking, which is worthy of the divine worship.

[*Latin ed. p. 25*]

The Acts of Pope Pius XII, numbered 26, contribute greatly to a more magnificent celebration, therefore, may you diligently apply all of your pastoral care. And concerning those within the Church, who, under your guidance, manage and direct music, we hope that they will be encouraged by these Encyclical Letters to generously and zealously promote this excellent form of apostolate with a new fervor and renewed dedication, working diligently and with great effort. From this, it will follow that this most noble art, which has always been highly esteemed in all times of the Church, may also today be cultivated and perfected with genuine splendor and beauty; and thus, for its part, it will happily contribute to the fact that the children of the Church, with firmer faith, more vigorous hope, and more ardent charity, offer due praise to the One and Triune God within the sacred buildings, expressed through worthy and pleasing harmonies; indeed, that it may also achieve this outside the confines of the sacred temple, in Christian families and in gatherings of Christians, as Saint Cyprian aptly reminds Donatus: "Let the sober gathering resound with psalms; and as it is fitting, let the voice that sings approach this task: you nourish more dearly if it is a spiritual hearing for us, if the religious sweetness delights the ears."

Meanwhile, encouraged by the hope of the abundant and joyful fruits that we confidently expect to arise from these exhortations, we bestow, with a willing heart and as a pledge of heavenly gifts, the Apostolic Blessing upon you, Venerable Brothers, individually and universally, and upon each flock entrusted to you, and especially upon those who, obeying our wishes, dedicate themselves to the promotion of sacred music. Given in Rome, at

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Saint Peter's, on the twenty-fifth day of the month of December, in the feast of the Nativity of Our Lord Jesus Christ, in the year 1857, in the seventeenth year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 26*]

Acts of the Apostolic See - Official Commentary

26. A RADIO ADDRESS GIVEN BY THE MOST BLESSED FATHER, ON CHRISTMAS EVE, A.D. 1955, IN THE PRESENCE OF THE MOST EM. FATHERS, CARDINALS, AND THE MOST REV. BISHOPS AND OFFICIALS OF THE ROMAN CURIA.

The Intimate Joy of Christmas.

With hearts open to receive the tender joy that the Nativity of the Redeemer will once again pour forth into the souls of the faithful, we desire to express to you, our beloved sons and daughters of Christianity, and to all men without distinction, our paternal greetings, drawing the subject matter, as in past years, from the inexhaustible mystery of light and grace that shone forth from the cradle of the Divine Infant on that holy night in Bethlehem, the brilliance of which will never be extinguished, as long as the sorrowful footsteps of those who seek the path of true life among the thorns resound upon the earth.

How we long for all men, scattered across the continents, in cities, villages, valleys, deserts, steppes, on the expanses of ice and seas, throughout the entire globe, to hear again, as if addressed to each one in particular, the voice of the Angel, announcing the mystery of divine majesty and infinite love, which, closing a past of darkness and condemnation, gave beginning to the kingdom of truth and salvation!

"Fear not, for behold, I bring you good news of great joy that will be for all the people. For today in the city of David there has been born for you a Savior, who is Christ the Lord."

We desire that, just as those simple shepherds, who were the first to receive the saving message in silent adoration, the men of today might be subdued and captivated by the same sense of wonder, which stifles every human word, and bends the mind to meditative adoration, when a sublime majesty is revealed to their eyes: that of God Incarnate.

I. THE ATTITUDE OF MODERN MAN TOWARDS CHRISTMAS.

a) Those who admire outward human power.

However, one must ask with trembling anxiety, whether modern man is still disposed to be captivated by such supernatural grandeur and to be

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penetrated by its intimate joy: this man, almost convinced of his own...

[*Latin ed. p. 27*]

Acta PU Pp. XII 27. Aumento di potere, incline a misurare la propria grandezza dalla potenza dei suoi strumenti, delle sue organizzazioni, delle sue armi, dalla precisione dei suoi calcoli, dal numero dei suoi prodotti, dalla distanza ove può giungere la sua parola, il suo sguardo, la sua influenza; quest'uomo, che ormai discorre con orgoglio di un'età di facile benessere, quasi fosse a portata di mano; che, come sicuro di sé e del suo avvenire, tutto osa, spinto da incontenibile ardimento a strappare alla natura l'ultimo suo segreto, a piegarne al suo volere le forze, bramoso di penetrare con la propria presenza fisica anche negli spazi interplanetari. In verità, l'uomo moderno, appunto perché in possesso di tutto ciò che lo spirito e il lavoro umano hanno prodotto nel corso dei tempi, dovrebbe anche più riconoscere l'infinita distanza tra la sua opera immediata e quella dell'immenso Dio. Ma la realtà è ben diversa, perché le false o ristrette visioni del mondo e della vita accettate dagli uomini moderni non solo impediscono loro di trarre dalle opere di Dio, e in particolare dall'Incarnazione del Verbo, un senso di ammirazione e di gaudio, ma sottraggono loro la facoltà di riconoscervi l'indispensabile fondamento, che dà consistenza e armonia alle opere umane. Non pochi, infatti, si lasciano abbagliare dal limitato splendore che da queste promana, restii all'intimo stimolo di cercarne la fonte e il coronamento al di fuori e al di sopra del mondo della scienza e della tecnica. A somiglianza dei costruttori della torre di Babele, essi sognano una inconsistente "divinizzazione dell'uomo", idonea e bastevole per ogni esigenza della vita fisica e spirituale. In essi, l'Incarnazione di Dio e la sua "abitazione fra noi", non suscitano nessun profondo interesse, nessuna feconda commozione. Il Natale non ha per essi altro contenuto né linguaggio se non quelli che può esprimere una culla: sentimenti più o meno vivi, ma soltanto umani, quando pure non sono sopraffatti da costumanze mondane e chiassose, le quali profanano anche il semplice valore estetico e familiare, che il Natale, a guisa di lontano riflesso, irradia dalla grandezza del suo mistero.

b) I ricercatori di una falsa vita interiore. Altri invece, per vie opposte, giungono alla disistima delle opere di Dio, precludendosi in tal modo l'accesso all'arcana letizia del Natale.

[*Latin ed. p. 28*]

From the official commentary of the Acts of the Apostolic See, the harsh experiences of the last two decades, which, as they say, have demonstrated the brutality of the present society in human guise, vehemently denounce the outward splendor of its facade, deny any merit to man and his works, and do not conceal the profound disgust that its excessive exaltation provokes in their souls. Therefore, they hope that man will renounce the fever-

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ish outward dynamism, especially technical, and withdraw into himself, where he will find the richness of an inner life, entirely his own, exclusively human, capable of satisfying every possible need. However, this inner life, entirely human, is unable to fulfill the promise attributed to it, namely, to correspond to the total need of man. Rather, it is a disdainful, almost desperate solitude, suggested by fear and the inability to give oneself an external order, and it has nothing in common with the genuine, complete, dynamic, and fruitful interiority. In this latter, indeed, man is not alone, but lives with Christ, sharing his thoughts and actions, standing by Him as a friend, disciple, and almost collaborator, and is spurred and supported by Him in facing the external world according to divine norms, for He is "the shepherd and guardian of our souls."

c) 3 Indifferent and insensitive; Among these, those who, through a mistaken conception of man and life, are deprived of the decisive and salutary influence of the Incarnate God, are the vast ranks of those who neither feel pride in the outward splendor of modern humanity, nor intend to withdraw into themselves to live only on what the spirit can offer. They are those who say they are satisfied if they can live in the moment, interested in nothing else and longing only for the assurance of the greatest possible availability of external goods, and that in the next moment, there will be no fear of any diminution in their standard of living. Neither the greatness of God, nor the dignity of man, both marvelously and visibly exalted in the mystery of the Nativity, have any effect on these poor souls, who have become insensitive and incapable of giving meaning to their lives. Thus, ignoring or rejecting the presence of the Incarnate God, modern man has built a world in which wonders are mixed with miseries, full of inconsistencies, like a dead-end street, or like a house equipped with everything, but which, due to the lack of a roof, is incapable of... (reference to 1 Peter 2:25).

[*Latin ed. p. 29*]

Acta PU Pp. XII 29, to give its inhabitants the desired security. In some nations, indeed, despite the enormous development of outward progress, and although material sustenance is assured to all classes of the people, a sense of indefinable malaise creeps and spreads, an anxious expectation of something that must happen. Here, the expectation of the simple shepherds of the fields of Bethlehem comes to mind, who, however, with their sensitivity and promptness, can teach the proud men of the twentieth century where to seek what is lacking: "Let us go, then, to Bethlehem, and see this event, which the Lord has made known to us." 4 This event, already acquired by history for two millennia, but whose truth and influence must return to take their place in the minds of men, is the coming of God into His house and into His dominion. 5 Now, humanity cannot, without consequence, reject and forget the coming and dwelling of God on earth, because it is,

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in the economy of Providence, essential to establish order and harmony between man and his things, and between these things and God. The Apostle, St. Paul, described the entirety of this order in a marvelous synthesis: "All things are yours; and you are Christ's; and Christ is God's." 6 Whoever, from this indestructible order, would exclude God and Christ, considering only the right of man to things, as the words of the Apostle suggest, would create a fundamental fracture in the design of the Creator. St. Paul himself would urge with the warning: "Let no one glory in men." 7 How much more current is this warning for the men of our time, so proud of their inventors and discoverers, who no longer, as once, so often suffer the harsh fate of isolation, but on the contrary occupy the imagination of the crowds, and even the vigilant attention of statesmen? But it is one thing to pay them due honor, and another to expect from them and their discoveries the solution to the fundamental problem of life. Therefore, wealth and works, projects and inventions, the boast and torment of the modern age, must be considered in relation to man, the image of God. If, therefore, what is called progress is not compatible with the divine laws of the world's order, it is certainly not good, nor progress, but a path to ruin. Neither art... 4 Luke 2:15. 5 Cf. John 1:11. 1 Corinthians 3:23. Luke 3:22. 6 7

[*Latin ed. p. 30*]

Acta Apostolicae Sedis - Official Commentary 30: Neither the perfected organization, nor the developed methods of calculation, are sufficient to create the inner strength of man, and much less to replace it.

II. CHRIST IN THE HISTORICAL AND SOCIAL LIFE OF HUMANITY.

Only Jesus Christ gives man that inner strength. "When the fullness of time had come," 8 the Word of God descended into this earthly life, assuming a true human nature, and thus entered also into the historical and social life of humanity, being here also "made in all things like unto the Son of man," 9 although He is God from eternity. His coming therefore indicates that Christ intended to be the guide of men and the support in history and in society.

The fact that man has gained, in the present age, a marvelous power over the organic and inorganic things of the world, does not constitute a title to emancipation from the duty of submitting to Christ, King of history, nor does it diminish the need that man has of being supported by Him. Indeed, the anxiety for security has become ever stronger. Current experience demonstrates that the forgetfulness or neglect of the presence of Christ in the world has provoked a sense of disorientation and the lack of security and stability characteristic of the technological age. The oblivion of Christ has also led to the neglect of the reality of human nature, established by

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God as the foundation of coexistence in space and time.

The principles of true human nature: the foundation of man's security.

In what direction, then, should we seek security and the inner strength of coexistence, if not by leading minds to preserve and awaken the principles of true human nature willed by God? There is, that is to say, a natural order, even though its forms change with historical and social developments; but the essential lines were and are still the same: the family and property, as the basis of personal provision; then, as complementary factors of security, local institutions and professional associations, and finally, the State. Until now, men strengthened by Christianity have been inspired by these principles and norms, in theory and in practice, to implement, as far as possible, 8 9 GAL. 4, 4; PHIT. 2, 7.

[*Latin ed. p. 31*]

From the Acts of Pope Pius XII, -31, it was within their power to establish the order that guarantees security. But, unlike the moderns, our ancestors knew – even considering the errors that were not absent from their concrete applications – that human forces, in establishing security, are intrinsically limited, and therefore they resorted to prayer, in order to obtain that a far higher power might compensate for their insufficiency. The disuse of prayer in what is called the industrial era is the most significant symptom of the pretense of self-sufficiency, of which modern man boasts. Too many today no longer pray for security, considering that the demands made by the Lord on the lips of men: "Give us this day our daily bread," *MATTH. 6, 11*, have been superseded by technology, or they repeat them superficially, without an intimate conviction of their perennial necessity.

Regarding the application of modern scientific and technical advancements to security:

Can it truly be said that man has conquered, or is about to conquer, complete self-sufficiency? The modern advancements, certainly admirable, in scientific and technical development, may indeed give man a vast dominion over the forces of nature, over diseases, and even over the beginning and end of human life; but it is also certain that such mastery will not be able to transform the earth into a paradise of secure enjoyment. How, then, can one reasonably expect everything from the forces of man, when the facts of new errors, and even of new infirmities, demonstrate the one-sided nature of a thought that seeks to dominate life exclusively on the basis of analysis and quantitative synthesis? Its application to social life is not only false, but also a practically dangerous simplification of very complex processes.

Under these circumstances, even modern man needs to pray, and, if he is wise, he is also ready to pray for security. This, however, does not mean that man must renounce new forms, that is, to adapt to present conditions, for

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his security, the order previously indicated, which reflects the true nature of man. Nothing prevents the establishment of security, even by utilizing the results of technology and industry; it is necessary, however, to resist the temptation of having the aforementioned purely quantitative method support order and security, a method that does not take into account the order of nature, as some would desire.

[*Latin ed. p. 32*]

Thirty-two of them place all of man's destiny in the immense industrial power of the present age. They believe that all security is founded on ever-increasing productivity and the uninterrupted course of ever-greater and more fruitful national economic production. This, they say, based on a complete and ever-more-perfect system of automatic production, and supported by the best methods of organization and calculation, will ensure a continuous and progressive income from labor for all who work diligently. In a later phase, this will become so great that, through the provisions of the community, it will be sufficient to ensure the security even of those who are not yet, or are no longer, able to work, namely, children, the elderly, and the sick. Therefore, they conclude, it will no longer be necessary to resort to property, whether private or collective, whether in kind or in capital, to establish security.

However, this method of ordering security is not one of those forms of adapting natural principles to new developments, but rather an assault on the very essence of natural relationships between men, with each other, with labor, and with society. In this overly artificial system, man's security for his life is dangerously separated from the dispositions and energies for the ordering of the community, which are inherent in human nature itself, and which alone make a solid union of men possible. In some way, although with the necessary adaptation to the times, the family and property must remain among the foundations of free personal organization. In some way, smaller communities and the State must be able to intervene as complementary factors of security.

Therefore, it is once again true that a quantitative method, however perfected, cannot and must not dominate the social and historical reality of human life. The ever-increasing standard of living, the ever-multiplying technical productivity, are not criteria that, by themselves, authorize one to assert that there is a genuine improvement in the economic life of a people. Only a one-sided view of the present, and perhaps even of the near future, can be satisfied with such a criterion, but no further. From this, sometimes for a long time, arises a reckless consumption of the reserves and treasures of nature, and unfortunately also of the available human energy of labor; then, little by little, an ever-greater disproportion between the need to maintain the colonization of the national soil in a reasonable adaptation to all its productive possibilities, and an excessive agglomeration of workers. To

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this are added the decomposition of society, and especially of the family, into individual and separate subjects.

[*Latin ed. p. 33*]

Acta Pii PP. XII, 33, concerning labor and consumption: the growing danger of life insurance based on the proceeds of property, in every form, which is so exposed to every devaluation of currency, and the risk of placing that security solely on the current income of labor. He who, in this industrial age, rightly accuses communism of having deprived the peoples under its dominion of liberty, should not fail to note that, even on the other side of the world, liberty will, without doubt, be a precarious possession, if the security of man is no longer derived from structures that correspond to his true nature. The erroneous belief that salvation is to be found in the ever-increasing process of social production is a superstition, perhaps the only one in our rationalistic industrial age, but it is also the most dangerous, because it seems to render economic crises impossible, which always carry with them the risk of a return to dictatorship. Moreover, this superstition is not even capable of erecting a solid bulwark against communism, because it is shared by the communist side and also by not a few of the non-communist side. In this erroneous belief, the two sides meet, thus establishing a tacit understanding, such that it can induce the apparent realists of the West to dream of a possible true coexistence.

The Church's thought on communism:

In the Christmas radio message of last year, we expounded the Church's thought on this subject, and now we intend to reaffirm it once again. We reject communism as a social system in virtue of Christian doctrine, and we must particularly affirm the foundations of natural law. For the same reason, we also reject the opinion that the Christian today should see communism as a phenomenon or a stage in the course of history, almost a necessary "moment" of its evolution, and therefore accept it almost as decreed by divine Providence.

Warning to Christians in the present industrial age:

But at the same time, we warn Christians of the industrial age, again and in the spirit of Our last Predecessors in the supreme office of pastoral care and of the magisterium, not to be content with an anticommunism founded on a motto and on the defense of a lubricity devoid of content; but they...

[*Latin ed. p. 34*]

Acta Apostolicae Sedis - Commentarium Officiale 34: Nos, igitur, magis exhortamus ad aedificandam societatem, in qua securitas hominis reponatur in illo ordine morali, de quo iam saepissime exponimus necessitatem et effectus, et qui naturam veram humanam reflectit. Nunc, Christiani, ad quos hic praesertim nos nos alloquimur, scire debent melius quam alii, quod Filius Dei factus homo est solum firmum sustentaculum humani-

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tatis etiam in vita sociali et historica, et quod Ille, assumptam naturam humanam, dignitatem eius confirmavit, ut fundamentum et regulam illius ordinis morali esset. Igitur, officium eorum praecipuum est ut societas moderna redigatur ad suas structuras ad fontes quae consecrantur a Verbo Dei facto carne. Si Christiani hoc officium negligissent, et, quantum in eis est, vim ordinantem fidei in vita publica inertem relinissent, proditionem fecerunt Hominis-Dei, qui inter nos visibiliter apparuit in praesepio Bethlehemites. Hoc valeat testimonium dari de gravitate et profundo motivo actionis christianae in mundo, et simul omnem suspicionem de petitis ambitionibus terrenae potestatis ab Ecclesia. Si ergo Christiani ad hunc finem in variis institutionibus et organizationibus coniunguntur, alium finem non proponunt quam servitium quod Deus vult ad utilitatem mundi. Propter hoc, et non ex debilita, Christiani inter se coniunguntur. Sed ipsi – et ipsi praesertim – manent aperti ad omnem sanam actionem et ad omnem genuinum progressum, nec se retrahunt in clauso praedio, quasi se a mundo servare. Devoti ad promovendum commune bonum, alios non spernunt, qui, si lucenti rationis, doctiles sunt, doctrinam Christianismi, saltem illam quae fundatur in jure naturae, accipere possunt et debent. Caveatis a his qui servitium christianum mundo spernunt, et illi opponunt tamquam "purum," "spiritualem" Christianismum. Illi non comprehendunt hanc divinam institutionem, incipiens ab fundamento eius: Christo, vero Deo, sed etiam vero homine. Apostolus Paulus nobis cognoscit plenam, integralem voluntatem Hominis-Dei, quae etiam hunc mundum terrenum ordinare desiderat; Illi tributantes, ad honorem, titulos eloquentes: "mediatorem" et "hominem" eius redemptorum. 1 Tim 1:5: "Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith." Ita, homo, sicut est...

[*Latin ed. p. 35*]

Acta Pii PP. XII 35 I I I - NECESSARIA INTEGRAZIONE ET STABILITAS OMNIS VITAE HUMANAE IN CHRISTO. Iesus Christus non solum est firmamentum vitae humanae in societate et historia, sed etiam in vita singuli Christiani, ita ut, sicut "omnia per ipsum facta sunt et sine ipso nihil," 1 2 ita nemo potest umquam opera degna sapientiae et gloriae divinae perficere sine ipso. Conceptum necessariae integrationis et stabilitatis omnis vitae in Christo fidelibus ab initiis Ecclesiae inculatum est: ab Apostolo Petro, cum in porticu templi Hierosolymitanum Christum proclamavit "author vitae," 1 3 et ab Apostolo Gentium, qui saepe indicabat fundamentum vitae novae in baptismo acceptae: "Vos," scripsit, "fundamentum vitae vestrae non in carne, sed in spiritu ponitis, si spiritus Dei vere in vobis habitat. Si enim quis non habet spiritum Christi, non est a Deo." 1 4 Omnis ergo redemptus, sicut "in Christo renascitur," ita propter ipsum "in fide tutus" invenitur. 1 5

Limites potestatis humanae. Quomodo, praeterea, homo etiam non

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Christianus, qui ad se ipsum natus est, rationabiliter credere posset propriae autonomiae, perfectionis et stabilitatis, si realitas ei ex omni parte terminos praebet, in quibus natura eum constringit, et qui, licet amplificari possint, non tamen omnino superari possunt? Lex limitatis est propria vitae in terra, et ipse Iesus Christus, sicut Homo, non abstulit se ab imperio eius, cum actio eius limitata esset ab inscrutabilibus consiliis Dei, et conformi mysterio coniuncto operari gratiae divinae et libertatis humanae. Attamen, dum Christus-Homo, limitatus in sua domo terrena, nos consolat et confirmat in nostra limitate, Christus-Deus infundit nobis audaciam superioris ordinis, quia plenitudinem sapientiae et potestatis habet. Super fundamento huius veritatis, Christianus, qui animo parato et omni modo naturali et supernaturali ad aedificandum mundum conatur, 12 13 14 15 Io. 1, 3. Act. 3, 15. Cfr. Rom. 8, 9. Cfr. Io. 3, 3; 1 Pet. 1, 5.

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Following the natural and supernatural order willed by God, it will constantly raise its gaze to Christ and contain its action within the boundaries fixed by God. To deny this would be to desire a world contrary to the divine arrangement, and therefore harmful to itself, to social life. We have now indicated the harmful consequences that result from the erroneous overestimation of human power and the depreciation of objective reality, which, with a complex of principles and norms – religious, moral, economic, social – establishes limits and shows the correct direction of human actions. Now, the same errors, with similar consequences, are repeated in the field of human labor, and precisely in the activity and production within the economy. Faced with the astonishing development of technology, and more often due to suggestions received, the worker feels like the absolute master and lord of his own existence, capable simply of pursuing all goals, of realizing all dreams. Confining all reality within the tangible, he sees in the vitality of production the way to become an ever more perfect man. The productive society, which presents itself to the worker as the living and only reality and as the power that sustains all, measures all of his life; it is therefore his only firm support for the present and for the future. In it he lives, in it he moves, in it he is; it ultimately becomes for him a substitute for religion. In this way, it is thought, a new type of man will arise, that is, one who surrounds work with the aura of the highest ethical value and venerates the working society with a kind of religious fervor.

The high moral value of work. The question now arises as to whether the creative force of work truly constitutes a firm support for man, independently of other values that are not purely technical, and whether it therefore deserves to be almost deified by modern men. Certainly not; just as no other power or activity of an economic nature can be. Even in the age of technology, the human person, created by God and redeemed by Christ,

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remains elevated in its being and dignity, and therefore its creative force and its work have a far superior and firmer foundation. Thus established, even human work is a high moral value, and the working humanity is a society that not only produces objects, but glorifies God. Man can consider his work as a true instrument of his own sanctification, because by working, he perfects in himself the image of God, and fulfills his duty.

[*Latin ed. p. 37*]

Acta PU Pp. XII 37, and the right to provide for himself and his family the necessary sustenance, and thereby becomes a useful element in society. The fulfillment of this duty will bring him security, and together with it, the "peace on earth" announced by the angels. The question of peace. Yet, it is precisely to him, a religious man, a Christian, that some reproach him for being an obstacle to peace, for hindering the peaceful coexistence of men, of peoples, and of different systems, because he does not silently keep his religious convictions within the depths of his conscience, but rather asserts them also in traditional and powerful organizations, in all activities of private and public life. It is claimed that such Christianity makes the man arrogant, partial, too confident and satisfied with himself; that it leads him to defend positions which have no longer any meaning, instead of being open to everything and to everyone, and that he should trust that, in a general coexistence, his intimate and living faith, as "spirit and love," at least in the cross and in sacrifice, would make a resolute contribution to the common cause. In this erroneous concept of religion and of Christianity, are we not once again confronted with that false cult of the human subject and its concrete vitality, transferred into supernatural life? The man, faced with opinions and systems opposed to true religion, is nevertheless always bound by the limits established by God in the natural and supernatural order. In obedience to this principle, Our program of peace cannot approve of an indiscriminate coexistence with all, at any cost – certainly not at the cost of truth and justice. These immutable boundaries indeed demand full observance. Where this is the case, even today in the question of peace, religion is safely protected from abuse by politics, while where it is restricted to purely internal life, religion itself is more exposed to that danger. Nuclear weapons and arms control. This thought spontaneously leads Us to the ever-acute question of peace, which forms the incessant anxiety of Our heart, and of which a particular problem requires special consideration at this moment. We intend to refer to a recent proposal that aims to suspend, through international agreement, the testing of nuclear weapons. There has also been talk of taking further steps to reach Conventions, by virtue of which the use of these weapons would be renounced, and all states would

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be subject to effective arms control. It is...

[*Latin ed. p. 38*]

Therefore, three measures would be necessary: renunciation of experiments with nuclear weapons, renunciation of the use of such weapons, and general arms control. The immense importance of these proposals appears in a tragic light when one considers what science believes it can say about such grave events, and which we deem it useful to briefly summarize here. As for atomic explosions, it seems that the opinion of those who are apprehensive about the effects that their multiplication would produce is gaining increasing credence. Indeed, over time, it could cause a density of radioactive products in the atmosphere, the distribution of which depends on causes that are beyond the power of man, and thus generate very dangerous conditions for the lives of many beings. Concerning Yuso: in a nuclear explosion, an enormous amount of energy, equivalent to several billion kilowatt-hours, is developed in an extremely short time. This energy consists of electromagnetic radiation of very high density, distributed over a vast range of wavelengths up to the most penetrating rays, and of particles launched at speeds close to that of light, originating from nuclear disintegration processes. This energy is transmitted to the atmosphere, and within a fraction of a second, it raises the temperature of the surrounding masses of air by hundreds of degrees, producing a violent displacement that propagates at the speed of sound. On the surface of the earth, over an area of many square kilometers, there are processes of unimaginable violence, with the volatilization of materials and total destruction due to direct radiation, temperature, and mechanical action, while a huge amount of radioactive materials with varying half-lives complete and continue the devastation with their activity. Here, therefore, is the spectacle that would be presented to the horrified gaze as a result of such use: entire cities, even the largest and richest in history and art, annihilated; a black shroud of death over the pulverized matter, covering countless victims with burned, contorted, and scattered limbs, while others groan in the throes of agony. Meanwhile, the specter of the radioactive cloud prevents any merciful aid to the survivors, and relentlessly advances to extinguish the remaining lives. There will be no cry of victory, but only the inconsolable weeping of humanity, which will desolately contemplate the catastrophe due to its own folly. Regarding control: some have suggested inspections by aircraft.

[*Latin ed. p. 39*]

Acta, Pontificii, Pauli XII, 39, cum instrumentis propriis, adhibiti ad finem observationis vastarum regionum, propter periculum explosionum atomicarum. Alii fortasse cogitabant de possibilitate retis mundi observationum, quae singulae a studiosis ex diversis nationibus admin-

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istratae essent, et quae ab obligationibus internationalibus solemnibus proteguntur. Hae observationes debebant instrumenta delicata et exacta observationis meteorologicae, sismicae, analysi chimicae, spectrographiae massae, et similia, et posset vera observationem fieri de multis activitatibus – quamquam, proh dolor, non de omnibus – quae prius interdictae fuerant in campo experimentorum per explosionem atomicam. Non dubitamus affirmare, etiam in sensu Nostrorum praecedentium Allocutionum, quod collectio horum trium provisionum, ut obiectum pacti internationalis, est officium conscientiae populorum et eorum gubernatorum. Dixitimus: collectio horum provisionum, quia causa obligationis moralis eius est etiam statutio aequalis securitatis pro omnibus populis. Si autem solum primum punctum ad effectum duceretur, statum rerum crearetur qui illam conditionem non impleret, tamquam magis, quia satis rationem haberetur dubitare utne veritas sit intentionem adducendi ad finem alias duas Conventiones. Sic apertissime loquemur, quia periculum insufficientium propositionum in questione pacis magne parte pendet ab reciproco suspecto qui saepe interrelationes potentiarum concernentium turbat, quae se mutuo, etiamsi in diverso gradu, accusant, et quidem de pura tactica, immo de inconstantia in causa fundamentalis pro fato totius generis humani.

De pacificatione praeventiva. Denique, effortus ad pacem debent consistere non solum in provisionibus quae tendunt ad restringendum possibilitatem gerendi bellum, sed etiam magis ad praeveniendos, eliminandos, vel mitigandos tempora contentiones inter populos, quae bellum provocare possunt. Ad hanc speciem pacificationis praeventivae, homines politici, periti spiritu imparcialis iustitiae, et etiam generositatis, intra limites realismi sanis, perspicua vigilantia se dedicare debent. In Nuntio Natalitio anni praeteriti, iam allusiones fecimus ad focos contentionum qui sentiuntur in relationibus inter populos Europaeos et eos extra Europam qui ad plenam libertatem politiam aspirant. Num licet contentionibus, ita dicere, cursum suum ferre, qui facile ad auge gravitatem eorum ducere possit, in animis sulcos odii cavare, et inimicitias traditionales creare? Et num –

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - Commentarium Officiale: Forse un terzo ne trarrebbe vantaggio, un terzo che gli altri due gruppi, in fondo, non vogliono, o non possono volere? In ogni modo, una giusta e progressiva libertà politica non dovrebbe essere negata né ostacolata a quei popoli. Tuttavia, l'Europa riconoscerà il merito del loro progresso; all'Europa, senza la cui influenza, estesa in tutti i campi, essi potrebbero essere trascinati da un cieco nazionalismo a precipitare nel caos e nella schiavitù. D'altra parte, i popoli dell'Occidente, specialmente dell'Europa, non dovrebbero, nel complesso delle questioni accennate, rimanere passivi in

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un inutile rimpianto del passato o nel mutuo rimprovero di colonialismo. Essi dovrebbero invece porsi costruttivamente all'opera, per estendere, là dove non si sia ancora fatto, quei genuini valori dell'Europa dell'Occidente, che hanno arrecato tanti buoni frutti in altri continenti. Quanto più essi a ciò soltanto tenderanno, tanto più saranno di aiuto alle giuste libertà dei popoli giovani, ed essi stessi rimarranno preservati dalle seduzioni del falso Nazionalismo. Questo è in realtà il loro vero nemico, che un giorno li ecciterebbe gli uni contro gli altri, a profitto di terzi. Tale previsione, non infondata, non dovrebbe essere trascurata né dimenticata da coloro che trattano i loro problemi in Congressi, dove, purtroppo, risplende lo splendore di un'unità esteriore e prevalentemente negativa. In tali considerazioni e in tale modo di procedere, Ci sembra che si abbia una preziosa assicurazione della pace, sotto certi aspetti, anche più importante di un immediato impedimento della guerra.

Conclusione:

Diletti figli e figlie! Se anche oggi il Natale di Cristo irradia nel mondo splendori di letizia e suscita nei cuori profonde emozioni, è perché nell'umile culla dell'Incarnato Figlio di Dio sono racchiuse le immense speranze delle umane generazioni. In Lui, con Lui e per Lui, la salute, la sicurezza, il destino temporale ed eterno dell'umanità. A tutti e a ciascuno è aperta la via per accedere a quella culla, per attingere dagli insegnamenti, dagli esempi, dalla liberalità dell'Uomo-Dio, la loro parte di grazie e di beni necessari alla presente e alla futura vita. Ove ciò non si facesse per propria indolenza o per altrui impedimento, sarebbe vano di cercarla altrove, perché dappertutto grava la notte dell'errore e dell'egoismo, del vuoto e della colpa, della delusione e dell'incertezza. Le fallite esperienze dei popoli, dei sistemi, dei singoli esseri umani, che non hanno voluto chiedere a Cristo la via, la verità, la vita, dovrebbero essere seriamente considerate.

[*Latin ed. p. 41*]

Acta Pii PP. XII 41, considered and meditated upon by those who believe they can do everything by themselves. Today's humanity, educated, powerful, and dynamic, perhaps has a greater claim to earthly happiness through security and peace; but this will not be transformed into reality until it incorporates the highest and most decisive factor into its calculations, its plans, and its discussions: God, and His Christ. May the God-Man return among men, a King recognized and obeyed, as He spiritually returns each Christmas to rest in the manger, offering Himself to all. This is the wish that We express today to the great human family, certain of indicating to it the path of its salvation and its happiness. May the Divine Infant deign to accept Our fervent prayer, that His presence may be felt almost tangibly, as in the days of His earthly sojourn, in the world of today. May He live among men, illuminate the minds and strengthen the wills of those who

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govern the peoples, grant justice and peace to them, encourage the zealous apostles of His eternal message, support the good, draw the straying to Himself, comfort those who suffer persecution for His Name and for His Church, help the poor and the oppressed, alleviate the suffering of the sick, the prisoners, and the refugees, give to all a spark of His divine love, that His peaceful kingdom may triumph in every place on earth. So be it.

LETTER TO THE REVEREND FATHER MAURUS, OF THE THIRD ORDER OF CARMELITE DISCALCED FRIARS OF MALABAR, GENERAL SUPERIOR, ON THE ANNIVERSARY OF THE FOUNDATION OF THE SAID ORDER.

PIUS PP. XII

Beloved son, greetings and Apostolic Benediction. Whatever joyful event occurs for the community of Malabar Christians, it also brings us joy, since We hold for all of them a paternal and most loving affection. Therefore, when We were informed that the Third Order of Discalced Carmelites of Malabar, which you worthily direct, is about to celebrate the completion of a century since its founding, We wish to participate in your celebrations through these letters, and to congratulate you and to anticipate even greater achievements. We know that you strive with all your efforts to spread the Catholic truth among the Indian people.

[*Latin ed. p. 42*]

The Acts of the Apostolic See – Official Commentary 42: This pertains to the many writings that have been published by the press; to institutions for the instruction of youth, and also to higher disciplines; to the sacred missions which you may promote most widely; and to institutions that foster Christian piety, religion, and charity. Furthermore, We are not unaware that your Order diligently strives to maintain its discipline and endeavors with all its strength to ensure that it progresses and flourishes daily; and this not only with regard to the contemplative life, but also to the active life; that is to say, whether through devout prayer and meditation, or through zealously undertaking the sacred ministries and other aids and supports of religion. You have undoubtedly understood the words of Saint James the Apostle: "Every good gift, and every perfect gift, is from above, coming down from the Father of lights." Therefore, with God's help, let us not engage in vain works, for "we are sufficient in our sufficiency from God." Nevertheless, it is not enough to devote oneself solely to prayer, or only to contemplation of heavenly things, but also to active service, according to that most wise saying of Saint Thomas Aquinas: "Just as it is greater to enlighten than merely to shine, so too it is greater to impart to others what one has contemplated, than merely to contemplate alone." Therefore, continue, as you have been doing, in this spirit of piety, and dedicate your-

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selves to every kind of work that can help to spread the Catholic truth to others, and that can bring as many as possible to the Christian precepts and the practices of Christian life. And may the Blessed Virgin Mary, the glory of Carmel, whom you so devoutly venerate and so earnestly seek, be with you. Do not turn your eyes, your minds, or your hearts away from the light of this star. Look to Mary; in dangers, in difficulties, in doubtful matters, think of Mary, invoke Mary. May her name never depart from your lips, never depart from your hearts. Let the words of the most eloquent Doctor always be present in your minds: "Following her, you will not stray; asking her, you will not despair; thinking of her, you will not err. With her holding you, you will not fall; through her favor, you will succeed." Therefore, in your apostolic labors and in the difficulties of your sacred ministry, seek her most powerful protection; and, through the intercession of the Divine Son Himself, you will certainly experience that there is nothing that, with heavenly grace, you cannot bring to a happy conclusion.

1 JAO. I, 17.

2 II Corinthians III, 5.

3 IP-IP-*, q. 188, a. 6, 3.

4 Cf. St. Bernard, *super Missus est*, homily II, n. 17; Migne, P. L. 183, col. 70-c.

5 Ibid.; Migne P. L. 183, col. 71-A.

[*Latin ed. p. 43*]

43. The Acts of Pope Pius XII, in which, filled with sweet hope, We gladly impart the Apostolic Blessing to you, beloved son, and to all members of your Order, which may be a pledge and a sign of Our most loving will for you all, both in earthly matters and in those pertaining to the Kingdom of Heaven. Given in Rome, near St. Peter's, on the thirtieth day of the month of October, in the year 1955, in the seventeenth year of Our Pontificate. PIUS PP. XII. ADDRESSES I. To the Members of the Italian Association of Catholic Elementary School Teachers, celebrating the tenth anniversary of its founding.

The profound joy that We feel in seeing you, beloved sons and daughters, gathered in such large numbers before Us, to celebrate the first decade of your Association of Catholic Teachers, is the same as that of one who, after having sown in the late autumn and cultivated with eager confidence for a long season, contemplates the swaying expanse of the harvest and in the full ears of grain recognizes the certainty of a better future. May your rejoicing, so ardently expressed and almost echoed by the majesty of this most sacred Temple, join with Our comfort, as a hymn of thanksgiving to God, from whom every good and fruitful work derives its beginning and increase. Ten years of diligent labors, of struggles overcome, of achievements

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obtained in the arduous and delicate field of education: this is the precious gift that you wish to offer to the Vicar of Christ, who knows well how much the education of children is dear to him, and through them, the future of the Church and of your nation. Indeed, after parents, who else on earth is primarily responsible for the religious and civil destiny of the nation, if not the teachers of elementary schools, through whose hands, by virtue of the law, the entire childhood must pass? Therefore, We and civil society offer Our gratitude to you for the same and good results achieved during the past decade, while We and those who dwell in authority cast anxious eyes upon you. Given on the 4th of November, in the year 1955.

[*Latin ed. p. 44*]

Acta Apostolicae Sedis - Official Commentary: 44 families, so that you may perfect the work begun, thanks to the diligent will that animates your steadfast organization. Will the Catholic Teachers correspond in the future to Our ardent expectations? There is no doubt, for they gave excellent proof of this in the past. Indeed, the enlightened zeal of a valiant group of Catholics gave rise to the initial idea and the first steps of the Association at the beginning of 1944, when war still afflicted the soil of your homeland. As soon as it was formed into a large body, you wished to receive from Us Ourselves the principal guidelines on the paths to follow: which We gladly did in the memorable Audience of November 4th, 1945, a day which you have wished, with filial devotion, to establish as the date of birth of your Association. That was a glorious day, for what We then hoped for and implored from the divine Master Jesus, the giver of all grace, and what We requested from your efforts, has now become a splendid and visible reality. The Association of Catholic Teachers is now organized in every diocese and province, with 1310 sections, and a number of members that reaches approximately 80 percent of Italian teachers. This, without doubt, is because in few categories are there, as in yours, such complete moral integrity and such a conscious seriousness of purpose, and also because your association has known how to operate tirelessly to unite and preserve these precious energies under the banner of Jesus Christ, the only Master of both the great and the small. We praise the work that you have accomplished with such diligence in preparing national and local propagandists, in the religious and professional formation of teachers, and We cannot conceal Our satisfaction for the dignified and intelligent action aimed at obtaining just economic and legal improvements, without, however, yielding to the suggestion of facile demagoguery, which is always harmful, especially in regard to education. It should be noted that your numerous and united presence has enabled Catholics to obtain the absolute majority in all assemblies of an electoral nature. For this very valuable work, We express Our approval and We urge you to continue with the same commitment and the same pace, so that, where the childhood of Italy spends its most

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beautiful years, the grace of Jesus, friend of children, may always shine. But you also wish to hear a word of exhortation from Us, with some simple and necessarily incomplete reflections on what the teacher must be, and on what he must know, will, and do, in order to correspond worthily to the high vocation entrusted to him.

[*Latin ed. p. 45*]

Acta Pii PP. XII 45 1. – Primum omnino: quid debeat esse magister? Quibusdam videtur verbum "insegnante" plus dicere quam simplex "magister," et illi propensos sunt hoc substituere primo. Non nobis videatur opportunum, carissimi filii et filiae, et recte vos perseveratis vos ipsos "magistros catholicos" appellare. "Magister" est altissimus titulus qui tribui possit magistro; officium eius aliquid altius et profundius exigit quam is qui simpliciter scientiam rerum communicant. "Magister" est is qui intima consilia inter animam suam et animam pueri creare potest; is qui se ipsum personaliter committit ad veritatem et bonum vitam discipuli inexpertem dirigere; qui, breviter, intellectum et voluntatem eius formare, ut, quantum fieri potest, ex eo esse possit hominem humanae et christianae perfectionis. Nec creditur quod, ut magister – qui talem nomen mereatur – sit elementarius, minus sit ius habens ad respectum absolutum et universale in sua Patria. In schola elementari discuntur elementa fundamenta, quae omnibus fundamentum futurae constructionis intellectualis manent, et quae pro maior parte solum patrimonium scholasticum constituunt, de quo possunt totum iter vitae frui. Quid ergo debetis esse? Veri magistri homines completi et integraliter christiani esse debent, id est, imitatores ipsius divini Magistri, Christi Iesu. Permittite, carissimi filii, quod vobis confidimus tristitiam nostram, cum etiam hic in Italia multi sunt scholae, ubi, sub speciosis pretextis et sub innocuis apparentiis, in veritate Iesum ignoratur, vel peius, docetur eum comburere et eum omnino excludere, ubiunque invenitur: in mentibus, in cordibus, in familiis, in societate. Quid ergo, pauperes pueri et puellae, inter illas aedes profanatas, discere poterunt, ab magistris qui veritatem non docent, qui viam non indicant, qui non cognoscunt, et ideo viam non ostendere possunt, quae ad veram vitam ducit? Fortunate, magna pars magistrorum elementariorum saepissime propositum affirmavit, se nulli modo infantes sibi commissos tradere volere, et ita factum est, ut etiam ibi ubi resistentia aliarum categoriarum parte fracta erat, vos impavidi resististis, omnes instigationes et omnes minas repellentes. Sed non sufficit, carissimi filii et filiae, vos ipsos catholicos esse; necesse est etiam fidem vestram vivere; non solum ergo debetis exponere veritates quae credendae sunt et viam quae sequenda est; necesse est etiam, et praesertim, ut pueri vestri in vobis videant quod a vobis audiunt. Si non ita, bene...

[*Latin ed. p. 46*]

Acta Apostolicae Sedis - Commentarium Officiale 46: Scarsa sarebbe

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l'efficacia del vostro insegnamento. Noi vi esortiamo, dunque, a impegnarvi per un cristianesimo integrale, e affinché non vi sembri troppo ardua la meta che vi indichiamo, ecco, lo facciamo con le parole che il divino Maestro pronunciò rivolto alla folla dei suoi ascoltatori: "Per entrare nel regno dei cieli, devenite come questi fanciulli": 1. *Efficiamini sicut parvuli* – puri, semplici, umili, generosi.

2. Che cosa dovete sapere? Non è da credere che, poiché i fanciulli sono piccoli, oggetto della vostra opera educatrice, voi possiate contentarvi di essere mediocri umanamente, spiritualmente e moralmente. Infatti, è risaputo che quanto più si lavora sul "piccolo", tanto più è necessario essere capaci. Forse il Creatore degli immensi mondi astrali, i cui moti dirige con mirabile armonia, non dimostra pari potenza e sapienza nel regolare quelli impercettibili dell'atomo e dei suoi componenti, i quali anzi suscitano un più profondo senso di stupore? Chi ha chiamato i fanciulli "uomini in miniatura", ha indirettamente reclamato per i loro maestri una non elementare grandezza di animo. Non parliamo certo delle nozioni, che voi dovete avere, perché possiate trasmetterle al fanciullo. Ma, se non è nemmeno concepibile il caso di un maestro che non sappia ciò che deve insegnare ai propri alunni, è tutt'altro che impossibile riscontrare in alcuni una qualche impreparazione circa il modo con cui tale insegnamento deve essere impartito o circa l'oggetto che esso deve avere.

Voi dovete conoscere il fanciullo studiando, e ciò otterrete se lo osserverete direttamente e vi servirate diligentemente dei sussidi che la pedagogia vi offre. Il fanciullo è un piccolo essere fragile, completamente proteso verso la vita, che sboccia e si sviluppa come un fiore di primavera. Piccolo essere in cerca di moto e di gioco; amante di tutto ciò che lo aiuta a credersi grande, già autonomo, sempre più responsabile delle sue azioni. Straordinariamente vari nei loro aspetti e nelle loro esigenze, alcuni fanciulli impressionano per lo sviluppo fisico ritardato, altri fanno temere per la loro precocità non meno intellettuale che morale; non mancano quelli addirittura difettosi, mentre altri promettono grandi e belle cose con la loro intelligenza straordinaria e la non comune diligenza; alcuni sono irrequieti, turbolenti, altri calmi e riflessivi.

Né basta conoscere i singoli fanciulli; bisogna saper anche parlare loro. In verità, può dirsi che pochi sono capaci di ascoltare come i fanciulli, perché nessuno quanto loro ha tanta sete di apprendere; infatti, qualunque cosa capiti sotto i loro sguardi, provoca le loro interrogazioni, che vengono fatte con una 1 Matteo 18, 3.

[*Latin ed. p. 47*]

Acta Pii PP. XII 47, con insistenza, et etiam aliquando cum indiscretione, quae nemini vestrum ignota est. Sed si pueri volunt discere, et etiam patienter audire, magnum est ut magistri discant quantum possibile artem dicendi, ut res exprimant et imprimant in mentibus parvis scholarum suo-

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rum; sine tamen eis aliquo modo deformando, eas tamen transformare debent, utentes terminis simplicibus et aptis; sed, tamen, non cadendo in verbis et modis nimis puerilibus. Praeterea, pueri plus quam adulti visui indigentes sunt: igitur nihil de his quae imaginatio eorum adiuvare possunt, omittiendum est; ita oportet vitare monotoniam, longitudinem nimiam, et multiplicitatem argumentorum. Ab magistro igitur sapientia etiam plus quam scientia, profunditas etiam plus quam vastitas cognitionum, praesertim sollicita cura de futuro puellorum, quamquam praesens eorum instabilis sit, et ad illud omnia sua acta dirigantur, exspectatur. Magister est bonus seminator qui plenis manibus tritice in terram mittit, accuratissime tempus, locum et modum eligens, ut nullus granus pereat, sed unusquisque abundanter fructificeat.

3. Quid igitur vultis? Ut magistri, vos vos curare debetis ut pueri omnes notiones quae vitae absolute necessariae sunt, adquirant. Ergo fideliter programmata statuta observabitis, suaviter, sed ferme, exigiens ut pueri vobis commissi ea diligentemente, secundum suas facultates, exsequantur. Ut magistri catholici, vos specialiter curabitis ut religio aeis clare, ordine, et ideo vive, discatur; praesertim "vive," non solum quia significat studium ad eius cognitionem, sed quia religio vita est, et scilicet factor indispensabilis ad vitam agendam, sive ut solutionem incertitudinum et dubiorum, sive ut auxilium ad superanda certamina, quae hodie parva sunt, cras magna; sive ut refugium in incipientibus seduccionibus mali; sive ut lux et dux actionibus, officiis, renuntiacionibus, et relationibus cum mundo externo. Cogitate quod multi ex illis pueris catechismum parochiale non frequentabunt propter negligentiam vel aversionem parentum improvisorum; alii fortasse, nec adulti, occasionem habebunt ad illud discendum et approfondendum. Ut ergo his parvis non desit pabulum doctrinae christianae, firmiter ius vestrum ad docendum utimini, non obliviscendo quod etiam officium vestrum praeceptum est coram Deo et Patria. Ut educatores, vos anxietatem habebitis ut pueros vestros formetis, proponens eis exercitationem virtutum humanarum: lealitatem, fortitudinem, adhaesionem ad officium, familiam, Patriam. Notandum est ad hoc propositum...

[*Latin ed. p. 48*]

The Acts of the Apostolic See - Official Commentary 48, notes that the sentiment of love for one's country is perhaps today neglected by some, while it was and can still be a valuable element in the complete formation of the child. Nor should one fear that love for all of humanity – which you must Christianly cultivate in your children – is necessarily in contrast with the particular love for one's own country; perhaps the love for other families contradicts the special love that each person must have for their own? Finally, as Catholic educators, you must make every effort to ensure that all are good Christians, and that many even attempt to ascend the

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holy mountain of God, encouraged and supported by you, as well as by the priest. Jesus desires saints among children today; you must ensure that they look to Him, not only as a beloved friend, but also as a model of every virtue. If it is true – as is Our firm belief – that God is preparing a new springtime for His Church, We love to think that among the young – as among the adults – He will find a host of souls ready for any calling, for any heroism.

4. You will achieve this if you wish to treat your children, as much as possible, individually. There is a whole body of information and education that must be carried out in a general way, for everyone together; and this not only for practical reasons, but also and especially for the undeniable benefit that the psychology of children finds in seeing certain principles accepted and certain rules of life observed by all together. However, there is also a task concerning the individual child, and this would be undertaken and completed to its detriment if it were done in what might be called a collective manner. It also happens that a child needs, for example, to be encouraged; another, on the other hand, must be moderated; it may happen that, while one needs comfort, others benefit from a reprimand or punishment. Remember: souls are created one by one, "not in series, by God, who delights in not making them all the same. Called to be plants of God for His glory, they are such in a different way; this is for the very variety of the spectacle that the diligent and loving Divine Farmer must offer." Be attentive, finally, to gradually demand what you want to obtain from your children. Except in cases of true exception, Jesus desires – and you must also desire – that the plants entrusted to your care grow not hastily all at once, but little by little. Therefore, if you want to bring them to a certain height, if you want to see them bloom and bear fruit to the fullest, you must know how to wait. For to rush too many children could mean exposing them to stumbling and falling; in such a way that...

[*Latin ed. p. 49*]

Acta Pii PP. XII, 49: "Pondera, quae super illorum humeros gravant, quae adhuc ferre non possunt, hoc fortasse esset ad eos tarditatem imponere, si non eam omnino detegere."

"Carissimi filii et filiae, vobis proposuimus quaestiones practicae, pertinentes ad nobilem vestrum officium, quod est educare, officium quod tam prope est nostro, Pastoris omnium animarum. Accipite eas, sicut iam in praeteritis fecistis, cum filiali obedientia et fiducia. Maneat in vobis memoria huius nostri congressus, testamento vivo, quomodo Sancta Ecclesia, mater communis et amorosa generationum humanarum, se dedit ad educationem iuventutis. Num necesse est iterare verbis, quod eloquentissime praedicant et demonstrant ardua certamina, quae ipsa perpetuo sustinet, adiuvandam iuventutem ad sanam et christianam formationem? Vos etiam vocari potuistis ad honorem huius certaminis,

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sicut alibi iam multi praeclari magistri christiani; Ecclesia vos non relinquat, hoc enim certum est, vos non relinqueretis Ecclesiam in angustia certaminis, sed cui divina promissa pacifica victoria non deerit.

Nolite vos falli ab argumentis, quos adversarii educationis christianae saepe adducunt, sicut tutela culturae, libertatis, vel simpliciter oeconomiae publicae. Quantum infundata sint, demonstratur ex eo quod numquam cultura, vera libertas et oeconomia melius tutatae sunt, quam cum scholae, privatae vel publicae, facultatem habuerunt se evolvere secundum principia et fines naturales, et desideria ipsarum familiarum. Est divinum consilium, ut actio Ecclesiae semper sit in felici concordia cum iustis interest familiarium. Hoc significat, disposita quae ipsa in variis campi vita publica sumit, longo tempore recta, id est, respondentes voluntati Dei.

Vos etiam, carissimi filii et filiae, digni esse, cum familiis et cum Ecclesia, eorum divinorum consiliorum. Ut haec nostra vota adimplantur, et renovata flamma zelotypic in turmas vestrae Associationis ardeat, invocamus super omnes et super singulos vos abundantiam caelestium favorum, sub auspiciis quibus paterna Apostolica Benedictio, quam corde liberali vobis impartimus."

4 - ACTA, vol. XXIII, n. 1. - 28-1-1956.

[*Latin ed. p. 50*]

Acta Apostolicae Sedis - Official Commentary 50, concerning those who attended the Italian Convent, held in Romae, commonly known as the « Granatieri Sodalitatis di Nationalis Sardegna ». * Our duty as Vicar of the divine and universal Master, Christ Jesus, urges Us particularly to preach « the truth in charity » * in this era of progressive reorganization and readjustment of human structures. Whenever We are engaged in the « ministry of the word », « ministerium verbi », 2 We strive not to hide from Our own eyes and from those who listen to Us, the sight of a sky covered with clouds, so that it seems that a sad twilight is approaching and that night is almost about to fall upon the world. But everyone knows how sincerely and with how much confidence We repeat that nothing is lost, if men of good will awaken and unite to act boldly and in concord. Nor do We fail to express Our hope that, perhaps sooner than might be expected, the rays of the sun will reappear in the triumph of a new Christian spring. Among the signs that justify this Our confidence, We must include the increasingly frequent arrival of numerous and diverse groups of people, who are not content to simply see or receive any word of encouragement and exhortation, but who ask to hear the word of the Pope – that is, the word of Christ's Vicar – on the most diverse subjects. There is a holy eagerness to seek in the doctrine of Christ the principles for the solution of the problems that agitate individuals and peoples. Here We are, on this Sunday in November, before thousands of men belonging to a characteristic and glorious regiment of the Italian army: all members of the National Association of the Granatieri of

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Sardinia. Your leaders kindly sent Us some important publications, which We have examined with special interest. What immediately struck Us is not only the variety of events in which you have been protagonists or actors, but also the almost uninterrupted * Habita die 6 Novembris mensis a. 1955. 1 2 Eph. 4, 15. Act. 6, 4.

[*Latin ed. p. 51*]

Acts of the Most Holy Father, Pope XII, 51, concerning [the unit] Naila, upon which, in various epochs, with alternating fortunes, you have embroidered the tapestry of numerous acts of valor, which have certainly contributed to preserving and highlighting your traditions of virtue and courage. They are proof of what could rightfully be said of you one day: "Your banners are torn, but they do not bend... the winds and storms fade the glorious banner, yet render it even more beautiful and luminous!" Therefore, be welcomed in this House of the Common Father: We receive you with particular affection, to bless you, your families, and all those who are dear to you.

3. Of all, We remembered you this morning in the Holy Mass: of your deceased, especially those who fell on the battlefield; of you who live, and finally, of all, the beloved children of Italy and the entire world. And in this Our prayer, the very Holy Liturgy of today assisted Us, as it has done on other occasions.

1. At the Offertory: "From the depths I cry out to You, O Lord; O Lord, hear my voice," we prayed for your deceased, asking God for them the life to come.

a) May they live first in the thoughts of each of you. Indeed, it is fitting that those who did not hesitate before the supreme sacrifice and offered themselves, in silent simplicity, in the fulfillment of their duty, should be remembered with honor. Having deserved so much from the Fatherland, it is right that this should strive, as far as possible, to exalt their memory.

b) May they also live to remind everyone of the duty of love for the Fatherland, not sparing, if necessary, a serious reminder to those—often unconsciously, sometimes for reasons that cannot be confessed—who persist in following the path of non-cooperation, especially given the urgent need for works aimed at reconstruction, and who even resort to slander and calumny against the Motherland. We, for Our part, have prayed to the Lord God, that He may look favorably upon this Italian land, granting it new and ever more numerous ranks of honest, hardworking citizens, ready for every sacrifice.

c) But especially, we made mention of those deceased who preceded you with the sign of faith and sleep in the sleep of peace. For them, we invoked the Lord, that He may grant them blessedness.

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Domin. XXIII post Pent. * Ps. 129, 1-2. ” Cf. Can. Missae.

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis - A Commentary on the Official Proceedings, the splendor of light, the joy of love, the song of eternal joy, of eternal glory. For them, during this month, which the Holy Church dedicates to the deceased, we urge you to join in Christian prayer for them, so that those who, having obtained forgiveness for their sins, have not yet merited the remission of their punishment, may soon ascend from Purgatory to Paradise, welcomed by the Angels, by the Saints, by the Virgin, by God.

2. Reading the Epistle, We thought of the Grenadiers, both those who are living, rejoicing in finding themselves at this national gathering with their old comrades, and those who are new, who will continue in the future the good traditions of the Corps: all are present in Our mind, in Our heart as a Father. Writing to the Philippians, the Apostle Paul exclaimed: ”Many of whom I have often told you (and I speak to you now with tears), are enemies of the Cross of Christ... and they aspire only to earthly things. But we are citizens of heaven.”

3. From the bottom of Our heart, We invite you, dear children, to meditate on these words, and at the same time to consider the world of today, in order to observe how this sad scene is repeated. Even today, there circulate in our streets true enemies, not only of the Cross of Christ, but even of Him Himself, of His doctrine, of His morality. Men who believe only in the earth, and contemplate it almost prostrate, forgetting that it serves to walk towards heaven, and that the creatures have been given to them as a tool and means to reach the heavenly homeland, where the day knows no sunset, where we will all live in the fullness of life. You must not be like that, dear children. Rather, you must not be content to remain united to the Church with faith and with religious submission to the sacred Hierarchy; We implore you to reflect that even your loyalty to the Fatherland would be of no benefit to you for eternity, if you did not have the life of grace, the divine life; if you did not avoid with all your effort that which could lead you to eternal ruin. We are citizens of heaven. There is our eternal, definitive homeland; there we will find ourselves – soul and body, risen and incorruptible – as happy members of the one great family of God.

4. The last thought, dear children, that We would like to share with you, We had at the beginning of the Holy Mass, in the Introit: ”The Lord says: I have thoughts of peace” (Dicit dominus: Ego cogito cogitationes pacis). For We are the Vicar of Christ, Prince of Peace, a few words from PMI. 3, 18-20.

[*Latin ed. p. 53*]

The Acts of the Most Holy Father, Pope XII, have induced us to speak, in these times of hopeful expectation, yet also of fears and anxieties, in a

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manner similar to that used in the sacred Liturgy. It is unnecessary here to repeat what We have said on various occasions concerning the right of the State to defend itself against unjust aggressors, until a formula is found that effectively imposes upon all the respect for boundaries and the property of others. But having said this, for the sake of justice and clarity, We cannot omit to implore again the rulers of nations, that they make every effort to avoid new bloodshed, new sorrows, new, useless massacres. And may Our cry reach once again, especially to those – wherever they may be – who, through inhuman calculations, might ever contemplate the aggression of other peoples, waiting only for them to appear defenseless. This Our cry, this Our invocation to God, that He "scatter the peoples that rejoice in war," 7 We wish to raise here, before thousands of valiant soldiers, before the Grenadiers of Albert, ready – as always, as on that day – to sacrifice their lives, should the Fatherland call them. Our thoughts are thoughts of peace: "Ego cogito cogitationes pacis:" but they are also your thoughts, beloved sons; you also desire peace: for yourselves, for your families, for the entire great, generous, and blessed land of Italy.

To those who attended the VIII Session of the Conference of the F.A.O. (Food and Agriculture Organization), held in Rome.

The VIII Session of the Conference of the F.A.O., to which you, Gentlemen, are participating, has this year a very special significance, since this organization is simultaneously celebrating its tenth anniversary. Indeed, on October 16, 1945, representatives of twenty states were invited to sign the Constitutive Act of the United Nations Organization for Food and Agriculture. At the end of the first session of the Conference, forty-two countries had officially joined the new institution. Since then, the number of member states has steadily increased, and there are currently seventy-seven.

Welcoming you, We recall: Psalm 67, 31.

* Delivered on November 10, 1955.

[*Latin ed. p. 54*]

The *Acta Apostolicae Sedis* – Official Commentary, expresses particular pleasure in congratulating you on the progress made during these ten years. The objectives you set for yourselves were, and remain, of paramount importance: to raise the level of nutrition and living conditions of populations, to increase the yield of production, and to facilitate the distribution of food and agricultural products, and to contribute to the expansion of the world economy. The Holy See could not remain indifferent to such a necessary and beneficial undertaking; as early as 1948, it had its observer at the regional meetings in Rome, and the following year, at a session of the Council; in 1950, a deliberation of the Washington Conference admitted it as a permanent observer, a status which it is, to this day, the only one to enjoy. You know, gentlemen, with what interest We have followed the various phases of your activity since the day the FAO was founded. At that

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time, it was necessary to confront this terrible reality: more than half of the world's population is undernourished; to satisfy the needs of humanity, it was necessary to double food production. The FAO energetically set to work: it formed the International Committee on the Food Crisis, undertook a worldwide census of agriculture, and proposed the creation of a World Food Council; it took over the work begun in nine countries devastated by the war to restore their agriculture. To limit ourselves to a few more characteristic achievements, let us recall that in 1947, the "European Forest Commission" was established; in 1948, the first regional conference on nutrition problems took place; while, from 1949, a joint committee of experts in this field met annually in various parts of the globe. Since the increase in productivity and the improvement of the standard of living of rural populations are linked to the social conditions in which farmers work, the FAO addressed the issues of agrarian reform and related agricultural credit issues as early as 1951; at the same time, numerous meetings in various continents supported the agricultural cooperative movement. It certainly required boldness to contemplate such a varied action, extending to such vast territories. But these efforts have not been in vain. The report you published on the state of agriculture in 1955 notes that world agricultural production reached an increase of 25% in 1954 compared to that of 1946. During this decade, underdeveloped countries have rapidly developed.

[*Latin ed. p. 55*]

Acts of the Pontifical Council for Pastoral Care of Migrants and Refugees, XII, 55: concerning their resources in land and water; thanks to technical assistance, they have applied, to animal and plant production, new methods tested and developed in more advanced regions. But, alongside the positive results, it is also important to record the current shortcomings and problems, in order to draw the attention of all those responsible and to guide their efforts; you have pointed out, among other things, the rigidity of the production structures and the difficulty they experience in adequately meeting demand, the stagnation of global trade in agricultural products, and the insufficient level of income for farmers, when compared to that of other activities. In vast regions of the world, it has not yet been possible to provide people with the means to acquire all the food they need. This fact, it must be said, remains the primary motivation that spurs you on in your efforts. Among the specific studies undertaken by your specialists, We would like to highlight a few, which are particularly noteworthy, and first those concerning the very foundation of all agriculture, the soil. In the past, the use, conservation, and improvement of the soil were left to the practical common sense of farmers; experience acquired at the cost of prolonged labor and not without setbacks indicated to them how to proceed in order not to ruin the land from which they drew their sustenance. It is known that while some spared no effort to preserve their land, others,

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driven by the lure of easy gain or victims of their incompetence, caused irreparable damage to the soil. In order to curb the consequences of these errors and prevent their recurrence, and also to make the most of all the possibilities of the land, it was necessary to acquire a rational knowledge of the different soils, of their structure, of their properties, and to draw up a map of their geographical distribution; thus, it became possible to determine what kind of crop was suitable for a particular region, and what modifications it might eventually require, through drainage or the application of fertilizers. In particular, it was impossible to neglect the fight against erosion caused by natural elements, but in many cases facilitated and accelerated by the intervention of man, who, in order to make sloping lands cultivable, deprives them of all protective vegetation. It has been observed in the United States that the losses in phosphates, due to erosion, are greater than the depletion caused by harvests. Publications dedicated to this issue, such as, for example, that concerning the map of erosion in Latin America, will greatly contribute to preventing further damage.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Official Commentary. But the preservation of the soil does not depend solely on the control of erosion. It is now preferred to consider the matter within a broader framework, taking into account modern systems for improving fertility, as well as economic and social factors that can increase the well-being of rural populations, aid in the colonization of uncultivated lands, and curb the exodus from the countryside and the depopulation of mountainous regions in favor of cities. The impoverishment of the land can be the result of an inadequate land tenure system, excessive concentration or fragmentation of property, and insufficient value of agricultural products; excessively harsh living conditions discourage the farmer and drive him to seek his livelihood elsewhere. You have not overlooked this aspect of the matter, since, as We have mentioned before, you have considered action in the area of land reform, as well as in the fields of credit and agricultural cooperatives. Due to the essential role they play in regulating surface and underground water circulation, forests deserve serious attention; they slow the flow of water, promote its deep penetration and the feeding of springs; they retain snow, and although they cannot prevent exceptional floods, they regulate the flow of rivers. Public authorities, concerned with the development of agriculture, therefore have an interest in exercising vigilance over the manner in which forests are exploited. Let us also reveal, among many others, the research conducted on the possibility of using marine algae for human food; however, the exploitation of these resources still appears difficult to achieve. These brief considerations make it quite clear that the initial program, prepared by the Conference of Hot Springs and formulated in the Constitutive Act, is well on its way to being implemented. While formerly the problem of

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hunger seemed insurmountable, it is permissible at the present time to face it directly and to rely on the collaboration of governments to resolve it. Monographs dedicated to the study of the soil have drawn attention to the physical unity of the various regions, which makes the plain and the mountain interdependent; he who wishes to preserve the fertility of his lands must be concerned with what is happening far beyond their boundaries. This truth, it seems to Us, takes on the value of a symbol; peoples favored by nature or by the progress of civilization risk experiencing harsh awakenings if they do not now take steps to ensure that the less fortunate have the means to live humanely.

[*Latin ed. p. 57*]

Acta Pii Pp. XII 57, to flourish and develop as well. To awaken in a great number of individuals and nations that sense of collective responsibility, and especially to inspire thereby enlightened and generous interventions, this is a lofty and noble task; in these times of suspicion, division, and revolt, the moral significance of such a result far surpasses its material consequences. Above all, we are pleased to recognize, in this worldwide action intended to reach not a privileged class, but the immense multitude often powerless and defenseless, an authentic aspect of charity, which Christ illustrated by His life and His death, and of which He wished to make the distinctive mark of His disciples; this universal, selfless, and demanding charity, even to the point of sacrifice, can take root only in the love that God Himself bears for men. It visibly expresses this love; it is its most solid proof. Therefore, we do not doubt that the Divine Master will bless all that you do for those who belong to Him; these benefits are directed to Him Himself; He will know how to reward them, as He has solemnly promised, and as we ardently pray. May the favors of Heaven descend upon yourselves and upon your work, upon your families and upon those who are dear to you. We grant you, as a pledge, Our Apostolic Blessing.

[*Latin ed. p. 58*]

Acts of the Apostolic See - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION CONSISTORIAL

DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES

Most Reverend Father, deeply concerned for the spiritual welfare of the flock, the Most Reverend Patricius Harman Shanley, titular Bishop

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of Sophene and Prelate "nullius" of Infanta, recently requested of the Apostolic See that a portion of the parish commonly known as "Palanan," which belongs to the Prelature of Infanta and includes the villages of Binatug, Buyasan, Dicamay, Disulap, Gangalan, Ibujan, and Tappa, commonly called by those names, be separated from said Prelature and annexed to the Diocese of Tuguegarao. This Sacred Congregation Consistorial, having considered the favorable opinion of the Most Reverend Aegidios Vagnozzi, titular Archbishop of Myra and Apostolic Nuncio in the Philippine Islands, and of the Most Reverend Ioannes Sison, titular Bishop of Limata and Apostolic Administrator of Tuguegarao, and exercising the special faculties granted to it by the Most Holy Pope, Our Lord Pius Divine Providence, Pope XI, deemed it fitting to grant the request with benevolent approval. Therefore, with the consent of those who have an interest, or are presumed to have an interest, the territory mentioned above, belonging to the Prelature "nullius" of Infanta, is separated from said Prelature, and permanently annexed to the Diocese of Tuguegarao, thereby changing the boundaries of the aforementioned Prelature and Diocese; so that henceforth, the aforementioned villages of Binatug, Buyasan, Dicamay, Disulap, Gangalan, Ibujan, and Tappa, together with their churches, chapels, pious houses, ecclesiastical goods and foundations existing within that territory, or in any way pertaining to it, or to the faithful residing therein, may be considered and deemed to belong to the Diocese of Tuguegarao. Therefore, all acts and documents pertaining to the aforementioned villages and their faithful shall be transmitted from the Curia of the Prelature "nullius" of Infanta to the Curia of the Diocese of Tuguegarao, as soon as possible.

[*Latin ed. p. 59*]

The Sacred Consistorial Congregation, 58. To accomplish all these things, the Sacred Consistorial Congregation appoints the Pontifical Administration for the Philippines, which is currently governing, granting to the Apostolic Nunciature in the Islands the necessary and appropriate powers, including the power to delegate, for the purpose in question, any man holding an ecclesiastical office, and imposing the obligation, as soon as possible, to send to this Sacred Congregation an authentic copy of the act of execution completed. Concerning these matters, the present Consistorial Decree shall have the same force and validity as if it were issued under the Apostolic seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 16th of August, 1955. [Signatures: Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenna; L. S. Iosephus Ferretto, Secretary].

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS. DECREE CONCERNING THE ERECTION OF A PROVINCIAL TRIBUNAL FOR THE ECCLESIASTICAL PROVINCE OF EDMONTON FOR THE EXAMINATION OF CAUSES OF NULLITY OF MARRIAGE.

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By Decree of the 28th of March, 1949 (reported in "Acta Apostolicae Sedis," volume XXXVIII, pages 281 and following), the Sacred Congregation for the Discipline of the Sacraments, by order of the Most Holy Lord Pope Pius XII, the Divine Providence, in the Canadian Territory, established seven Provincial Tribunals of first instance and four of second instance, for the examination of causes of nullity of marriage.

Recently, all the Most Reverend Ordinaries of the Ecclesiastical Province of Edmonton, namely, the Most Reverend Archbishop of Edmonton, the Bishop of Calgary, the Bishop of St. Paul in Alberta, the Apostolic Vicar of Grouard, and the Apostolic Vicar of Mackenzie, have earnestly requested that the causes of nullity of marriage of their subjects, which hitherto, according to paragraph 7 of Chapter I of the aforementioned Decree, have been examined by the Provincial Tribunal of Van-

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - The official record concerning the Vancouver tribunal was being considered, and since this tribunal served two ecclesiastical provinces, the Vancouver and Edmonton provinces, it was possible for cases to be referred to the Edmonton tribunal for initial hearing, with the purpose of establishing such a tribunal. The most important reasons given by the Most Reverend Ordinaries for this establishment were: 1) the excessive distance of the Vancouver tribunal; 2) the difficulty of accessing the same tribunal; 3) the excessive delay in the handling and resolution of these cases, which was, in general, unavoidable, causing great inconvenience to the faithful. These requests, which this Holy Congregation for the Discipline of Sacraments duly considered during its meeting on November 16th of the current year, and taking into account the vote of the Most Reverend Apostolic Delegate for the Canadian Territory, were presented by the Cardinal Prefect to His Holiness Pope Pius XII, by divine Providence, during an audience on December 10, 1955, and were graciously granted by the Substitute of the Secretariat of State. His Holiness, in His wisdom, deigned to establish all that follows, ordering that it be carried out, notwithstanding any contrary provisions, even those that might be considered particularly worthy of mention: 1) In the city of Edmonton, on January 11, 1956, a Provincial Tribunal is established for the initial hearing and resolution of all cases of marriage nullity within the aforementioned ecclesiastical province, namely, the archdiocese of Edmonton, the diocese of Calgary, the diocese of St. Paul in Alberta, and the Apostolic Vicariates of Grouard and Mackenzie. 2) From the same date, the Provincial Tribunal of Vancouver will continue to be competent for the hearing and initial resolution of cases of marriage nullity within its own ecclesiastical province. 3) Cases initially decided by the Provincial Tribunal thus established in Edmonton will be referred to the Provincial Tribunal of Toronto for appeal, always preserving the right to appeal directly to the Most Holy Roman

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Rota, according to canon 1559 § 1 of the Code of Canon Law. 4) In all other respects, everything established in the aforementioned decree of 1946, as well as its executive regulations of May 14, 1946 (A.A.S. xxxviiipp. 283 ss.), must be fully observed. Given in Rome, from the offices of the aforementioned Sacred Congregation, on December 14, 1955.

[Signature] B. Card. ALOISI MASELLA, Prefect.

[Signature] L. iB S. P. Bracci, Secretary.

[*Latin ed. p. 61*]

Pontifical Commission for Biblical Affairs 61

ACTS OF THE OFFICES

PONTIFICAL COMMISSION FOR BIBLICAL AFFAIRS

INSTRUCTION TO THE MOST EXCELLENT ORDINARIES OF PLACES

CONCERNING BIBLICAL ASSOCIATIONS AND CONVENTIONS AND GROUPS OF THE SAME KIND.

Our Most Holy Lord Pope Pius XII, of blessed memory, in the Encyclical Letter *Divino afflante Spiritu*, dated 30 September 1943, among many other things which contribute to the proper promotion of biblical studies, paternally urged that the sacred prelates strive diligently to increase and perfect, day by day, the veneration of the Holy Scriptures among the Christian faithful entrusted to them, and to endeavor effectively to foster and excite their knowledge and love thereof.

Therefore, those pious associations which have been founded for the purpose of disseminating copies of the sacred books are of great help, and they should diligently encourage the daily reading and meditation of the Holy Scriptures, especially the Gospels, through exhortation and practice; they should take care to give, themselves or through other highly learned sacred orators, public lectures or discourses on biblical matters; and, finally, they should support, as far as their abilities allow, the publication of commentaries on biblical questions which are to be treated and explained according to the principles of science, and they should appropriately disseminate them among the various groups and orders of their flock.

1. With great joy, this Pontifical Commission for Biblical Affairs, to which the special task of directing and promoting biblical studies has been entrusted, has learned from various reports and sources how readily the Most Excellent Prelates have heeded the exhortations of the Supreme Pontiff, and how much fruit the faithful people have received in many regions from this

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renewed study of the sacred books.

In many places, the Ordinaries are diligently assisted in their care for biblical matters by those Biblical Associations, which, having arisen in recent times, strive to promote the knowledge and love of the sacred books through publications and commentaries made public, as well as through public conventions and lectures.

Also, with great benefit, "biblical days" are celebrated, especially for all the Christian faithful, or conventions lasting several days ("biblical weeks").

[*Latin ed. p. 62*]

The Acts of the Apostolic See – Official Commentary 62, establish gatherings ("colloquia") in which arguments pertaining to the Sacred Scriptures are treated more extensively and profoundly, for the benefit of designated groups. There is no doubt that, provided these matters are properly carried out, the knowledge and love of the Sacred Scriptures will be effectively promoted and will grow ever more abundantly. However, in order that this goal may be properly achieved, everything must be prepared and directed with great care and prudence. First of all, the arguments to be discussed in the gatherings must be appropriately chosen, and this especially with regard to those which are suitable for a deeper understanding of the theological doctrine of the Sacred Books, and for fostering greater and greater reverence for the Sacred Scriptures among the faithful; without, however, omitting historical, critical, and literary questions, which are of greater importance or are more hotly debated in particular regions. Then, the speakers who address such gatherings must be thoroughly expert in all aspects of the matters they discuss, sincerely obeying the norms given by the Holy See, prudent and sober in presenting matters, and fully aware of the scientific and spiritual condition of the audience. How much fruit can be derived from these gatherings, if all these things are diligently observed, is clearly evident from many reports that have reached this Pontifical Commission. It is regrettable, however, that in not all regions the norms outlined above are fully satisfied, and that sometimes there is a danger that gatherings organized by Biblical Associations or by other institutions, do not benefit all those who participate, but rather lead some more to "destruction" than to "edification" (cf. 2 Corinthians 10:8). For it is said that the speakers are not always those who are completely expert in the matters they discuss; that some too readily follow less reputable authors, or inconsiderately and rashly admit and disseminate doubtful or false opinions; that they recommend books or periodicals of doubtful value, or not approved, or even disapproved of, by ecclesiastical authority; and that all of this sometimes occurs before an audience who are not at all prepared or instructed to examine and judge such questions. It is also reported that those who speak sometimes do not pay sufficient attention to the norms which the Supreme

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Pontiff, of blessed memory, again strongly emphasized in the Encyclical Letters *Humani generis*, and that they boldly propose opinions that have been condemned by the Magisterium of the Church, or that they rashly substitute a certain new meaning, which they call symbolic and spiritual, for the literal meaning, carefully elaborated by the Church, in order to make the difficulties inherent in the literal meaning disappear.

[*Latin ed. p. 63*]

The Pontifical Commission for Biblical Matters, therefore, considering all these things, and mindful of its own assigned duty, deemed it fitting to remind all Biblical Associations, and all gatherings and assemblies concerning biblical matters, as well as books and articles to be published in commentaries and journals on the same subject, that, since these pertain to religious matters and to the religious instruction of the faithful, they must be subject to the authority and jurisdiction of the Ordinary. To ensure that this is observed more effectively in the future, it has decided and prescribed the following:

1. All Biblical Associations, and their works and undertakings, are subject to the authority and jurisdiction of the competent Ordinary. The competent Ordinary, in the case of any diocesan Associations or assemblies, is the Ordinary of the place; in the case of interdiocesan ones, it is the Ordinary in whose diocese the Moderator of the Association has his seat, or where the assembly or gathering is to be held.

2. No new Biblical Associations, or any similar gatherings, may be established without the approval of the competent Ordinary, who must also examine and approve their statutes.

3. The Moderator of an Association, or the President of any gathering, shall submit an annual report to the competent Ordinary on its status, members, and activities.

4. All assemblies intended for those who, while not professionally studying Scripture, are to be instructed in biblical matters, whether they are called "biblical weeks" or "biblical days," may not be held without the consent and approval of the competent Ordinary. The matters to be discussed, and the speakers who will discuss them, must be submitted to the same Ordinary in due time. After the assembly has been held, the person who presided over it shall briefly report to the same Ordinary on the matters discussed, the discussions held, and the conclusions reached. The same report shall also be sent to the Reverend Secretary of the Pontifical Commission for Biblical Matters, along with the program of the assembly and a list of the speakers.

5. The regulations outlined in paragraph 4 do not apply to those congresses and assemblies which are intended for professors of Scripture and other experts in biblical matters, for the purpose of scientifically examining

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and discussing questions. However, even in these assemblies, care must be taken to ensure that everything is carried out in accordance with sound and proven principles of Catholic doctrine and the norms established by the Holy See. Furthermore, those who are not members of the gathering of professors should not participate.

[*Latin ed. p. 64*]

Acts of the Apostolic See - Official Commentary 64, or those who are not specially skilled, should not be admitted to such gatherings. 6. Those whose duty it is to prepare or direct these gatherings, as mentioned in paragraph 4, should diligently ensure that matters are discussed which do not merely satisfy curiosity or a desire for novelty, but which truly contribute to the solid instruction of the audience in faith, in moral and ascetic life, and to the fostering and increasing of a sincere love for the Sacred Scriptures. Furthermore, let them choose speakers who are more suited to achieving these goals, and who, by their scientific and spiritual qualifications, are experts and knowledgeable about the matters to which their discourses are directed. They should also take care that, in the very matters being discussed, difficulties and doubtful points are not unduly presented, but rather are explained in a positive manner, clearly and thoroughly. If, before certain groups of listeners, difficulties and objections to be treated seem necessary, let a solid response be given, supported by proper scientific reasons, to the question fairly and honestly proposed. Most Reverend Ordinaries, for the love of Christ's flock, should diligently devote themselves to this important task, and if they themselves are unable to do so, let them appoint from the priests of their own diocese someone who, being thoroughly versed in biblical matters, adorned with sound theological doctrine, and instructed with due prudence, will undertake the care of these Associations and groups, and at determined times, as the Ordinary shall decide, report to him. Let them also carefully examine those things which are treated concerning biblical matters in books or treatises, whether published or in preparation, and if they deem anything worthy of note, let them report it to the same Ordinary. If all these things are done diligently and accurately, it is to be hoped that these most useful Biblical Associations and groups and gatherings will bear abundant fruit for the ever-increasing knowledge and love of the Word of God, for the more effective promotion of biblical studies, and for the more fruitful care of souls. The Most Holy Pope Pius XII has graciously approved this Instruction and has ordered that it be made public. Rome, December 15, 1955. Athanasius Miller, O.S.B., Consultant from the Acts.

[*Latin ed. p. 65*]

AB. and vol. XXXXVIII 2, February 5, 1956 (Series II, No. XXIII) - N. % ACTA OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY. ACTS OF

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POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING ULTRAIECTENSIS AND OTHERS (GRONINGENSIS - ROTHERODAMENSIS). CERTAIN TERRITORIES ARE SEPARATED FROM THE ARCHDIOCESE OF ULTRAIECTENSIS AND THE DIOCESE OF HARLEMEN, FROM WHICH TWO NEW DIOCESES ARE ESTABLISHED: (GRONINGENSIS) AND (ROTHERODAMENSIS). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THESE EVENTS. The changes in dioceses, made by this Roman See, the watchful mother of all the Churches, are wisely undertaken, or new ecclesiastical boundaries are ordered, whenever a good and certain hope arises that they will serve the interests and advantages of the Christians. This is evident, since to the blessed Peter and his successors, it has been divinely commanded to pasture and govern the flock of the elect. These studies and concerns have, at the present time, seemed to Us to demand our attention to the affairs of Holland. This region, having recently been restored to its former Catholic hierarchy, has grown so much, with an increase in the number of Catholics and in works of faith, that it is entirely necessary to allocate resources in such a way as to be equal to the multitude of needs. Furthermore, the sacred pastors, who now preside over the Christian families in that place, "with the boundaries of the dioceses extended..."

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - The Official Commentary states that those who are prevented from fulfilling the obligation to visit the diocese, according to canon 343 of the Code of Canon Law, "must themselves fulfill this obligation," as clearly stated in the decrees of the Provincial Council of Bishops of the Netherlands, held in the year 1924. Desiring to promote the salvation of Christians and the benefit of the Church, and also wishing to provide them with greater safeguards, after hearing the venerable Brother Paul Giobbe, Archbishop with the title of Ptolemaidensis in Thebaida, and also Apostolic Nuncio in the Netherlands, and our venerable Brothers, Cardinals of the Sacred Congregation for the Consistorial Affairs; supplementing their consent, who may have some right or believe themselves to have a right in this matter, we, by our apostolic authority, decree and order the following. We separate from the archdiocese of Ultraiectensis that part of the territory which includes the regions commonly known as Groningen, Friesland, and Drenthe, together with Noord-Oost-Polder; and from this, we establish a new and distinct diocese, which we wish to be called the Diocese of Groningen, with the city of Groningen as its seat and capital of the new diocese. In this city, the sacred Prelate will have his residence and the seat of his administration, and he will establish the chair of truth in the church of Saint Martin, Bishop and Confessor; which we elevate to the rank of a cathedral. Furthermore, we detach from the diocese of

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Harlem that province which the people commonly call Zuid-Holland, and we reduce it to the form of another diocese, to be called the Diocese of Rotterdam, named after the city of that name; and in that illustrious city, we establish the seat of this new Church, while the episcopal chair will be placed in the curial church of Saint Lawrence the Martyr and Saint Ignatius the Confessor by the Bishop, with the rights and honors of a cathedral church granted, as is evident. Finally, we join to the diocese of Harlem that part separated from the archdiocese of Ultraiectensis, which in common parlance is called Gooiland; and from this, we separate that region, which almost entirely contains the civil province now called Zeeland; and we annex all the territory of the deanery, as it is called, of St. Geertruidenberg, to the diocese of Breda, for all time. These churches which we have founded, namely Groningen and Rotterdam, enjoy the same rights, faculties, privileges, honors, and insignia as all other dioceses; and this is also true of their Prelates, who, however, will also be subject to the same burdens and obligations. We establish these new suffragan sees under the Archdiocese of Ultraiectensis; whose Metropolitan Bishops of Groningen and Rotterdam will be subject to and bound by the norms of law. We also wish that, according to the laws of common law and the norms of the Sacred Congregation for Seminaries...

[*Latin ed. p. 67*]

Acts of the Most Holy Fathers, Pope XII, 67, to the Universities and institutions of learning, that in each diocese a seminary be established to receive those boys whom the most sweet voice of the Holy Spirit has inclined towards the priesthood; and that a College of Canons be founded, according to the prescriptions to be defined by other documents under the seal, to increase the worship of God and to assist the Bishops with their counsel. However, we grant that, if a College of Canons cannot be established at present due to serious difficulties, diocesan consultants may be chosen in its place. As for the clergy, we command that, as soon as these documents are put into effect, the clergy be considered as belonging to that Church within whose territory they legitimately reside; and that, with regard to the administration and governance of the churches, the election of a Vicar Capitular, in the event of a vacancy, and the rights and obligations of the clergy and the people, the prescriptions of the Code of Canon Law be observed in all things. The acts and documents pertaining to the new dioceses, or to the territories joined to the dioceses of Harlem and Breda, must be diligently sent to the Curia of each, to be religiously preserved there. Finally, the episcopal table shall consist of those goods which will come to each diocese from the division of assets, according to canon 1500 of the Code of Canon Law. Lastly, we appoint the venerable Brother Paul Giobbe, whom we mentioned, to carry out all that we have commanded, and we grant him all the powers that he may be able to delegate to any

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person, provided that he is constituted in an ecclesiastical dignity. This venerable Brother will also have the task of defining certain and unambiguous boundaries, so that, as the work must be carried out according to clearly defined natural limits, the boundary between one diocese and another may be delineated. After he has completed this task, he will take care to draw up the documents, and he will strive to send a clear description of the boundaries, with a map showing the extent of the territory, to the Sacred Congregation Consistorial as soon as possible. If it should happen that another person presides over the same Intendancy when this matter must be dealt with, we command that he complete these tasks. We intend these documents to be effective now and in the future; so that those things which have been decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, can be contrary to the effectiveness of these documents, since by these documents we abolish all that is contrary to them. Therefore, if anyone, whether with authority or without, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of these documents, whether printed or handwritten, which bear the seal of a person constituted in an ecclesiastical dignity, and which are also signed by a public notary, shall be entirely valid.

[*Latin ed. p. 68*]

Acts of the Apostolic See - Official Commentary 68. The faith that is held in these matters will be demonstrated if it is shown. Whoever, in any way, disregards or condemns our decrees in their entirety, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixteenth day of the month of July, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our Pontificate. CELSUS Cardinal COSTANTINI, S. B. E., Chancellor. © Fr. ADEODATUSI. Cardinal PIAZZA, S. Congregation for the Consistorial Affairs, Secretary. Hamletus Tondini, Apostolic Chancery. King Francis, Hannibal, Bernard, De Ferretti, Felicis, Protonotary. Protonotary Apostolic. Apostolic Place. "In Ap. Cane, tab., vol. LXXXXI, n. 62." APOSTOLIC LETTERS CONCERNING THE TITLE AND DIGNITY OF THE BASILICA MINOR OF THE CHURCH OF THE BLESSED VIRGIN MARY OF *DE RUPE*, OR "DE LAS LAJAS," WITHIN THE TERRITORY OF THE METROPOLITAN DIOCESE OF PASTOPOLITANA. PIUS PP. XII For the perpetual memory of this event. — This temple, distinguished by its beauty, its pleasant location, and its architectural style, in which the Image of the Blessed Virgin, depicted on stone, is venerated, and therefore called "de Rupe," is considered a special dwelling place of the Marian faith, not only for the town of "Las

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Lajas," within the territory of the Metropolitan Diocese of Pastopolitana, where it stands, but also for the entire Republic of Colombia and neighboring regions. Indeed, this sacred edifice, built on a precipitous and rugged cliff, according to the Gothic style, is frequented by a large number of the faithful, as well as by distinguished men from the ecclesiastical and lay orders, who all come to offer their devotion to the most merciful Mother of God, who is so highly venerated there; and she, in turn, is the intercessor between God and men.

[*Latin ed. p. 69*]

Acta Pii PP. XII 69: The Mother, out of her love for the wretched mortal race, is generously venerated. Consequently, the sacred prelates of Colombia, assembled in the year 1927, unanimously decided to renounce this temple as the sanctuary of their nation. As devotion to the Blessed Virgin Mary of La Roche-en-Ardennes increased, her illustrious image, in the year 1952, in the presence of numerous prelates and a large faithful people, with the authority of the Petrine canons, was adorned with a golden diadem. Moreover, the spiritual fruits obtained there, especially through the sacraments, are perceived to be very great. Moved by all of this, the Venerable Brother Aemilius Bolero González, Bishop of Pasto, with the assistance of the Venerable Brother Paulo Bertoli, Archbishop with the title of Nicomedia, our Apostolic Nuncio to the Republic of Colombia, made supplications to Us, so that we might grant the same temple the title and status of a Minor Basilica. Eager to comply with these requests, We, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and forever, elevate the aforementioned edifice, dedicated to the honor of the Blessed Virgin Mary of La Roche-en-Ardennes, also known as "de Las Lajas," located within the boundaries of the diocese of Pasto, to the dignity and honor of a Minor Basilica, with all the rights and liturgical privileges that properly belong to temples bearing the same title. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them: and that they shall be duly judged and defined; and that, from this moment, everything to the contrary, concerning these matters, shall be considered null and void, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt to alter them. Given at Gandulf, under the Fisherman's ring, on the 3rd day of the month of August, in the year 1954, in the sixteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, by Apostolic

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Briefs.

[*Latin ed. p. 70*]

Acta Apostolicae Sedis - Official Commentary 70 II BEATA MARIA VIRGO, FROM MOUNT CARMEL, IS ESTABLISHED AS CELESTIAL PATRONESS OF THE NATIONAL TERRITORY OF FORMOSA, WITHIN THE BISHOPRIC OF RESISTENCIA. PIUS PP. XII For the perpetual memory of this matter. — "Ornament of Carmel," we call the Blessed Virgin, named from this mountain, O faithful, who inhabit the land called Formosa, within the boundaries of the diocese of Resistencia and the Republic of Argentina, and who, as we have learned, show her the greatest veneration and piety. Indeed, in the recent past, they established a dwelling and home in that region under the protection of the same Virgin of Carmel, whose image they carried with them. From that place, namely from the principal city of Formosa, the cult of the Mother of God, bearing that name, spread throughout the entire region; and so it happened that, in the year 1901, the administrator of that region, which the Argentinians call "Territory National de Formosa," made supplications to the sacred authority, so that the Blessed Virgin Mary of Mount Carmel might be established as the celestial patroness of that territory; this was the desire, this was the hope of the entire people inhabiting that region. At that time, it was only fitting that the parish of the city of Formosa be named after the Mother of God, to whom the designation "of Mount Carmel" is added. Piety towards the most merciful Queen, invoked with this sweet title, has since increased with new growth, when, in the year 1947, the Argentine Army was entrusted to her protection, as a heavenly leader, and her image, namely in the year 1953, for the purpose of a pious pilgrimage, was carried among the people, through the towns and villages of the aforementioned territory. Therefore, considering the frequent prayers made by sacred ministers, by public and military officials, by school principals, and by many other associations, the beloved son, the Vicar Capitular of the diocese of Resistencia, humbly requested that we declare the Blessed Virgin Mary of Mount Carmel as the celestial patroness of the entire territory of Formosa. We have gladly heeded these prayers, out of a desire to promote the religion of Mary in every way. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, in perpetuity, we declare the Blessed Virgin Mary of Mount Carmel as the celestial patroness of the "Territory National de Formosa."

[*Latin ed. p. 71*]

71 The Acts of Pope Pius XII state that we establish and declare [the church] as the principal celestial Patron before God, granting it all the

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liturgical honors and privileges that rightly belong to the principal Patrons of regions. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall fully and completely produce and obtain their intended effects; and that those to whom they apply, or may apply, shall now and in the future be fully supported by them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these provisions, by any authority whatsoever, knowingly or unknowingly, should be attempted. Given from the Palace of Gandulf, under the Fisherman's seal, on the 30th day of the month of August, in the year 1944, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Prugnola, Prefect of the Public Affairs of the Church, and by Apostolic Brief, the Cathedral Church of Rioja is adorned with the title of Basilica Minor, dedicated to Saint Nicholas of Bari. PIUS PP. XII For the perpetual memory of this event. — The most beautiful temple, the principal one of Rioja, dedicated to Saint Nicholas of Bari, is celebrated with great gatherings of the people, who come from all around, so that, through the intercession of the same Saint, they may be enriched with heavenly graces. This building, after the city itself was almost entirely destroyed by an earthquake and tremors in the year 1894, was rebuilt in an excellent style, which they call "Roman-Byzantine," and it is greatly admired for its size and varied decoration. For there one can see the skill of goldsmiths, the beauty of marble, windows illuminated by the splendor of colors, sacred furnishings adorned with precious metals, and other ornaments and luxuries of this kind. There is a large altar and a magnificent chapel dedicated to the Divine Nicholas, whose ancient image has been transferred to this new temple, and which is increasingly revered with religious devotion. Because of this special devotion, the building itself has been given the name "Sacrarium," and We ourselves...

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis - We have announced, by Apostolic Letters issued on the sixth day of December, in the year nineteen hundred and forty-six, under the seal of the Fisherman, to the Most Reverend Nicholas, first Patron of the city and diocese of Riojensis, the matters pertaining to the Apostolic See. Therefore, signifying the wishes of the clergy and the people, the Venerable Brother Froilanus Ferreira Reinafé, Bishop of Riojensis, addressed prayers to Us, so that this Temple, that is to say, this dwelling of piety, likewise commended by its artistic works, might be honored with the title and rights of a Minor Basilica. Having received these supplications with a willing heart, We, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, hereby, by the force and perpetuity of these Letters, elevate the Cathedral of Riojensis, dedicated to Saint Nicholas of

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Barensi, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to that title. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, they shall be declared void and null, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the seal of the Fisherman, on the fourteenth day of January, in the year nineteen hundred and fifty-five, in the sixteenth year of Our Pontificate. Concerning the erection of an Apostolic Nunciature in Luxembourg: By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, POPE PIUS XII. For the purpose of strengthening and making more fruitful the public relations that exist between this Apostolic See and the State of Luxembourg, to which, until now, the Holy Father has been represented only by a legate, it has seemed good to Us to adorn this office with a higher degree of honor.

[*Latin ed. p. 73*]

Acta PU Pp. ZU 73. Since these things are so, We, by Our own initiative, with certain knowledge and mature deliberation, by the force of these Letters, by Our authority, erect and establish the Apostolic Nunciature of Luxembourg as an Apostolic Nunciature, retaining the same title, and We grant to this Nunciature, thus erected by Us, all and singular rights, privileges, honors, prerogatives, indulgences, which are proper to such Legations, confident that this testimony of Our intention will be a guide for the advancement of religion. These things We decree, ordaining that the present Letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that the Apostolic Nunciature of Luxembourg, thus erected by Us, shall fully support, and that judgments shall be made and defined properly, now and in the future; and that whatever is contrary to these things, concerning them, by anyone, with any authority, knowingly or unknowingly, should happen, it shall be declared void and of no effect from now on. Notwithstanding any contrary things. Given from the Palace of Gandulf, under the Fisherman's seal, on the twenty-fourth day of the month of October, in the year 1955, in the seventeenth year of Our Pontificate. By special mandate of the Most Holy Lord Cardinal in charge of the public affairs of the Church, to the Most Reverend Fathers, the Archbishops, and the Most Reverend Prelates, the Bishops of the places and the Ordinaries of POLONIAE: To the Most Reverend Father Stephen Cardinal Wyszyński, Archbishop of GNESEN and VARSAVIENSEM, and to the Most Reverend Prelates, the Archbishops, and the Bishops of the places and the Ordinaries of POLONIAE: THIRD

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YEAR SINCE THE RESTORATION OF POLAND THROUGH THE DEFENSE OF THE SANCTUARY. PIUS PP. XII. Beloved Son and Venerable Brothers, greetings and the Apostolic Blessing. — To the Glorious Queen, for her countless triumphant births, the Woman adorned with stars, redeemed with a garland, clothed in sunlight, from whom the Sun...

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary. It has come to our knowledge that, from the most ancient times, the Polish people have worshipped and venerated [God] in such a manner that no one seemed to be second to them in the observance of this religion. To those devoted children, the Mother of God, whose power is equal to her most generous kindness, has often bestowed a beneficial grace, making it all the more remarkable in proportion to the dangers in which they found themselves. Indeed, all the chronicles of the Polish people clearly demonstrate this, and especially that which occurred three centuries ago, when the solemnities of the Nativity of the Lord were consecrated to immortality with the most magnificent monuments, both religious and civil. We have deemed it fitting, through these letters, to remind you, our beloved son and venerable brothers, and to the entire Polish people, of this illustrious event, so that the memory of this singular heavenly benefit may bring you solace in the hardships that your homeland is presently enduring, and may inspire hope for a salvation that will not fail, if your faith, steadfast amidst trials, maintains its dignity and constancy. The kingdom of Vladislaus, which had flourished for a long time with prosperity and happiness, was followed by times filled with dread, peril, and disaster. Foreign peoples invaded the Polish lands, and among them, the Novatores, with a larger army and greater force. And after Warsaw and Cracow were easily captured, Clermont [Clarus Mons] and Czestochowa became the last bulwark of your liberty. However, Augustine [Augustinus] Kordecki, the director of that monastery, did not falter in spirit, but, relying on the patronage of God and the Virgin Mary, encouraged the defenders to resist bravely. Therefore, as the circumstances unexpectedly improved, and with happy events, your homeland was restored to liberty. Then, King John Casimir proclaimed the Virgin Mary as the Lady of his lands and proclaimed her Queen of Poland; subsequently, our predecessor, Pope Pius X, who had performed the office of Apostolic Nuncio with great skill among you, granting the wishes of many from here, gladly instituted a feast in honor of the Blessed Virgin Mary, Queen of Poland, to be celebrated perpetually each year on the third day of May. These events, worthy of immortal memory, wonderfully demonstrate that the Mother of God, Mary, has always been a source of salvation for the Polish people, especially at those times when the Catholic faith, a treasure of the greatest value passed down to you by your ancestors, and the solid and close connection with this Apostolic See, are the strength and glory of

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your nation, when they are in danger. These bonds of communion with the Roman Chair of Truth, maintained throughout the long series of centuries, despite the snares...

[*Latin ed. p. 75*]

The acts of Pope Pius XII, number 75, would not have existed, had it not been for the watchful care and patronage of Heaven, and your own unwavering devotion; this, indeed, is a great honor and a powerful encouragement to the Polish people, that they may most strenuously resist the perversity of atheism, which, alas, seeks to weaken and corrupt their nation, a most outstanding cultivator of the Catholic religion. Therefore, amidst the storms and agitated waves, the Polish people, heirs of ancestral virtues, must not be of a narrow and timid spirit, but must preserve security, constancy, and dignity, confident in the Most High and Eternal God, to whom nothing is impossible, and who is accustomed to overcome the proud and arrogant with a slight support and impulse: "Believe in the Lord God, and you shall be secure. Not only in joyful times, but also in bitter events, whatever happens to us, there is always and everywhere the wisdom and providence of Heaven, although hidden, at work; and indeed, God's hand is all the more active, the deeper it is hidden in the depths." This is especially important when enduring hardships and evils, that a firm hope and faith, and the doctrine of the Gospel, whether in public or private life, may be consistent; for then the power of God becomes manifest in salvation. Where, having cast off the desire for earthly goods, the thoughts of the mind and the actions of life do not conflict with faith, but agree in constant harmony and concord. But peace must be sought above all with God, in whose power are all things, when adverse circumstances and the wickedness of men oppress the soul and body, as Saint Gregory the Great eloquently encouraged the faithful of his time, who were troubled by a whirlwind of calamities: "What, therefore, is to be done, brothers, except that... we send a mission of peace and pray for those things that are conducive to peace... Let us send our tears to this mission, let us send works of mercy, let us offer sacrifices of reconciliation on the altar, let us acknowledge that we cannot contend with Him in judgment; let us ponder the power of His fortitude, let us pray for those things that are conducive to peace... Let us send, as we have said, our mission through weeping, through giving, through offering sacred hosts." Furthermore, that you may be free from all disturbance, let your eyes be turned to a new study of piety, towards the Mother of God, your Queen, who, having crushed the internal enemy with her virgin feet, is the minister and promoter of every victory without fear. The beloved Polish people, who, as the illustrious poet Adam Mickiewicz sang, are defenders of Mary and live in her name, will not be abandoned by the most benign Mother, if they themselves, in professing

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their Catholic faith, imitate constancy.

[*Latin ed. p. 76*]

Acts of the Apostolic See - Official Commentary 76, that they may consider the preservation and inheritance of the glory of their ancestors to pertain to them; under the auspices and patronage of the highest authority, the golden light and enduring splendor of your blessed nation will shine forth, dispelling the clouds. In our previous letters, we have already denounced the religious persecution that is perpetrated in Poland, making it clear how unjust this is. However, these lamentable circumstances, although manifestly an injustice, have not yet been changed, and indeed seem to be growing worse. In this deplorable condition of life, alas, other nations also find themselves, where purple-robed Fathers, Bishops, and priests are cast into chains, or are forbidden to perform their sacred duties; religious members are driven from their homes; Catholic associations are torn apart; the publication of Catholic writings is hindered; Catholic schools are deprived of their rights; and finally, the freedom of the Church is oppressed by the weight of countless chains. We embrace all these, who are certainly most dear to us, brothers and sons, who are unjustly harassed for the sake of truth and justice, with a paternal heart, and we entrust their cause to God through repeated prayer, that He may grant them solace and rewards in abundance. As for your nation, in addition to the aforementioned circumstances, there is also the growing influence of those who promote new things, who seek to associate the progress of their name with the Christian religion, weakening the truth and principles with their own arguments. Therefore, we are grieved and vehemently lament that here, some unjustly interfere in matters that do not concern them, and, neglecting their duties, do not enter the sheepfold through the door, but from elsewhere; and we urge them, with a paternal voice, to obey the precepts of legitimate authority, to act wisely, and not to harm the discipline and benefits of religion. It is a cause of great sorrow to us that the institutions of Christian doctrine are being contaminated by erroneous opinions, which are widely disseminated and, in a certain way, dominate, both by word and by writings. More effort and study must be put forth, so that light may not yield to darkness, but rather, that even in darkness, a purer light may shine triumphantly. When, more than two years ago, you, our beloved son, were removed from your honorable position, we strongly and openly disapproved of this act, and we condemn it; and in many places on earth, where freedom rings true, this act of violence has been denounced with one voice. Meanwhile, as the feast of Saint Dominic approaches, we offer you, our beloved son, and to all the sacred pastors who are forced to be

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absent from their churches, our blessings. "Cf. JOHN 10:1.

[*Latin ed. p. 77*]

The Acts of Pope Pius XII, number 77, express our heartfelt desire that the consolations of our most merciful Redeemer, which you have always so joyfully experienced in the cathedral churches where you used to perform sacred rites, may be abundantly bestowed upon you. We earnestly pray that, as is right and fitting, you may be restored to your legitimate and former duties. We also desire that all that is good and most blessed may be granted to you, venerable Brothers, and to the clergy and faithful entrusted to your care, and to those living in various regions of the world. We implore the Virgin Mary, Patroness of Poland, the most invincible, the most vigilant guardian of Christian liberty, to whom due honor should be rendered for the help she has bestowed upon your homeland. May all these things abound and lead you to eternal salvation. As a pledge of heavenly help, We impart the Apostolic Blessing upon you all, Our most beloved, with the outpouring of paternal charity. Given in Rome, at St. Peter's, on the eighth day of the month of December, in the seventeenth year of Our Pontificate. PIUS PP. XII. TO THE MOST REVEREND FATHER ANGEL JOSEPH, BISHOP OF THE HOLY ROMAN CHURCH, CARDINAL RONCALLI, PATRIARCH OF VENICE, IN THE FIFTH CENTURY SINCE THE DEATH OF SAINT LAWRENCE. PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing. The city of Venice, with its beautiful islands, buildings, and temples, takes great pride in its glorious past and its flourishing arts. It gains even greater honor and renown from the fact that, over a long period of time, it has produced many people who have esteemed the highest good of living in accordance with the teachings of the Gospel. Among these, Saint Lawrence Justinian shines with perpetual brilliance. And now, in the fifth century since his death, you, Our beloved Son, have decided to commemorate him with solemn celebrations and gatherings. We do not hesitate to praise the act of piety that has undoubtedly been inspired by your devotion to religion and your diligence in your pastoral duties. Furthermore, to add to your joy...

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Official Commentary: With these letters, We impart Our sentiments to you, to the clergy, and to the Christian faithful entrusted to your care, as a testament of paternal charity, congratulating you on the undertaking and earnestly exhorting you that, during the days dedicated to the observance of these feasts, the spirit of Christian fortitude be kindled. For, in these times, which this miserable age is experiencing, full of grievous threats, it is most necessary that the eyes be raised to the contemplation of the saints in heaven, and, above all, that they be imitated in thought and action, so that, with the examples of virtue before them,

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the forces may arise, not weary from labor, but strengthened by striving, to attain victories and rewards. Saint Lawrence Justinian possesses this singular and outstanding quality: he joins together in himself the glory of religion and of the fatherland, and is, as it were, the most excellent flower of this Venetian people, who, by heavenly grace, wonderfully reveals the remarkable character inherent in souls. Indeed, this most blessed man was entirely yours: born in Venice, of ancient lineage, and instructed in the disciplines; on the island of Saint George in Alga, he practiced the virtue of rigorous religious discipline; he was the Bishop of the Church of Castellan, and afterwards, when Our Predecessor Nicholas V united the Patriarchate of Gradum to the Church of Castellan and transferred the seat of this Patriarchate to Venice, he was created Protopatriarch of Venice, and he inspired admiration among those with whom he lived, and also flourished in the esteem of posterity, both for what he accomplished and endured with such distinction, and for what he taught with such eloquence. Our Predecessor Eugene I, with the applause of the Roman Curia, rightly and deservedly adorned with praise and doctrine, greeted him: "Hail, ornament and glory of prelates." For he was endowed with the most outstanding temperance and modesty; he was steadfast in the face of adversity; he added placability and clemency to steadfast fortitude; he added affability and kindness of speech to piety, by which he supremely promoted the honor and worship of God, and offered constant prayers. He also excelled in style as well as in deeds. In his works, which are of the nature of mystical theology, though numerous in number, they are small in volume, yet a certain sweetness and charm always flows forth, by which the minds, pleasantly moved, are elevated from the low to the sublime, from fragile things to eternal goods, and in which, above all, charity is frequently and abundantly discussed. "He is to be loved," he wrote among other things about this virtue, "because He is the cause of His own love. For if you are hungry, He is bread to you; if you are thirsty, He is drink, of which the elect will be intoxicated by the abundance and sweetness of Himself; if you are in darkness, He is light to you; if you are naked, He is the garment of immortality. O true and supreme sweetness, sweeter than all sweetness, and more delightful than all delight, but not of flesh and blood: sweeter than all light..."

[*Latin ed. p. 79*]

From the Acts of Pope Pius XII, page 79: "More profound in every secret, more sublime in every honor, but not sublime in itself." "Furthermore, concerning the charity towards neighbors, the concord and unity of brothers, he frequently pours forth sweet words, offering remedies suited to the discord and harshness of his age, while especially urging that spiritual and temporal goods may flow easily through the veins of the state, like the vital blood: 'These [namely, fraternal love and the unity of charity] are freely given, bestowed without charge, joyfully communicated, and offered forth,

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so that the needs of others may be sought; they deprive themselves of their own advantages, so that they may benefit others.'"

"We strive to hasten the arrival of that time, when, with negligence in the performance of religious duties and with atheism utterly banished, the accumulated errors of former times may give way to a firmer faith, when freedom may be joined in a beautiful bond with social justice, and when, with the tranquility of the citizens, the common wealth may share in the wisdom and knowledge of salvation, and in the precious treasure of the fear of the Lord."

"In this necessary and important struggle, we earnestly desire that, with you leading the way, the clergy of both orders in Venice, those attached to Catholic associations, and each Christian individually, may be a source of hope, counsel, and action for a better life. And considering the examples and exhortations of Saint Mark the Evangelist, inheritors of ancient glory, may you act actively and courageously."

"Indeed, Saint Lawrence Justinian seems to urge you all, nay, each one of you, through us: 'Saint Mark is a great... evangelist of the highest authority, a most holy man, a glorious martyr. Through his prayers, he can assist you, instruct you with his writings, inflame you with his exhortations, and awaken you to life... The sound of his voice, which teaches us to do penance, to abandon vices, to resist the devil, to avoid the future judgment, and to desire the appearance of eternal glory, is designated to have the character of a lion, to whom, because of the boldness of his spirit and the strength of his virtue and the force of his voice, the principality is granted among the quadrupeds.'"

"We have no doubt that these our incentives to cultivate virtue are pleasing to us, and that they will be a source of comfort to all those to whom they have reached; to you, our beloved Son, who excels in kindness of spirit and in the prudence of considering useful things, and to the entire flock of Saint Lawrence Justinian, both secular and religious."

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - The official commentary for the solemnities to be celebrated with you, We impart, with paternal affection, the Apostolic Blessing, and the auspice of the divine works. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of December, in the year 1955, in the seventeenth year of Our Pontificate. PIUS PP. XII TO THE REVEREND FATHER ALFRED SCOTT, GENERAL MODERATOR of the Order of St. Mary of Mercy, for the Redemption of Captives: IN THE SEVENTH CENTURY FOLLOWING THE DEATH OF ST. PETER. PIUS PP. XII, Beloved son, health and the Apostolic Blessing. — Since Christ the Lord taught charity as the foundation upon which the entire law rests, and as a certain mark by which those who follow the wisdom of Christ are distinguished from others, it is not surprising that this most excellent virtue should es-

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pecially dwell in the hearts of those who strive to attain the summit of evangelical perfection. Most remarkably, St. Peter Nolascus excelled among these, that illustrious minister of divine mercy and, in a certain way, Father of your Order, whose memory you are worthy to commemorate with fitting celebrations, in the seventh century following his death. As We recall what he accomplished in so much for the glory of God and the salvation of others, Our mind is brought to that grievous calamity which for so many centuries afflicted the Church: namely, the detestable servitude, in which Christian men, held in the power of the Saracens by war or force, were compelled to live, not without great dishonor to human nature. Few, like Nolascus, have been so inflamed with charity towards those men afflicted by such a sad fate; and scarcely anyone has ever labored so strenuously to provide remedies. His concern was especially aroused by the most serious distinction regarding eternal salvation, in which the miserable multitude of captives found themselves. For many—as he himself had learned through experience—hoped only for a Christian faith, in order that the burdens and the shame of the life of servitude might, at long last, be somewhat alleviated.

[*Latin ed. p. 81*]

The Acts of Pope Pius XII, number 81, state that, deeply moved by the thought of so many past sufferings, that most holy man spared no labors, was deterred by no difficulties or dangers, in order to bring aid to his captive brethren; and it is almost unbelievable how many, lying in the squalor of servitude, were restored to freedom and the dignity of sons of God through his tireless efforts. Moreover, members of the religious family, which arose as heirs of his charity, were bound by this law, so that they themselves should dedicate themselves to redeeming captive Christians held in tyranny, if it should be necessary to redeem them. Therefore, with the best of intentions, beloved sons, you have decided to present examples of this exalted sanctity before all eyes during your celebrations; and we believe that this will not only be fitting for your Order, but also beneficial and salutary for the good of souls. You, in particular, who have embraced the form of this religious life, should meditate on these most excellent virtues and strive to imitate them. Although, indeed, the grievous scourge of servitude is almost entirely eradicated among all nations, these times of ours still greatly need that burning zeal with which Nolascus so abundantly excelled, for in these times, so many people are miserably oppressed under the yoke of a more sordid servitude; we speak of the servitude of sin, which is the greatest, and to which we must all strive to put an end with all our strength. Since no one is permitted to be indifferent in this matter, no one idle, while we are compelled to witness such dangers to souls, so many people redeemed through Jesus Christ, falling into worse morals, and sinking into a mire of vices. Therefore, let

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the ardent desire for the salvation of others be awakened in you, awakened in all, by the shining example of St. Peter Nolascus, by his active pursuit of the salvation of others; and let this be – as we fervently desire – the most excellent and salutary fruit of your celebrations. May the Apostolic Blessing, which we impart to you, beloved sons, and to all members of your Order, with heartfelt affection in the Lord, be its harbinger and promoter. Given in Rome, at St. Peter's, on the nineteenth day of the month of January, in the year 1956, in the seventeenth year of Our Pontificate. PIUS PP. XII 6 - ACTA, vol. XXIII, n. 2. - 25-2-1956.

[*Latin ed. p. 82*]

Acts of the Apostolic See - Official Commentary 82. ADDRESSES I. Before a large gathering, including teachers, midwives, and representatives from numerous Lyceums of medicine, the Holy Father spoke. The Secretariatus, composed of honorable medical practitioners and gynecologists, were present, having convened in Rome at the invitation of all Catholic medical societies. Subject of the discourse: Painless childbirth. We have received information concerning a new development in gynecology, and We have been asked to express Our views on this matter from a moral and religious perspective. It concerns natural childbirth, without pain, in which no artificial means are employed, but only the natural forces of the mother are utilized.

Recall of previous statements: In Our address to the members of the I International Congress of Catholic Physicians, on September 29, 1949, We said that the physician aims, at the very least, to alleviate the pains and sufferings that afflict men. We then spoke of the surgeon, who strives, in necessary interventions, to avoid pain as much as possible; and of the gynecologist, who seeks to diminish the sufferings of childbirth, without endangering the mother or the child, and without harming the bonds of maternal affection which, it is said, are usually formed at this time. This latter observation referred to a method used at the time in the maternity ward of a large modern city: in order to spare the mother suffering, she was placed in a deep hypnosis, but it was observed that this method led to an emotional indifference towards the child. However, some believe that this fact can be explained in a different way.

Instructed by this experience, care was subsequently taken to awaken the mother several times for a few moments during labor; in this way, it was possible to avoid what was feared. A similar observation could be made during prolonged anesthesia. The new method, of which We wish to speak at present, does not present this danger; it leaves the woman in full consciousness from the beginning.

* Given on this day, January 8, in the year 1956.

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1 Acts of the Apostolic See, year 1949, pages 557 and following.

[*Latin ed. p. 83*]

Acts of Pope Pius XII, 83, to the end, and the full use of its psychic faculties (intelligence, will, and affectivity); it does not eliminate, or, according to others, only diminishes the pain. What position should be adopted regarding it from a moral and religious point of view?

I. OUTLINE OF THE NEW METHOD

1. Its relationship with past experience.

First, painless childbirth, considered as a common occurrence, clearly contradicts common human experience, that of today, but also that of the past and the most distant times. The most recent research indicates that some mothers give birth without feeling any pain, even though no analgesic or anesthetic has been used. It also shows that the degree of intensity of suffering is less among primitive peoples than among civilized peoples; while it is moderate in many cases, it remains high for most mothers, and it is not uncommon for it to be unbearable. Such are the current observations. The same must be said of past ages, insofar as historical sources allow the fact to be verified. The pains of women in labor were proverbial; they were referred to in order to express a very intense and distressing suffering, and both secular and religious literature provide evidence of this. This way of speaking is common, indeed, even in the biblical texts of the Old and New Testaments, especially in the writings of the prophets. We will cite here some examples. Isaiah compares his people with the woman who, at the time of birth, suffers and cries. Jeremiah, who faces the approach of God's judgment, says: "I hear cries like those of a woman in labor; cries of anguish, like those of a woman who is giving birth for the first time." John, on the evening before his death, compares the situation of his Apostles to that of the mother who awaits the moment of childbirth: "A woman giving birth is in pain, because her hour has come. But when she has given birth to the child, she no longer remembers the pain, because she rejoices that a man has been born into the world."

2. References: Is. 26, 17; Jer. 4, 31; Jn. 16, 21.

[*Latin ed. p. 84*]

Acta Apostolicae Sedis - Official Commentary 84. All of this allows us to affirm, as a fact accepted by men of both the past and the present, that a mother gives birth in pain. This is what the new method opposes.

2. The new method considered in itself.

a) General preliminary considerations made by its proponents. Two general considerations, made by its proponents, guide and orient those who wish to outline its main features; the first concerns the difference between

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painless and painful activity of organs and members; the other, the origin of pain and its connection with organic function.

It is affirmed that the functions of the organism, when normal and properly performed, are not accompanied by painful sensations; these indicate the presence of some complication; otherwise, nature would contradict itself, since it associates pain with a certain process in order to provoke a reaction of defense and protection against that which would be harmful to it. Normal childbirth is a natural function and should therefore occur without pain. Therefore, from where does this pain originate?

The sensation of pain, it is answered, is triggered and regulated by the cerebral cortex, where excitations and signals from the entire organism arrive. The central organ reacts to them in very different ways; some of these reactions (or reflexes) receive a specific character from nature and are associated by it with certain processes (absolute reflexes); for others, on the other hand, nature has not fixed their character or their connections, but they are determined otherwise (conditioned reflexes). Sensations of pain are among the reflexes (absolute or conditioned) originating from the cerebral cortex.

Experience has proven that it is possible, through arbitrarily established associations, to provoke sensations of pain, even when the excitation that triggers them is, in itself, completely incapable of doing so. In human relationships, these conditioned reflexes have, as the most effective and frequent agent, language, spoken or written words, or, if you will, the opinion that prevails in a certain environment and which everyone shares and expresses through language.

[*Latin ed. p. 85*]

Acta Pii Pp. XII b) Elements of the New Method 85

Herein lies the origin of the intense painful sensations experienced at birth: certain authors consider them to be due to conditioned reflexes that are triggered by erroneous ideological and emotional complexes. The disciples of the Russian Pavlov (physiologists, psychologists, gynecologists), utilizing the research of their master on conditioned reflexes, essentially present the matter as follows:

a) Its Foundation: Labor has not always been painful, but it has become so over time, due to "conditioned reflexes." These reflexes may have originated in a first painful labor; perhaps heredity also plays a role, but these are merely secondary factors. The primary cause is the language and the opinion of the environment, which it expresses: it is said that birth is "the difficult hour of the mother," that it is a torture imposed by nature, which delivers the mother defenseless to unbearable sufferings. This association, created by the environment, provokes fear of childbirth and fear of the terrible pains that accompany it. Thus, when the muscular contractions of

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the uterus are felt at the beginning of labor, the defensive reaction to pain arises; this pain provokes a muscle cramp, and this, in turn, increases the pains. The pains are therefore real, but they stem from a falsely interpreted cause. At birth, what is a fact are the normal contractions of the uterus and the organic sensations that accompany them; but these sensations are not interpreted by the central organs for what they are: simple natural functions. Rather, in virtue of conditioned reflexes, and in particular, extreme "fear," they are transformed into the realm of painful sensations.

b) Its Purpose: This would be the genesis of puerperal pains. From this, one can see what will be the purpose and task of painless obstetrics. Applying the scientific knowledge acquired, it must first dissociate the associations that already exist between the normal sensations of the contractions of the uterus and the reactions of pain in the brain.

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Commentarium Officiale. De cette manière, les réflexes conditionnés négatifs sont supprimés. En même temps, il faut créer de nouveaux réflexes, positifs, qui remplaceront les réflexes négatifs. e) Son application pratique. Son application pratique consiste d'abord à donner aux mères (longtemps avant l'époque de la naissance) un enseignement approfondi, adapté à leurs capacités intellectuelles, sur les processus naturels qui se déroulent en elles pendant la grossesse, et en particulier pendant l'accouchement. Ces processus naturels, elles les connaissaient déjà en quelque sorte, mais le plus souvent sans en percevoir clairement l'enchaînement. Aussi beaucoup de choses restaient-elles encore enveloppées d'une obscurité mystérieuse et prêtaient même à de fausses interprétations. Les réflexes conditionnés caractéristiques acquéraient aussi une force d'action considérable, tandis que l'angoisse et la crainte y trouvaient un aliment constant. Tous ces éléments négatifs seraient éliminés par l'enseignement susdit. En même temps, on adresse à la volonté et au sentiment des mères un appel répété pour ne pas laisser surgir des sentiments de crainte non-fondés et qu'on leur a montrés tels ; il faut aussi rejeter une impression de douleur, qui tendrait peut-être à se manifester, mais qui, en tout cas, n'est pas justifiée et ne repose, comme on le leur a enseigné, que sur une fausse interprétation, des sensations organiques naturelles de l'utérus qui se contracte. Les mères sont surtout amenées à estimer la grandeur naturelle et la dignité de ce qu'elles accomplissent à l'heure de la parturition. On leur donne aussi des explications techniques détaillées sur ce qu'il importe de faire pour assurer le bon déroulement de la naissance ; on leur apprend par exemple comment actionner exactement la musculature, comment bien respirer. Cet enseignement prend surtout la forme d'exercices pratiques pour que la technique leur soit devenue familière au moment de la naissance. Il s'agit donc de guider les mères et de les mettre en état de ne pas subir l'accouchement de façon purement

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passive comme un processus fatal, mais d'adopter une attitude active, de l'influencer par l'intelligence, la volonté, l'affectivité, de le mener à terme dans le sens voulu par la nature et avec elle. Pendant la durée du travail, la mère n'est pas laissée à elle-même; elle profite de l'assistance et du contrôle permanent d'un personnel formé selon les nouvelles techniques et qui lui rappelle ce qu'elle a appris, lui indique au moment voulu ce qu'elle doit faire, éviter, modifier et qui,

86 Acta Apostolicae Sedis - Official Commentary. In this manner, conditioned negative reflexes are eliminated. At the same time, it is necessary to create new, positive reflexes that will replace the negative ones. e) Its practical application. Its practical application consists first in giving mothers (long before the time of birth) thorough instruction, adapted to their intellectual capacities, on the natural processes that occur within them during pregnancy, and in particular during childbirth. These natural processes, they already knew in a certain way, but most often without clearly perceiving their sequence. Thus, many things remained shrouded in a mysterious obscurity and even lent themselves to false interpretations. The characteristic conditioned reflexes also acquired a considerable force of action, while anxiety and fear found a constant source of sustenance. All these negative elements would be eliminated by the aforementioned instruction. At the same time, the will and feelings of the mothers are repeatedly called upon not to allow unfounded feelings of fear to arise, and which have been shown to them as such; it is also necessary to reject the impression of pain, which may tend to manifest itself, but which, in any case, is not justified and rests, as they have been taught, only on a false interpretation, of the natural organic sensations of the uterus as it contracts. Mothers are especially led to appreciate the natural grandeur and dignity of what they accomplish at the time of parturition. They are also given detailed technical explanations of what is important to do to ensure the proper course of childbirth; they are taught, for example, how to precisely control the musculature, how to breathe properly. This instruction takes the form of practical exercises so that the technique becomes familiar to them at the time of birth. The aim is therefore to guide the mothers and to put them in a state of not passively undergoing childbirth as a fatal process, but to adopt an active attitude, to influence it through intelligence, will, and emotion, to bring it to completion in the way desired by nature and with it. During the labor, the mother is not left to herself; she benefits from the assistance and constant supervision of trained personnel who remind her of what she has learned, indicate to her at the appropriate time what she must do, avoid, and modify, and who,

[*Latin ed. p. 87*]

Acta Pontificiae Academiae, Tomus XII, pagina 87, eventualmente corrige immédiatement ses erreurs, et l'aide à corriger les anomalies

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qui se présenteraient. Telle est, pour l'essentiel, selon les chercheurs russes, la théorie et la pratique de l'accouchement sans douleur. De son côté, l'Anglais Grantly Dick Read a mis au point une théorie et une technique analogues sur un certain nombre de points; dans ses présupposés philosophiques et métaphysiques toutefois, il s'en écarte substantiellement, car il ne s'appuie pas, comme eux, sur la conception matérialiste.

d) Extension et succès. En ce qui concerne l'extension et le succès de la nouvelle méthode (appelée méthode psychoprophylactique), on prétend qu'en Russie et en Chine elle a déjà été utilisée pour des centaines de milliers de cas. Elle s'est implantée aussi dans divers pays de l'Occident; plusieurs maternités municipales auraient mis à sa disposition des sections particulières. Les maternités organisées exclusivement selon ces principes seraient jusqu'à présent peu nombreuses en Occident; la France, entre autres, en a une (communiste) à Paris; en France également deux institutions catholiques, à Jallieu et Cambrai, ont adopté complètement la méthode dans leurs services, sans sacrifier ce qui avait fait ses preuves antérieurement. Quant au succès, on affirme qu'il est très important: 85% à 90% des naissances survenues de la sorte auraient été réellement indolores.

II - APPRÉCIATION DE LA NOUVELLE MÉTHODE

1 - Appréciation scientifique. Après avoir ainsi tracé l'esquisse de cette méthode, Nous passons à son appréciation. Dans la documentation qui nous a été remise, on trouve cette note caractéristique: « Pour le personnel, la première exigence indispensable, c'est la foi inconditionnée à la méthode ». Peut-on, sur la base de résultats scientifiques assurés, exiger une foi absolue de ce genre? La méthode contient sans doute des éléments qu'il faut considérer comme scientifiquement établis; d'autres n'ont qu'une haute probabilité; d'autres restent encore (au moins pour le moment) de nature problématique. Il est établi scientifiquement qu'il existe des réflexes conditionnés en général; que des représentations déterminées ou des états affectifs peuvent être associés à certains événements, et que le cas peut se vérifier aussi pour les sensations de douleur. Mais qu'il soit déjà prouvé (ou du...

[*Latin ed. p. 88*]

Acta Apostolicae Sedis - Official Commentary 88 months, that it may be proven by that means) that the pains of childbirth are due solely to this cause, it is not evident to all at the present time. Serious judges also express reservations regarding the axiom asserted almost *a priori*: "All normal physiological acts, and therefore also normal childbirth, must occur without pain, otherwise nature would contradict itself." They do not admit that it is universally valid without exception, nor that nature would contradict

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itself if it had made parturition an intensely painful act. Indeed, they say, it would be perfectly understandable, physiologically and psychologically, that nature, concerned for the mother who gives birth and for the child being born, would thereby make one inevitably aware of the importance of this act and would seek to compel the taking of the necessary measures for the mother and for the child. Let us leave the scientific verification of these two axioms, which some claim are certain and others consider questionable, to the competent specialists; but in order to determine what is true and false, it is necessary to retain the decisive objective criterion: "The scientific character and the value of a discovery must be assessed exclusively according to its agreement with objective reality." It is important not to neglect here the distinction between "truth" and the "affirmation" ("interpretation," "subsumption," "systematization") of truth. If nature has made childbirth painless in the reality of facts, if it has become painful later due to conditioned reflexes, if it can become painless again, if all of this is not merely affirmed, interpreted, and systematically constructed, but is demonstrated to be real, then the scientific results are true. If it is not, or at least not yet possible to obtain complete certainty in this regard, one must refrain from any absolute assertion and consider the conclusions obtained as "scientific hypotheses." But, refraining for the time being from making a definitive judgment on the degree of scientific certainty of the psychoprophylactic method, We shall examine it from a moral point of view.

2 - Ethical Assessment

Is this method morally irreproachable? The answer, which must consider its object, its purpose, and its motive, is briefly stated: "In itself, it contains nothing that is objectionable from a moral point of view." The teaching given on the workings of nature in childbirth; the correction of the false interpretation of organic sensations.

[*Latin ed. p. 89*]

Acta Pii PP. XII, 89, et l'invitation à la corriger; l'influence exercée pour dissiper l'angoisse et la crainte infondées; l'aide accordée pour que la parturiente collabore opportunément avec la nature, conserve son calme et sa maîtrise; une conscience accrue de la grandeur de la maternité en général, et en particulier de l'heure où la mère met l'enfant au monde; tout cela sont des valeurs positives, auxquelles il n'y a rien à reprocher, des bienfaits pour la parturiente, et ils sont pleinement conformes à la volonté du Créateur. Ainsi vue et comprise, la méthode est une ascèse naturelle, qui garde la mère de la superficialité et de la légèreté; elle influence positivement sa personnalité pour qu'à l'heure si importante de l'accouchement, elle manifeste la fermeté et la solidité de son caractère. Sous d'autres aspects encore, la méthode peut conduire à des succès moraux positifs. Si on réussit à éliminer les douleurs et la crainte de la naissance, on diminue souvent par là même une incitation à commettre des actions immorales dans l'utilisation

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des droits du mariage. En ce qui concerne les motifs et le but des secours accordés à la parturiente, l'action matérielle, comme telle, ne comporte aucune justification morale, ni positive ni négative; elle est l'affaire de celui qui prête son aide. Elle peut et doit s'accomplir pour des motifs et en vue d'un but irréprochables, tels que l'intérêt présenté par un fait purement scientifique; le sentiment naturel et noble qui fait estimer et aimer dans la mère la personne humaine, qui veut lui faire du bien et l'assister; une disposition profondément religieuse et chrétienne, qui s'inspire des idéaux du christianisme vivant. Mais il peut arriver que l'assistance recherche un but et obéisse à des motifs immoraux; en ce cas, c'est l'activité personnelle de celui qui prête son aide qui en subit le préjudice; le motif immoral ne transforme pas l'assistance bonne en une chose mauvaise, du moins en ce qui concerne sa structure objective et, inversement, une assistance bonne en soi ne peut pas justifier un motif mauvais ou fournir la preuve de sa bonté.

3. Appréciation théologique. Il reste à dire un mot d'appréciation théologique et religieuse, pour autant qu'on la distingue de la valeur morale au sens strict. La nouvelle méthode est souvent présentée dans le contexte d'une philosophie et d'une culture matérialistes et en opposition avec l'Ecriture Sainte et le Christianisme. L'idéologie d'un chercheur et d'un savant n'est pas en soi une preuve de la vérité et de la valeur de ce qu'il a trouvé et exposé. Le théorème de...

[*Latin ed. p. 90*]

Acts of the Apostolic See - Official Commentary 90. Pythagorean, or, to remain within the realm of medicine, the observations of Hippocrates, which have been recognized as accurate, the discoveries of Pasteur, the laws of heredity of Mendel, do not owe the truth of their content to the moral and religious ideas of their authors. They are neither "pagan," because Pythagoras and Hippocrates were pagans, nor are they Christian, because Pasteur and Mendel were Christians. These scientific acquisitions are true, because and to the extent that they correspond to objective reality. Even a materialist researcher can make a real and valid scientific discovery; but this contribution in no way constitutes an argument for his materialist ideas. The same reasoning applies to the culture to which a scholar belongs. His discoveries are not true or false according to whether he comes from one culture or another, from which he received inspiration and which has profoundly marked him. The laws, the complexity, and the technique of natural, painless childbirth are undoubtedly valid, but were developed by scientists who, in large part, profess a materialist ideology and belong to a materialist culture; these are not true because the aforementioned scientific results are true. It is even less accurate to say that the scientific results are true and demonstrated as such, because their authors and the cultures from which they come have a materialist orientation. The criteria of truth lie else-

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where. The convinced Christian finds nothing in his philosophical ideas and his culture that prevents him from seriously, in theory and in practice, engaging with the psycho-prophylactic method; he generally knows that reality and truth are not identical to their interpretation, subsumption, or systematization, and that, therefore, he can simultaneously accept one entirely and reject the other entirely.

4. The New Method and Holy Scripture. A theological critique of the new method must, in particular, account for Holy Scripture, because materialist propaganda claims to find a glaring contradiction between the truth of science and that of Scripture. In Genesis 5, we read: "In dolore paries filios" ("You shall bring forth children in pain"). To properly understand this saying, one must consider the condemnation pronounced by God.

[*Latin ed. p. 91*]

Acta Pii PP. XII 91 • within the entirety of its context. In inflicting this punishment upon the first parents and their descendants, God did not intend to, nor did He intend for men to, prohibit the seeking and utilizing of all the riches of creation; to advance culture step by step; to make the life of this world more bearable and more beautiful; to alleviate labor and fatigue, pain, sickness, and death; in short, to subject the earth. 6 Likewise, in punishing Eve, God did not intend to, nor did He intend for, mothers to be prohibited from using the means that make childbirth easier and less painful. One must not seek loopholes in the words of Scripture; they remain true in the sense understood and expressed by the Creator: motherhood will bring much to endure for the mother. In what precise manner did God conceive of this punishment, and how will He execute it? Scripture does not say. Some claim that childbirth was, in its origins, entirely painless, and became painful later (perhaps as a result of a mistaken interpretation of God's judgment), through autosuggestion and heterosuggestion, arbitrary associations, conditioned reflexes, and due to the faulty behaviors of the parturients; however, up to now, these claims, in their entirety, have not been proven. On the other hand, it may be true that incorrect, psychological or physical, behavior on the part of parturients can greatly increase the difficulties of childbirth, and has, in reality, increased them. Therefore, science and technology can utilize the conclusions of experimental psychology, physiology, and gynecology (as in the psycho-prophylactic method), in order to eliminate sources of error and painful conditioned reflexes, and to make childbirth as painless as possible; Scripture does not prohibit this.

Concluding Considerations on Christian Obstetrics. As a conclusion, let us add a few remarks on Christian obstetrics. Christian charity has always been concerned with mothers at the time of childbirth; it has striven, and still strives today, to provide them with effective, psychological and physical assistance, according to the state of advancement of science and technology. This may be the case with the new acquisitions of the

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psycho-prophylactic method. * Cf. Gen. 3:16.

[*Latin ed. p. 92*]

Acta Apostolicae Sedis - Official Commentary 92, to the extent that they encounter the approval of serious scholars. Christian obstetrics can here integrate into its principles and methods all that is correct and justified. However, let it not be content with this for those who are capable of receiving more, and let it abandon nothing of the religious values it has maintained until now. In Our address to the Congress of the Italian Association of Catholic Midwives, on October 29, 1951, We spoke in detail about the apostolate, of which Catholic midwives are capable and to which they are called in their profession; among other things, We mentioned the personal apostolate, that is, the one they exercise through their science and art, and through the strength of their Christian faith; then the apostolate of motherhood, by striving to remind mothers of its dignity, its seriousness, and its grandeur. This applies to what We have said today, since they assist the mother at the hour of childbirth. The Christian mother draws from her faith and her life of grace the light and strength to place full trust in God, to feel under the protection of Providence, and also to willingly accept what God gives her to bear; it would therefore be a pity if Christian obstetrics were to limit itself to providing her with purely natural and psycho-prophylactic services. Two points deserve to be emphasized here: Christianity does not interpret suffering and the cross in a purely negative way. If the new technique spares the mother the pains of childbirth or alleviates them, she can accept it without any scruple of conscience; but she is not obliged to do so. In case of partial success or failure, she knows that suffering can become a source of good, if it is borne with God and out of obedience to His will. The life and suffering of the Lord, the pains that so many great men have endured and even sought, through which they matured and grew to the heights of Christian heroism, the daily examples of resigned acceptance of the cross that We have before our eyes, all this reveals the meaning of suffering, of the patient acceptance of pain in the present economy of salvation, during this earthly life. A second observation. Christian thought and life, and therefore Christian obstetrics, do not attribute absolute value to the progress of science and the refinements of technique.

[*Latin ed. p. 93*]

The acts of Pope Pius XII reveal that a materialistic mindset and a materialistic conception of life find this position natural: it serves them as religion or a substitute for religion. Although the Christian applauds new scientific discoveries and utilizes them, he rejects any materialistic apotheosis of science and culture. He knows that these occupy a place on the objective scale of values, but that, while not the last, they are also not the first. Even with regard to them, he repeats today, as he did in the past and as he always will:

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"Seek first the Kingdom of God and his justice." 9 The highest, ultimate value of man is not found in his science and technical abilities, but in the love of God and devotion to his service. For these reasons, when faced with the scientific discovery of painless childbirth, the Christian refrains from admiring it unrestrainedly and using it with excessive eagerness; he judges it in a positive and thoughtful way, in the light of natural reason, and in the brighter light of faith and love, which emanates from God and the Cross of Christ.

To His Excellency, Mr. Juscelino Kubitschek de Oliveira, Elected President of Brasiliae.

Your visit, Mr. President, greatly honors your faith, and it consoles Us deeply, because it assures Us of another period of good understanding and friendly cooperation between the Church and the State, for the good and prosperity of Brasiliae. Called to elect the Head of State for the new presidential term, the Nation, with its vote, recognized and consecrated the high merits of Your Excellency, the dynamic energy, and the outstanding administrative qualities that have been demonstrated for so many years in the State of Minas and in its capital, "the heart of Brasiliae," and simultaneously expressed the desire to see them shine in a wider field, in the government of the entire Country. The intentions of Your Excellency are well known, to do everything possible for the economic and industrial development of Brasiliae, putting to efficient use the immense treasures of natural resources with which the provident hand of the Creator has enriched it.

9 MATTH. 6, 33.

* Written on the 19th of January, in the year 1950.

[*Latin ed. p. 94*]

We also know of the efforts made in the past, and of the present intentions to exert even greater diligence, in order to elevate, both economically and socially, the level of life of the most deprived and humble classes, so that all may live more comfortably and honorably, as citizens of the same homeland, as brothers of the same family, of the great Brazilian nation, of the great family of the children of God.

We, knowing the sentiments of Your Excellency, are certain that, alongside the economic and material elevation, you will hold most dear the elevation of the spiritual level, which will give it its true character and dignity, animating and vivifying it with Christian charity, so that, preventing or thwarting antagonisms and class struggles, the mutual union and concord of all citizens, and consequently of all states, may be increasingly strengthened.

With these aims of governance, and trusting in the Providence of the

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Almighty, without whose assistance there is no house that can be solidly built, nor city whose defense is sufficient with the vigilance of those who guard it, Your Excellency can serenely face the future, according to the golden maxim of the greatest of your orators: "To please God, to trust confidently is praise."

The uncertainties of the present hour are great, the deleterious propaganda is conducted everywhere, multiple and effectively; nor can Brazil be considered so protected that it should not have reasons to be guarded and vigilant. But we trust in the omnipotent goodness of Christ the Redeemer, and in the help of the Virgin Immaculate, Patroness of Brazil, who will always assist Your Excellency and your worthy collaborators, so that the period of your government may be one of true Order and Progress, of material and spiritual prosperity, national and international, for the Brazilian people.

[*Latin ed. p. 95*]

The Most Holy Sacred Congregation of the Holy Office.

95 ACTA OF THE MOST HOLY SACRED CONGREGATION.

THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

I. DECREE CONCERNING BOOKS PROHIBITED.

Thursday, December 7, 1955.

In the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, having heard the opinion of the Consultors, condemned and ordered that the following books, written by Dr. A. HBSNARD, be placed on the Index of Prohibited Books:

1. *Morale sans péché*, Presses Universitaires de France, Paris, 1954;

2. *L'univers morbide de la faute*, ibid., 1949;

3. *Manuel de sexologie normale et pathologique*, Payot, Paris, 1951.

On Wednesday, the third of the week (being the fifth day), January 10, 1956, Our Most Holy Lord, Pope Pius Divine Providence XII, in an audience granted to the Most Eminent Cardinal Pro-Secretary of the Holy Office, approved the resolution of the Most Eminent Fathers reported to Him, and ordered that it be made public.

Given at Rome, from the Offices of the Holy Office, on January 23, 1956.

Arcturus De Jorio, Notary.

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II. DECREE CONCERNING BOOKS PROHIBITED.

Thursday, February 8, 1956.

In the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, having heard the opinion of the Consultors, condemned and ordered that the following book be placed on the Index of Prohibited Books:

ALDO CAPITINI, *Religione Aperta*, Guanda, 1955.

[*Latin ed. p. 96*]

Acts of the Apostolic See - Official Commentary 96. In the audience on the 9th day of the same month and year, the Most Holy Pope, Our Lord, Pope Pius Divine Providence XI, approved the resolution presented to him by the Most Reverend Fathers and ordered it to be made public. Given in Rome, from the offices of the Holy Office, on February 11, 1956. Arcturus De Iorio, Notary.

CONGREGATION FOR BISHOPS OF LEOPOLDINA-CAMPOS. DECREE CONCERNING THE CHANGE OF DIOCESAN BOUNDARIES.

To the benefit of the flock of students, the Most Reverend Lords, Delphinus Ribeiro Guedes, Bishop of Leopoldina, and Antonius de Castro Mayer, Bishop of Campos, had petitioned the Apostolic See that a part of the parish commonly called La Palma, which belongs to the Diocese of Leopoldina, be separated and attached to the Diocese of Campos, so that the ecclesiastical boundaries of the dioceses would subsequently coincide with the civil boundaries. Furthermore, the Congregation for Bishops, considering the favorable opinion of the Most Reverend Cardinal Ca foli Chiarlo, titular Archbishop of Amioeni, then Apostolic Nuncio in the Brazilian Republic, and exercising the special faculties granted to him by the Most Holy Pope, Our Lord, Pope Pius Divine Providence XI, deemed it fitting to grant their request. Therefore, having duly considered the interests of those who have or are presumed to have an interest, with their consent, the present Consistorial Decree determines that, the aforementioned territory of the parish of La Palma being divided, the second part, which lies in the civil region commonly called Minas Gerais, shall remain attached to the Diocese of Leopoldina, while the other part, which belongs to the civil region commonly called Rio de Janeiro, shall be permanently attached to the Diocese of Campos, with the boundaries of each diocese being changed in the following manner: "... Continue until reaching the ridge line of Serra da Pedra Bonita; proceed along this ridge line, passing by the Pedras Bonita and de Alexandria, until the point closest to the confluence of the Born JardimeEva streams; then, proceed to the aforementioned confluence and proceed along the Eva until its confluence with the Pomba River; proceed

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along this..."

[*Latin ed. p. 97*]

The Sacred Consistorial Congregation, in its 97th session, establishes as a longitudinal axis the bridge of the Leopoldina Railway; from this point, cutting the left bank of the aforementioned Pomba River, it reaches, in a straight line, the summit of the hill situated between that bank and the bed of the Leopoldina Railway; from there, it crosses again the bed of this railway, reaching the watershed of the direct tributaries of the Pomba River, on one side, the Santo Antonio stream, reaching, subsequently, the line of the slopes of the streams of Bocaina, Cachoeira, and Desengaño, on one side, and the streams of Retiro and Aldeia, on the other, until it reaches a boundary point and the closest point to the source of the Tolda stream, on the Fazenda de Sao Roque estate; from there, it reaches said source and follows it along the Tolda stream until its confluence, as a tributary of the Desengaño stream; from there, it follows the line of the slopes of the streams of Cachoeira Bonita and Serra, along which it continues; it crosses the Miracema-Palma road, in a narrow gorge near the Fortaleza estate, and continues along the watershed of the streams of Cachoeira Bonita and Inhamal, on the other side, until it reaches the Santo Antonio bridge; from this bridge, it follows the ridge line of the Serra da Divisa, which separates the waters of the Macuco stream from the waters of the Sao Joaquim stream and the streams of Taquaraçu, Born Jardim, and Santa Cruz, passing by the Felicissimo bridge, and continues along the same ridge line of the Serra da Divisa, until it reaches a point where, descending, it reaches the Muriaé River at the location called Poço-Fundo; it crosses the Muriaé River there, and reaches the ridge line of the Brito mountain...».

All acts and documents pertaining to the parish of "La Palma" in Leopoldina, which are to be sent to the Campos Gerais Curia, shall be transmitted as soon as it is permissible. To accomplish this, the same Sacred Congregation appoints the Most Reverend and Most Reverend Father Armandus Lombardi, titular Archbishop of Caesarea, Philip, and Apostolic Nuncio in the Brazilian Republic, granting him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, for the purpose mentioned, the obligation to submit to the same Sacred Consistorial Congregation, as soon as possible, an authentic copy of the completed act.

Regarding the matters above, the present Consistorial Decree shall be valid as if it were given with Apostolic Letters under the seal.

Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 8th of September, in the year 1955, on the Nativity of the Blessed Virgin Mary.

[Signature]

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Fr. A. I. Card. Piazza, Archbishop of Sabina and Mondello, Secretary.
L. ÇQ S. Iosephus 7 - ACTA, vol. XXIII, n. 2. — 25-2-1956.
Ferretto, Assessor.

[*Latin ed. p. 98*]

Acts of the Apostolic See - Official Commentary 98. ACTS OF THE SACRED PENITENTIARYRIBUNALS OF THE APOSTOLIC SIGNATURA (OFFICE OF INDULGENCES). PRAYER TO THE BLESSED VIRGIN MARY, ISSUED BY THE HOLY FATHER PIUS XII, WHICH IS BESTOWED WITH INDULGENCES. O Virgin, beautiful as the moon [Buschbell], delight of heaven, in whose face the blessed gaze and the angels behold themselves, may we, your children, resemble you, and may our souls receive a ray of your beauty, which does not fade with the years, but shines forth in eternity. O Mary, sun of heaven, awaken life wherever there is death, and illuminate the spirits where there is darkness. Reflecting yourself in the faces of your children, grant us a reflection of your light and your fervor. O Mary, strong as an army, grant victory to our ranks. We are so weak, and our enemy rages with such pride. But with your banner, we feel secure in overcoming him; he knows the strength of your foot, he fears the majesty of your gaze. Save us, O Mary, beautiful as the moon [Louny], chosen as the sun, strong as an army arrayed, supported not by hatred, but by the flame of love. So be it. January 17, 1956. His Holiness [the Pope] has decreed that those who, with a contrite heart, recite the partial prayer [here follows the prayer] will acquire an indulgence, which the Most Holy Pope Pius XII has graciously deigned to grant to the Christian faithful, at least devoutly reciting the prayer, even if obstacles are present. The Major Penitentiary, Luzio, [followed by a signature].

[*Latin ed. p. 99*]

Sacra Romana Rota 99. SACRA ROMANA ROTA. Citations éditoriales. I. AUGUSTANA, sive TAURINEN. NULLITATIS MATRIMONII (PASCAL-CARLIN). Since the actual place of residence of the Lord Aloysius Carlin is unknown, in this cause, we summon him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 1, 1956, at 11 o'clock, to resolve the doubt in question, or to subscribe to the following, and to set a date for the Rotal session for the determination of the cause. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Aloysius Carlin, must, insofar as possible, ensure that he is informed of this edictal citation.

Joseph Pasquazi, Clerk from the Chancery of the Tribunal of the Sacred Roman Rota, January 17, 1956. C. Pezzicara, Notary.

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And since the place of current residence of Mr. Louis Carlin, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 1, 1956, at 11 o'clock, to resolve the doubt reported below, and to set the date for the decision of the cause before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Louis Carlin must, insofar as possible, inform him of this citation.

[*Latin ed. p. 100*]

Acts of the Apostolic See - Official Commentary 100 II ST. ANDREW AND EDINBURGH. NULLITY OF MARRIAGE (GRAHAM-TAYLOR) Since the actual place of residence of Mr. Edward Taylor is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted proxy, at the seat of the Sacred Roman Rota Tribunal (Rome, Palazzo della Cancelleria) on April 17, 1956, at 12 o'clock, to resolve the doubt in question, or to subscribe to the following, and to set a date for the hearing of the cause before the Rota. Does a nullity of marriage exist in this case? The Ordinaries of the places, pastors, priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Edward Taylor, must, insofar as possible, ensure that he is informed of this official summons. Franciscus Brennan, Appointed from the Chancery of the Tribunal of the S. Rota, January 23, 1956. C. Pezzicara, Notary.

[*Latin ed. p. 101*]

The Sacred Roman Rota, Tenth Session, Third Case, Concerning the Nullity of Marriage (DI MICHELE - MANDIC). Since the actual place of residence of the Reverend Milorad Mandic is unknown, in this cause, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 27, 1956, at 12 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate a date for the Rotal hearing for the determination of the cause. Whether the Rotal judgment of December 17, 1955, in this case, should be confirmed or overturned? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Reverend Milorad Mandic, must, insofar as possible, ensure that he is informed of this edictal citation.

Aurelius Sabattani, Secretary from the Chancery of the Tribunal of the Sacred Roman Rota, January 27, 1956.

C. Pezzicara, Notary.

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And since the place of the current residence of Mr. Milorad Mandic, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 27, 1956, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the Rotal hearing for the determination of the cause. Should the Rotal judgment of December 17, 1955, in this cause, be confirmed or overturned? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Milorad Mandic must, insofar as possible, make him aware of this citation.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Official Commentary IV OF SAN DIEGO: CONCERNING THE NULLITY OF MARRIAGE (MODICA-STEINÌ). Since the actual place of residence of the Lady Kathleen Stein (Clifton) is unknown, in the aforementioned cause, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria), on the first day of June, 1956, at the hour of 10, in order to resolve the doubt in question, or to subscribe to the following, and to designate the day on which the matter will be decided before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of the Lady Kathleen Stein (Clifton), ought to take care that she is informed of this edictal citation.

William Doheny,

From the Chancery of the Tribunal of the Sacred Roman Rota,

January 31, 1956.

C. Pezzicara, Notary.

And since the place of the current residence of Madame Kathleen Stein (Clifton), the defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota of Rome (Rome, Palazzo della Cancelleria) on June 4, 1956, at 10 o'clock, to resolve or subscribe to the doubt reported below, and to fix the day for the decision of the cause before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Kathleen Stein (Clifton), should, as far as possible, inform her of this citation.

[*Latin ed. p. 103*]

The Roman Curia Diary, 103. DIARIUM ROMANAE CURIAE. Thursday, January 19, 1956. The Holy Father, Pius XII, received in a solemn audi-

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ence His Excellency, Dr. Juscelino Kubitschek de Oliveira, President-elect of the United States of Brazil. Saturday, February 11, 1956. The Holy Father, Pius XII, received in a solemn audience Professor Dr. Manuel Rio, Extraordinary and Plenipotentiary Ambassador of the Republic of Strasbourg, for the presentation of his credentials.

SECRETARY OF STATE. APPOINTMENTS. By letters from the Secretary of State, the Holy Father, Pius XII, happily reigning, deigned to appoint:

January 4, 1956. The Most Reverend and Reverend Monsignor Giusti Martin, Prefect of the Vatican Secret Archives.

The Reverend Monsignor Hoberg Hermann, Vice-Prefect of the Vatican Secret Archives.

January 11. The Most Reverend and Reverend Monsignor Piolanti Anthony, Consultor of the Holy Sacred Congregation of the Holy Office.

January 14. The Eminent and Reverend Lords, Cardinals Ciriaci Peter and Ottaviani Alfred, Members of the Sacred Congregation of Religious.

The Most Reverend and Reverend Monsignor Zerba Cesare, Supernumerary Voting Prelate of the Supreme Tribunal of the Apostolic Signature.

The Reverend Monsignor Casoria Joseph, Referendary Prelate of the Supreme Tribunal of the Apostolic Signature.

The Reverend Monsignor Stoppini Irvin, Referendary Prelate of the Supreme Tribunal of the Apostolic Signature.

The Reverend Father Goyeneche, of the Claretians, Consultor of the Sacred Consistorial Congregation.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis – Official Commentary, accompanied by documents from the Secretariat of State; His Holiness Pope Pius XII, reigning happily, deigned to appoint:

Protonotaries Apostolic, with the same privileges, on December 9, 1954:

Monsignor Biobé Oliviero, of the diocese of Angers.

Monsignor Simonne Leone, of the diocese of Coutances.

On August 20, 1955:

Monsignor Funk Giovanni, of the diocese of Orookston.

Monsignor Murphy Edwin, of the diocese of Steubenville.

On September 14 and October 13:

Monsignor Weder Michele, of the diocese of San Gallo.

Monsignor Ghiga Mario, of the diocese of Iglesias.

On November 11:

Monsignor Sorrentino Innocenzo, of the diocese of Cava.

Domestic Prelates of His Holiness:

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On September 23, 1954:

Monsignor Sexton Giovanni, of the diocese of Wilcannia-Forbes.

On December 9:

Monsignor Huet Fernando, of the diocese of Nancy.

Monsignor Feuillatre Enrico M., of the diocese of Orléans.

Monsignor Jacquart Leopoldo M. G., of the Archdiocese of Rheims.

Monsignor Joubier Andrea, of the diocese of Vannes.

Monsignor Dee Davide, of the Archdiocese of Brisbane.

Monsignor Frawley Bartolomeo, of the same Archdiocese.

Monsignor Keating Edmondo, of the same Archdiocese.

Monsignor McCarthy Giovanni, of the same Archdiocese.

Monsignor Roberts Cornelio, of the same Archdiocese.

On January 5, 1955:

Monsignor Galibert Emilio, of the Archdiocese of Albi.

Monsignor Salcedo Giuseppe Gioacchino, of the diocese of Tunja.

Monsignor Vargas Torres Ignazio, of the same diocese.

Monsignor Mollat Guglielmo, of the diocese of Nantes.

On February 7:

Monsignor Favier Edoardo Cirillo, of the Archdiocese of Canberra-Goulburn.

On February 23:

Monsignor Lestienne Pietro, of the diocese of Lilla.

On February 29:

Monsignor Mulier Giovanni, of the Archdiocese of Parigi.

Monsignor Guyot Leone, of the diocese of Séez.

On March 2:

Monsignor Cronin Michele, of the Archdiocese of Sydney.

Monsignor Harrington Thomas, of the same Archdiocese.

Monsignor McGovern Giovanni Giuseppe, of the same Archdiocese.

Monsignor McDonald Giovanni, of the same Archdiocese.

Monsignor O'Donoghue Matteo, of the same Archdiocese.

Monsignor Thomas Algernon, of the same Archdiocese.

Monsignor Wallace Thomas, of the same Archdiocese.

Monsignor Stampfl Benedetto, of the Archdiocese of Salisburgo.

[*Latin ed. p. 105*]

Diarium Romanae Curiae, Aprilis 16, 28, 30; Maius 2, 12; Maius 13; Maius 17, 18; Maius 20; Iulius, Augustus 22; 1955.

Most Reverend Emilio Baudet, of the diocese of Versailles.

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Most Reverend Enrico Mazet, of the diocese of Montpellier.
Most Reverend Enrico Barbeau, of the archdiocese of Cambrai.
Most Reverend Pietro Tiberglien, of the same archdiocese.
Most Reverend Patrizio Roughneen, of the diocese of Aehonry.
Most Reverend Giovanni Martino Groot, of the diocese of Haarlem.
Most Reverend Erico Barber, of the archdiocese of Calcutta.
Most Reverend Erico Benjamin, of the same archdiocese.
Most Reverend Carlo Boularand, of the diocese of Chartres.
Most Reverend Giacomo Healy, of the diocese of Armidale.
Most Reverend Stefano O'Brien, of the same diocese.
Most Reverend Giovanni Patrizio O'Connor, of the same diocese.
Most Reverend Maurizio Tully, of the same diocese.
Most Reverend Guglielmo Wider, of the diocese of San Gallo.
Most Reverend Vittorio Cardin, of the diocese of Crookston.
Most Reverend Adamo Junghans, of the same diocese.
Most Reverend Giovanni McAleer, of the same diocese.
Most Reverend Alessandro Merth, of the same diocese.
Most Reverend Enrico Schmit, of the diocese of Luxembourg.
Most Reverend Arturo Janssens, of the archdiocese of Malines.
Most Reverend Carlo A. Buswell, of the diocese of Oklahoma and Tulsa.
September 14; September 19, 28; October; November 10, 105.
Most Reverend Cecilio Finn, of the same diocese.
Most Reverend Gilberto Hardesty, of the same diocese.
Most Reverend Giacomo D. Kanaly, of the same diocese.
Most Reverend Adamo Isenbart, of the same diocese.
Most Reverend Stefano Leven, of the same diocese.
Most Reverend Silvestro Luecke, of the same diocese.
Most Reverend Gavan P. Monaghan, of the same diocese.
Most Reverend Bartolomeo Murtaugh, of the same diocese.
Most Reverend Guglielmo Reid, of the same diocese.
Most Reverend Giacomo Rooney, of the same diocese.
Most Reverend Timoteo P. Casey, of the diocese of Bakèr.
Most Reverend Michele McMahon, of the same diocese.
Most Reverend Luigi Berendt, of the diocese of Steubenville.
Most Reverend Giuseppe Kiefer, of the same diocese.
Most Reverend Roberto Quinn, of the diocese of Sioux City.
Most Reverend Mario Melis, of the diocese of Iglesias.
Most Reverend Giuseppe Mulier, of the same diocese.

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Most Reverend Giovanni Amedeo Muroni, of the same diocese.
Most Reverend Giacomo Deery, of the diocese of Worcester.
Most Reverend Giacomo Gilrain, of the same diocese.
Most Reverend Arturo Gravel, of the same diocese.
Most Reverend Giacomo Kennedy, of the same diocese.
Most Reverend Michele Lynch, of the same diocese.
Most Reverend Davide C. Sullivan, of the same diocese.
Most Reverend Amedeo Attanasio, of the diocese of Cava.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Commentarium Officiale, November 11, 1955. Monsignor Ettore Fabbro, of the archdiocese of Gorizia.
Monsignor Carmelo Canzonieri, of the diocese of Ragusa.
Monsignor Calogero Cumbo, of the diocese of Agrigento.
Monsignor Giuseppe Caprio, of the archdiocese of Benevento.
Secret Chamberlains of His Holiness:
November 0, 1954.
Monsignor Carlo Duquaire, of the archdiocese of Lione.
Monsignor Giorgio Marchand, of the same archdiocese.
February 26, 1955.
Monsignor Carlo Roncken, of the diocese of Ruremonda.
April 2,
Monsignor Giovanni Byrne, of the archdiocese of Sydney.
Monsignor Tommaso Farrell, of the same archdiocese.
Monsignor Giorgio Gallen, of the same archdiocese.
Monsignor Patrizio Galvin, of the same archdiocese.
Monsignor Enrico Kennedy, of the same archdiocese.
Monsignor Francesco McCosker, of the same archdiocese.
Monsignor Giovanni Meaney, of the same archdiocese.
Monsignor Giovanni Ronan, of the same archdiocese.
May 12,
Monsignor Giovanni Giuseppe Kroon, of the diocese of 's-Hertogenbosch.
September 14,
Monsignor Regis Urig, of the diocese of Steubenville.
October 13,
Monsignor Giuseppe Chmielewski, of the diocese of Camden.
October 19,
Monsignor Bernardo Jacqueline, of the diocese of Coutances.
October 22,

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Monsignor Alonso Bajada, of the archdiocese of Monreale.

October 28,

Monsignor Giuseppe Barra, of the diocese of Pinerolo.

Monsignor Davide Bushey, of the diocese of Worcester.

Monsignor Michele Carney, of the same diocese.

Monsignor Davide M. Elwood, of the same diocese.

Monsignor Giovanni O'Brien, of the same diocese.

Monsignor Davide Sherin, of the same diocese.

October 31,

Monsignor Giovanni Bianchi, of the archdiocese of Firenze.

Monsignor Gino Bonanni, of the same archdiocese.

Monsignor Leone Puliti, of the same archdiocese.

Monsignor Giuseppe Vignini, of the same archdiocese.

Monsignor Vittorio Di Paola (Rome).

November 11,

Monsignor Giovanni Battista Cervella, of the diocese of Mondovì.

November 15,

Monsignor Tommaso Martin, of the diocese of Grand Rapids.

November 22,

Monsignor Francesco Grasselli, of the diocese of Todi.

Monsignor Giacomo Latini, of the same diocese.

Monsignor Mario Pericoli, of the same diocese.

November 25,

Monsignor Camillo Cincotti, of the diocese of Iglesias.

Monsignor Luigi Cinesu, of the same diocese.

Monsignor Onorino Cocco, of the same diocese.

Honorary Chamberlain of the Sword and Cape of His Holiness:

November 7, 1955.

Mr. Costantino Parisi (Rome).

Honorary Chamberlain of the Sword and Cape, supernumerary, of His Holiness:

November 7, 1955.

Mr. Luigi Magno (Rome).

[*Latin ed. p. 107*]

From the Roman Curia Diary, 107: HONORS. With tickets from the Secretariat of State, the Most Holy Father, Pope Pius XII, reigning happily, deigned to bestow: The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: May 28, 1955. Upon Mr. Augusto Gerard Van Der Kroon, of the diocese of Breda. The Commander's Cross

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of the Order of Saint Gregory the Great, civil class: November 11, 1954. Upon Mr. James De Vaux, of the archdiocese of Paris. January 1955. Upon Mr. William Collins, of the diocese of Cairns. 18 January 1955. Upon Mr. James Lemaire, of the diocese of Lille. Upon Mr. Peter Motte Rasson, of the same diocese. January 1955. Upon Mr. Andrea Segard, of the same diocese. January 1955. Upon Mr. Anthony Sapin, of the archdiocese of Lyons. March 1955. Upon Mr. Peter Sulmont, of the diocese of Amiens. March 1955. Upon Mr. Henry Grenet, of the archdiocese of Paris. March 1955. Upon Mr. Hippolytus Gery, of the archdiocese of Lyons. March 29, 1955. Upon Mr. Leopold Novak, of the archdiocese of Vienna. March 1955. Upon Mr. Henry Werner, of the diocese of Haarlem. April 22, 1955. Upon Mr. Thomas John Meuwissen, of the diocese of 's-Hertogenbosch. April 27, 1955. Upon Mr. Henry Boulangé, of the archdiocese of Cambrai. May 25, 1955. Upon Mr. Achilles Delhaize, of the diocese of Tournai. August 28, 1955. Upon Mr. Alfonso Alonso, of the apostolic vicariate of Alesandria in Egypt. September 30, 1955. Upon Mr. Amedeo Romeo, of the archdiocese of Catania. September 1955. Upon Mr. Charles Torriani, of the same archdiocese. September 1955. The Knighthood of the Order of Saint Gregory the Great, civil class: November 11, 1954. Upon Mr. Christian Melchior Bonnet, of the archdiocese of Paris. December 10, 1954. Upon Mr. Andrea Chirac, of the archdiocese of Bordeaux. January 3, 1955. Upon Mr. Charles Scharr, of the diocese of Amiens. January 11, 1955. Upon Mr. Marcello Andrade, of the archdiocese of Paris. Upon Mr. Ernest Gauthier, of the same archdiocese. January 1955. Upon Mr. Charles Moiette, of the same archdiocese. Upon Mr. David Cornelius Van Dijk, of the diocese of Haarlem. Upon Mr. John Peynenburg, of the diocese of 's-Hertogenbosch. January 1955. Upon Mr. Raymond Boidin, of the diocese of Lille. January 18, 1955. Upon Mr. Louis Boucquey, of the same diocese. Upon Mr. Peter Dassonville, of the same diocese. Upon Mr. Robert Desurmont, of the same diocese.

[*Latin ed. p. 108*]

Acta Apostolicae Sedis - Commentarium Officiale 108
18 Ianuarii
Februarius
8
2 Martii
18
14
24
22 Aprilis
1955.
Ad Reverendissimum Dominum Lammens Edoardo, eidem Dioecisi.
Ad Reverendissimum Dominum Lepoutre Marcello, eidem Dioecisi.

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Ad Reverendissimum Dominum Motte Gerardum Georgium, eidem Dioecisi.

Ad Reverendissimum Dominum Pauwels Danielem, eidem Dioecisi.

Ad Reverendissimum Dominum Tiberghien Georgium, eidem Dioecisi.

Ad Reverendissimum Dominum Vancoillie Ludovicum, eidem Dioecisi.

Ad Reverendissimum Dominum Vergriete Georgium, eidem Dioecisi.

Ad Reverendissimum Dominum Verheij Henricum Giovannem N., Archidioecesi Utrechtensi.

Ad Reverendissimum Dominum Hoppener Renatum G., Dioecesi Ruremondae.

Ad Reverendissimum Dominum Van Thiel Alexandrum G., Dioecesi s'-Hertogenbosch.

Ad Reverendissimum Dominum Matser Christianum G., Archidioecesi Utrechtensi.

Ad Reverendissimum Dominum Dutreuilh Emiliom, Archidioecesi Burdigalensi.

Ad Reverendissimum Dominum Tranchant Josephum, Dioecesi Meausi.

Ad Reverendissimum Dominum De Korsak Johannem, Archidioecesi Parisiensi.

Ad Reverendissimum Dominum De Laage De Meux Hilarium, eidem Archidioecisi.

Ad Reverendissimum Dominum Brandet Petrum G. M., Dioecesi Pictaviensi.

Ad Reverendissimum Dominum Grassin Andream, eidem Dioecisi.

Ad Reverendissimum Dominum Smit Gabrielem, Archidioecesi Utrechtensi.

Ad Reverendissimum Dominum Drion Bernardum, Dioecesi Bredae.

Ad Reverendissimum Dominum Henricum C. Veldhuis, Dioecesi Harlemensi.

Ad Reverendissimum Dominum Jürgens Franciscum L., Dioecesi Southwarkensi.

Ad Reverendissimum Dominum Laboureur Ludovicum, Archidioecesi Burgensis.

Ad Reverendissimum Dominum Tinturier Petrum, eidem Archidioecisi.

Ad Reverendissimum Dominum Van Spanje Johannem, Archidioecesi Utrechtensi.

Ad Reverendissimum Dominum De Groen Theodorum Cornilium, eidem Archidioecisi.

Van Der Zee Taeke, eidem Archidioecisi.

Ad Reverendissimum Dominum Cleerdin Josephum, Dioecesi Harlemensi.

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Ad Reverendissimum Dominum Teulings Corradum, eidem Dioecisi.

Ad Reverendissimum Dominum Van Os Henricum G., eidem Dioecisi.

Ad Reverendissimum Dominum De Romanet Petrum, Dioecesi Seez.

Ad Reverendissimum Dominum Dubois Albertum, eidem Dioecisi.

Ad Reverendissimum Dominum D'Amonville Iacobum, Dioecesi Versalliensei.

Ad Reverendissimum Dominum Gachés Petrum, eidem Dioecisi.

Ad Reverendissimum Dominum Lanson Georgium, eidem Dioecisi.

Ad Reverendissimum Dominum Lesort Andream, eidem Dioecisi.

Ad Reverendissimum Dominum Manche Guidum, eidem Dioecisi.

Ad Reverendissimum Dominum De Montgros Josephum, Dioecesi Vivierensi.

Ad Reverendissimum Dominum Rioufol Ludovicum, eidem Dioecisi.

Ad Reverendissimum Dominum Brunet Petrum, Dioecesi Arras.

Ad Reverendissimum Dominum De La Bretesche Andream, eidem Dioecisi.

Ad Reverendissimum Dominum Lamoril Iulium, eidem Dioecisi.

Ad Reverendissimum Dominum Lecouffe Eugenium, eidem Dioecisi.

Ad Reverendissimum Dominum Paris Georgium, eidem Dioecisi.

Ad Reverendissimum Dominum Ringeval Josephum, Archidioecesi Cambraei.

Ad Reverendissimum Dominum Kok Petrum, Dioecesi Harlemensi.

[*Latin ed. p. 109*]

Diarium Romanae Curiae, April 22, 1955.

To the Reverend Mr. Mansión Enrico, of the Archdiocese of Paris.

To the Reverend Mr. De Vries Gerben, of the Diocese of 's-Hertogenbosch.

To the Reverend Mr. Tilman Francesco, of the same Diocese.

April 29, 1955.

To the Reverend Mr. Richaud Giovanni Battista, of the Archdiocese of Marseille.

May 2, 1955.

To the Reverend Mr. Guerrin des Croix du Marteray Pietro, of the Diocese of Strasbourg.

To the Reverend Mr. Jacquet Giorgio, of the Archdiocese of Avignon.

To the Reverend Mr. Vernet Giacomo, of the same Archdiocese.

May 17, 1955.

To the Reverend Mr. Bergers Alberto, of the Diocese of Haarlem.

To the Reverend Mr. Pama Giorgio G., of the same Diocese.

May 18, 1955.

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To the Reverend Mr. Gernigon Francesco, of the Archdiocese of Paris.

To the Reverend Mr. Mace Carlo, of the same Archdiocese.

To the Reverend Mr. Vasseur Raimondo, of the same Archdiocese.

To the Reverend Mr. Drouineau Roberto, of the Diocese of Poitiers.

May 25, 1955.

To the Reverend Mr. Tournoux Giorgio, of the Archdiocese of Cambrai.

May 27, 1955.

To the Reverend Mr. Falempe Gastone, of the same Archdiocese.

To the Reverend Mr. Ronfard Pietro, of the same Archdiocese.

To the Reverend Mr. Wibault Eugenio, of the same Archdiocese.

To the Reverend Mr. Bergers Teodoro M., of the Diocese of Haarlem.

To the Reverend Mr. Laudy Leonardo, of the Diocese of Ruremonda.

May 30, 1955.

To the Reverend Mr. Boissier Mario, of the Archdiocese of Lyon.

To the Reverend Mr. Charpin Giovanni, of the same Archdiocese.

To the Reverend Mr. Houdoy Saverio, of the same Archdiocese.

To the Reverend Mr. Di Grazia Mario, of the Archdiocese of Catania.

September 3, 1955.

To the Reverend Mr. Fichera Domenico, of the same Archdiocese.

To the Reverend Mr. De Meester Leopoldo, of the Archdiocese of Malines.

To the Reverend Mr. Smeesters Francesco Saverio, of the same Archdiocese.

To the Reverend Mr. Wauquez Marcello, of the same Archdiocese.

To the Reverend Mr. Weyts Amato, of the same Archdiocese.

To the Reverend Mr. Filippucci Gino, of the Diocese of Pesaro.

October 15, 1955.

To the Reverend Mr. Benati Dante, of the Diocese of Guastalla.

October 26, 1955.

To the Reverend Mr. Benati Mario, of the same Diocese.

To the Reverend Mr. Lombardini Alberto, of the same Diocese.

To the Reverend Mr. Lombardini Rainero, of the same Diocese.

November 7, 1955.

To the Reverend Mr. De Cardona Roberto, of Italy.

November 18, 1955.

To the Reverend Mr. Ngo-Van-Ba Andrea, of the Apostolic Vicariate of Hué.

The Grand Cross of the Order of Saint Sylvester the Pope: April 21, 1955.

To the Reverend Mr. Joham Giuseppe, of Vienna.

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The Commander's Plaque of the Order of Saint Sylvester the Pope: March 29, 1955.

To the Reverend Mr. Musil Giuseppe, of the Archdiocese of Vienna.

[*Latin ed. p. 110*]

Acta Apostolicae Sedis - Official Commentary 110, The Order of Saint Sylvester, Pope: 1955.

To the Reverend Mr. Kromus, John, of the Archdiocese of Vienne.

To the Reverend Mr. GamsJaeger, Rudolph, of the same Archdiocese.

To the Reverend Mr. Groessl, Francis, of the same Archdiocese.

To the Reverend Mr. Marboe, Ernest, of the same Archdiocese.

To the Reverend Mr. Seefehlner, Egon, Hugo, of the same Archdiocese.

To the Reverend Mr. Sittner, John, of the same Archdiocese.

To the Reverend Mr. Waldstein, William, of the same Archdiocese.

September 9th:

To the Reverend Mr. Kennis, Ignatius, of the Archdiocese of Malines.

To the Reverend Mr. Louis, Robert, of the same Archdiocese.

To the Reverend Mr. Cascini, Alfred, of the Apostolic Vicariate of Tripl.

To the Reverend Mr. Longo, Matthew, of the same Apostolic Vicariate.

September 17th:

To the Reverend Mr. Ruberto, Anthony, of the Diocese of the Marsi.

To the Reverend Mr. Zaki, Boulos, of the Patriarchate of Alexandria of the Copts.

October 6th:

To the Reverend Mr. Bistoncini, Thomas (Rome).

To the Reverend Mr. Fermanelli, George (Rome).

To the Reverend Mr. Morelli, Mario (Rome).

To the Reverend Mr. Notario, Aldo (Rome).

To the Reverend Mr. Sciascia, Hugo (Rome).

To the Reverend Mr. Vazio, Marcello (Rome).

To the Reverend Mr. Ceresa, Alfonso, of the Diocese of Piacenza.

October 26th:

To the Reverend Mr. Querin, Sante, of the Diocese of Concordia.

To the Reverend Mr. Ulano, Louis, of the Diocese of Alexandria.

November 3rd:

To the Reverend Mr. Raiteri, Peter, of the same Diocese.

To the Reverend Mr. Pantaleoni, Clement, of the Diocese of Treviso.

November 7th:

To the Reverend Mr. Gorla, Charles, of the Archdiocese of Milan.

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To the Reverend Mr. Di Giacomo, Salvatore, of the Diocese of Ragusa.

November 11th:

To the Reverend Mr. Migliorini, Salvatore, of the same Diocese.

To the Reverend Mr. Spadola, Mario, of the same Diocese.

To the Reverend Mr. Schininà, John, Baptist, of the same Diocese.

March 26th:

To the Reverend Mr. Cavallini, Virtus, of the Diocese of Belluno.

To the Reverend Mr. Luciani, Faustus, of the Diocese of Feltre.

To the Reverend Mr. Scarabosio, Anthony (Rome).

To the Reverend Mr. De Bruyne, Edgardo, of the Archdiocese of Malines.

To the Reverend Mr. Eerdekens, Philip, of the same Archdiocese.

To the Reverend Mr. Cattaneo, Charles, of the Archdiocese of Milan.

To the Reverend Mr. Rivano, Amleto, of the same Archdiocese.

To the Reverend Mr. Cerbara, Amilcare (Rome).

To the Reverend Mr. Calderoli, Guy, of the Diocese of Bergamo.

To the Reverend Mr. Cantoni, Louis, of the Diocese of Reggio Emilia.

To the Reverend Mr. Cruciani, Mariano (Rome).

To the Reverend Mr. Quagliere, Michael (Rome).

To the Reverend Mr. Civiero, Umberto (Rome).

To the Reverend Mr. Solvyns, Andrew, of the Apostolic Vicariate of Lake Albert.

[*Latin ed. p. 111*]

Diarium Romanae Curiae, The Chivalry of the Order of Saint Sylvester, Pope: November 15, 1954. To Mr. John O'Brien, of the diocese of Maitland. January 11, 1955. To Mr. Henry A. Minderop, of the diocese of Haarlem. To Mr. Adrian G. Tervoort, of the diocese of 's-Hertogenbosch. To Mr. John Gerard Mentied, of the same diocese. February 8. To Mr. Alessandro Globocnik-Vojka, of the archdiocese of Vienna. To Mr. John G. Berger, of the diocese of Ruremonda. March 10. To Mr. Peter A. Van Der Berg, of the diocese of Haarlem. March 24. To Mr. Giles G. Mientjes, of the same diocese. March 29. To Mr. Francesco Karasek, of the archdiocese of Vienna. To Mr. Anthony Osond, of the same archdiocese. To Mr. Charles Simon, of the same archdiocese. To Mr. John G. Van Den Akker, of the diocese of Haarlem. April 16. To Mr. Henry Heesterbeek, of the diocese of 's-Hertogenbosch. April 22. To Mr. Francesco Mensink, of the diocese of Haarlem. To Mr. Gerard A. Eijkens, of the diocese of 's-Hertogenbosch. May. To Mr. Andrea Aumonier, of the archdiocese of Paris. May 18. To Mr. Marcello Heron, of the same archdiocese. To Mr. Domenico Appendino, of the archdiocese of Turin. August 16. To Mr. Maffeo Pé, of the diocese of Brzesc. August 23. To Mr. Adolfo Pischler, of the apostolic vicariate

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of Alexandria of Egypt. To Mr. Tullio Della Puppa, of the patriarchate of Venice. August 24. To Mr. Rinaldo Melani, of the diocese of Arezzo. September 3. To Mr. Ivan Chirico (Rome). September 9. To Mr. Henry Hermans, of the archdiocese of Malines. To Mr. Francesco Kempenaers, of the same archdiocese. To Mr. Felice Slosse, of the same archdiocese. To Mr. Leonardo Van Der Maeren, of the same archdiocese. To Mr. Raimondo Van De Vorst, of the same archdiocese. To Mr. Francesco Van Gysel, of the same archdiocese. October 14. To Mr. Mario Vendetti (Rome). To Mr. Francesco Giordano, of the diocese of San Severo. To Mr. Tsuguwo Umehara (Japan). October 13. To Mr. Donato De Nora, of the "nullius" prelature of Altamura. To Mr. Domenico De Paola, of the same "nullius" prelature. To Mr. Nicola Vitale, of the same "nullius" prelature.

[*Latin ed. p. 112*]

Acta Apostolicae Sedis - Official Commentary 112, 1955. To the Reverend Mr. Bertocco Natale (Rome). To the Reverend Mr. Borghi Lorenzo (Rome). To the Reverend Mr. Burdisso Giuseppe (Rome). To the Reverend Mr. Battilo Generoso (Rome). To the Reverend Mr. Rossi Rodolfo (Rome). To the Reverend Mr. Dessart Paolo, of the diocese of Liegi. To the Reverend Mr. Meyer Giovanni, of the archdiocese of Malines. To the Reverend Mr. Van Massenhove Marcello, of the same archdiocese. To the Reverend Mr. De Cock Achille, of the diocese of Bruges. 26 To the Reverend Mr. Roose Giuseppe, of the same diocese. To the Reverend Mr. Vanlerberghe Andrea, of the same diocese. 28 To the Reverend Mr. Scorretti Fernando (Italy). 28 To the Reverend Mr. Signore Filippo, of the archdiocese of Gaeta. 28 To the Reverend Mr. Colacicco Giuseppe, of the archdiocese of Bari. November 7 To the Reverend Mr. Carnevali Carlo, of the diocese of Fabriano and Matelica. To the Reverend Mr. Latini Bruno, of the same diocese. To the Reverend Mr. Lazzari Attilio, of the same diocese. To the Reverend Mr. Guglietti Alessandro, of the archdiocese of Gaeta. To the Reverend Mr. Bovée Giulio, of the archdiocese of Malines. To the Reverend Mr. D'Espallier Vittorio, of the same archdiocese. To the Reverend Mr. Vooght Vittorio, of the same archdiocese. To the Reverend Mr. Van Alsenoy Leone, of the same archdiocese. 22 To the Reverend Mr. Tonelli Tonino, of the archdiocese of Bologna. 26 To the Reverend Mr. Carrano Giovanni (Rome). 28 To the Reverend Mr. Fehringer Giorgio, of the apostolic vicariate of Lago Albert. To the Reverend Mr. Frassati, Oronzio (Rome). December 7 To the Reverend Mr. Dejean Pietro, of the diocese of Bayonne. 15 October 20 Necrology December 17, 1955. The Most Reverend Monsignor Roche Francesco Tiburzio, titular Bishop of Amadassa. January 3, 1956. The Most Reverend Monsignor Cossio Aluigi, titular Archbishop of Sebastopoli of Abasgia. January 4. The Most Reverend Monsignor de Laurentiis Ernesto, Bishop of Ischia. January 11. The Most Reverend Monsignor Kandathil Agostino, Archbishop of Ernakulam. January 20. The Most Reverend

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Monsignor Fiorentini Giovanni, Archbishop of Catanzaro. February 1. The Most Reverend Monsignor dos Santos Antonio Giuseppe, Bishop of Assis. January 9. The Most Reverend Monsignor Martínez Luigi, Archbishop of Mexico. January 15. The Most Reverend Monsignor Fitzgerald Riccardo Giuseppe, Bishop of Gibilterra. The Most Reverend Monsignor Mantiero Antonio, Bishop of Treviso, Prelate of Santa Lucia del Mela.

[*Latin ed. p. 113*]

Year and Volume XXXVIII, March 24, 1956 (Series II, Volume XXIII) - No. 3

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTION CONCERNING FRENCH AFRICA AND THE ISLAND OF MADAGASCAR

IX. FOR THE TERRITORIES OF FRENCH AFRICA AND ON THE ISLAND OF MADAGASCAR, A SERIES OF NEW CHURCHES AND BISHOPS IS ESTABLISHED, NAMELY, THE ECCLESIASTICAL HIERARCHY.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR ETERNAL REMEMBRANCE.

While we are burdened with so many concerns of the Church, we are nevertheless filled with serene joy whenever we find that what Christ foretold is truly coming to pass, namely, that even from the farthest parts of the earth, from the east and west and north and south, peoples will come to the Kingdom of God (cf. Luke 13:29).

Therefore, since in the regions of Africa and on the Island of Madagascar, which are under French rule, the labors and efforts of the heralds of the Gospel have, over a long series of years, so greatly advanced the Catholic name, that there is good hope that, with the associated forces of sacred pastors and priests, and the virtues of the faithful, even greater progress will be achieved, we consider it entirely fitting to grant the petitions of the Most Reverend Brother Marcellus Lefebvre, Archbishop with the title of Arcadiopolis in Europe and Apostolic Delegate for French Africa, who requested from this Holy See that a certain order of churches and bishops be established in these territories.

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Therefore, having consulted with our Most Reverend Brothers, the Cardinals, and having obtained the consent of those who, in this matter, have some right or believe that they have it;

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis – After careful consideration of all matters pertaining to the matter, We hereby establish the following regarding Our supreme authority: In the regions We have mentioned, namely, French Africa and the Island of Madagascar, We establish an episcopal hierarchy, which We shall call, consisting of eleven ecclesiastical provinces. Therefore, We elevate the Apostolic Vicariates of Dakar, Bamako, Ouagadougou, Conakry, Abidjan, Lomé, Porto Novo, Yaoundé, Brazzaville, Bangui, and Tananarive to the rank of metropolitan Churches. Furthermore, We elevate the Vicariates of Ziguinchor, Bobo-Dioulasso, Koudougou, Nouna, Sassandra, Katiola, Douala, Foumban, Garoua, Doumé, Libreville, Pointe Noire, Arc-Bousset, Berberati, Diego-Suarez, Ambanja, Majunga, Antsiranana, Tamatave, Miarinarivo, Fianarantsoa, Fort Dauphin, and the Apostolic Prefectures of Bouaké, Sokodé, Arc-Lamy, and Morondava to the rank of dioceses; and We place all these Churches under the same metropolitan Sees, the names of which We have already mentioned. Finally, We elevate the Vicariate of Rabat to the rank of archdiocese, the Vicariate of Ghardaia in the Sahara to the rank of diocese, and We likewise establish the Prefecture of Djibouti as a diocese; and We wish these three Churches to be directly subject to this Roman See. Therefore, having thus arranged these Churches, We establish the following ecclesiastical provinces, which shall have the status that We shall now describe. The ecclesiastical province of Dakar shall consist of the metropolitan See of Dakar, whose metropolitan temple shall be dedicated to the Blessed Virgin Mary, Queen of Victory; and of the suffragan diocese of Ziguinchor, whose cathedral temple shall be dedicated to Saint Anthony of Padua. The ecclesiastical province of Bamako shall be composed of the metropolitan Church of the same name, which until now was the Apostolic Vicariate of Bamako: whose cathedral shall be dedicated to the Most Sacred Heart of Jesus. The ecclesiastical province of Ouagadougou shall consist of the metropolitan See of the same name, which until now was the Apostolic Vicariate of Ouagadougou, and whose metropolitan temple shall be dedicated to the Immaculate Conception of the Blessed Virgin Mary; and of the suffragan dioceses of Bobo-Dioulasso, which until now was the Apostolic Vicariate of Bobo-Dioulasso, whose temple shall be dedicated to the Blessed Virgin Mary of Perpetual Help; Koudougou, whose cathedral shall be dedicated to Saint Augustine; and Nouna, whose cathedral temple shall be dedicated to the Blessed Virgin Mary, Help of Christians. The ecclesiastical province of Conakry shall be composed of the metropolitan archdiocese of Conakry, whose sacred edifice shall be dedicated to the Blessed Virgin Mary. The

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ecclesiastical province of Abidjan shall consist of the metropolitan See of Abidjan, whose cathedral temple shall be dedicated to Saint Paul; and of the suffragan Sees of Bouaké, until now.

[*Latin ed. p. 115*]

The acts of Pope Pius XII state that the Apostolic Prefecture of Bouaké is established, whose principal church will be dedicated to Saint Theresa of the Child Jesus; the Prefecture of Daloa, which was formerly the Vicariate of Sassaudren, and whose sacred edifice will be dedicated to Jesus Christ the King; and the Prefecture of Katiola, which remains the Vicariate of Katiola, whose cathedral church will be dedicated to Saint Joan of Arc. The ecclesiastical province of Lomé will consist of the metropolitan Church of the same name, whose cathedral church will be dedicated to the Most Sacred Heart of Jesus, and the suffragan diocese of Sokodé, which is currently the Apostolic Prefecture of Sokodé, whose cathedral church will be dedicated to Saint Theresa of the Child Jesus. The ecclesiastical province of Cotonou will be formed by the metropolitan Church of the same name, which was formerly the Vicariate of Ouida, and whose cathedral church will be dedicated to the Blessed Virgin Mary, Help of Christians, or the suffragan See of Porto Novo, whose principal church will be dedicated to the Immaculate Conception of the Blessed Virgin Mary. The ecclesiastical province of Yaoundé will consist of the metropolitan Church of the same name, which to this day was the Vicariate of Yaoundé, and whose cathedral church will be dedicated to the Blessed Virgin Mary, Victorious, and the suffragan Sees of Douala, which is currently the Vicariate of Douala, whose principal church will be dedicated to Saints Peter and Paul; Nfkongsamba, which was formerly the Vicariate of Foumban, whose cathedral church will be dedicated to the Immaculate Conception of the Blessed Virgin Mary; Garoua, whose cathedral church will be dedicated to Saint Theresa of the Child Jesus; and finally, Doumé, which was the Vicariate of Doumé, and whose cathedral church will be dedicated to the Most Sacred Heart of Jesus. The ecclesiastical province of Brazzaville will consist of the metropolitan Church of the same name, which to this day was the Vicariate of Brazzaville, and whose cathedral church will be dedicated to the Most Sacred Heart of Jesus; and the suffragan Sees of Libreville, which is currently the Vicariate of Libreville, whose cathedral church will be dedicated to Saint Mary; Pointe Noire, whose cathedral church will be dedicated to Saint Peter; and finally, the diocese of Arc-Rousset, whose principal church will be dedicated to Jesus Christ the King. The ecclesiastical province of Bangui will be constituted by the metropolitan See of the same name, whose cathedral church will be dedicated to the Blessed Virgin Mary, and the suffragan dioceses of Berberati, whose principal church will be dedicated to Saint Anne; and Arc-Lamy, whose cathedral church will be dedicated to the Blessed Virgin Mary. The ecclesiastical province of Tananarive will be formed by

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the metropolitan Church of the same name, which is currently the Vicariate of Tananarive, whose principal church will be dedicated to the Blessed Virgin Mary, ever virgin, conceived without sin, or the suffragan Sees of Diego-Suarez, whose cathedral church will be dedicated to the Most Sacred Heart of Jesus; Ambanja, which to this day was the Vicariate of Ambanja, whose principal church will be dedicated to Saint Joseph; Maiunga, which was the Vicariate of...

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis – Official Commentary. The Apostolic Vicariate of Ma junga is established, with its cathedral dedicated to the Immaculate Heart of the Blessed Virgin Mary; the Apostolic Vicariate of Antsirabé is established, with its principal church dedicated to the Blessed Virgin Mary of "La Salette"; the Apostolic Vicariate of Tamatave is established, with its principal church dedicated to Saint Joseph; the Apostolic Vicariate of Miarinarivo is established, with its cathedral dedicated to Saint Joseph; the Apostolic Vicariate of Fianarantsoa is established, with its principal church dedicated to the Most Holy Name of Jesus; the Apostolic Vicariate of Fort Dauphin is established, with its cathedral dedicated to Saint Vincent de Paul; and finally, the Prefecture of Morondava is established, with its principal church dedicated to the Blessed Virgin Mary of "La Salette." The cathedrals, which, as we have already said, will be directly subject to the Metropolitan See of Peter, will be: the archdiocese of Oslo, with its cathedral dedicated to Saint Peter; the diocese of Laghouat, formerly the Vicariate of Ghardaïa in the Sahara, with its principal church dedicated to Saint Hilary; and the diocese of Djibouti, with its cathedral dedicated to Saint John the Baptist. Furthermore, with regard to the Apostolic Prefectures, which, not yet having reached the rank of diocese, exist within this territory, we wish that, for the sake of Episcopal meetings, they be brought closer to the Metropolitan Sees of their respective regions, namely: the Apostolic Prefecture of Saint Louis in Senegal will be brought to the Metropolitan See of Dakar; the Apostolic Prefectures of Kayes, Sikasso, and Gao will be brought to the Metropolitan See of Bamako; the Apostolic Prefectures of Kankan and Nzerekore will be brought to the Metropolitan See of Conakry; the Apostolic Prefectures of Parakou and Niamey will be brought to the Metropolitan See of Cotonou; the Apostolic Prefectures of Moundou and Bangassou will be brought to the Metropolitan Church of Bangui; and finally, the Apostolic Prefecture of Tsiroanomandidy will be brought to the Metropolitan See of Tananarive. The boundaries of the Provinces, which we have described above, will be equal to the boundaries of all the archdioceses and dioceses that constitute them; and their churches and territories will continue to be subject to the Congregation for the Propagation of the Faith. We also decree that the venerable Fathers who, adorned with the dignity of the episcopate, have diligently striven in

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their respective Apostolic Vicariates to spread the Gospel and to seek souls, be released from their respective episcopal titles and transferred to the newly established churches: namely, that in the Province of Dakar, Marcel Lefebvre, from the archiepiscopal Church of Arcadiopolis in Europe, be transferred to the Metropolitan See of Dakar; and Prosper Dodds, from the Church of Bennefa, to the diocese of Ziguinchor; in the Province of Bamako, Peter Ledere, from the Church of Sassuri, to the Metropolitan See of Bamako; in the Province of Ouagadougou, Emile Soc-

[*Latin ed. p. 117*]

From the acts of Pope Pius XII, page 117: Andrew Dupont, from the church of Hirina, to the metropolitan archdiocese of Ouagadougou; Joseph Bretault, from the church of Sufetula, to the diocese of Koudougou; John Lesourd, from the church of Botriana, to the cathedral seat of Nuiì; in the Province of Conakry, Gerard de Milleville, from the church of Dalisanda in Pamphylia, to the archdiocese of Conakry; in the Province of Abidjan, John Baptist Boivin, from the church of Onuphiana, to the archdiocese of Abidjan, and Aemilius Durrheimer, from the church of Acheloia, to the diocese of Katiola; in the Province of Lomé, Joseph Strebler, from the church of Curubita, to the metropolitan archdiocese of Lomé; in the Province of Cotonou, Lewis Parisot, from the church of Tacapitana, to the archdiocese of Cotonou; in the Province of Yaoundé, Renatus Graffin, from the church of Mosynopolis, to the archdiocese of Yaoundé; Peter Bonneau, from the church of Themisonium, to the cathedral seat of Douala; Paul Bouquea, from the Vagadensi church, to the diocese of Nkongsamba; Ivo Plumey, from the church of Dolichena, to the diocese of Garoua; James Teerenstra, from the Buritana church, to the diocese of Dumé; in the Province of Brazzaville, Michael Bernard, from the church of Aegeae, to the metropolitan archdiocese of Brazzaville; John Jerome Adam, from the church of Rhinocorurita, to the Liberopolitan diocese; John Baptist Fauret, from the Araxa church, to the cathedral seat of Pointe Noire; Aemilius Elijah Verhille, from the church of Cernitza, to the diocese of Arcis Rousset; in the Province of Bangui, Joseph Oucherousset, from the church of Stratonice in Caria, to the archdiocese of Bangui, and Alphonsus Celestine Basil Baud, from the church of Risinium, to the diocese of Berbérati; in the Province of Tananarive, Victor Sartre, from the church of Vaga, to the metropolitan archdiocese of Tananarive; John Wolffa, from the Phatanensi church, to the diocese of Diego-Suarez; Leo Adolphus Meissner, from the church of Coropissena, to the Ambaniaënse diocese; John David, from the Metropolitan church, to the cathedral seat of Maiunga; Alan Le Breton, from the church of Hypselita, to the Tamatava diocese; Ignatius Ramarosandratana, from the Thiava church, to the diocese of Miarinarivo; Francis Xavier Thoyer, from the church of Thuburbo Minus, to the diocese of Fianarantsoa; Alphonsus Fresnel, from the Catequensi church, to the

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diocese of Arcis-Delphini; and finally, in the churches directly subject to the Holy See, Lewis Amideus Lefèvre, from the church of Eguga, to the Rabat seat, and George Mercier, from the Celerinensi church, to the diocese of Laghouat. Those dioceses which, for the present, lack their own pastors are: Bouaké, Daloa, Sokodé, Porto Novo, Conakry, Arcis Lamy, Antsirabé, and Morondava.

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - Official Commentary and [relating to] Djibouti: We shall consider, as soon as possible, those matters pertaining to the apostolic vicariates, which are to be dealt with by sealed letters. Venerable Brothers, Archbishops and Bishops shall have their seat and domicile in the cities from which the name of each Church is derived; and they shall place the chair of episcopal power in those same temples, the sacred titles of which we shall describe hereinafter. These Churches, which We today establish, and their episcopal cities and cathedral temples, shall enjoy the honors and privileges which are appropriate to their dignity; and likewise, their prelates shall enjoy all the rights and shall be subject to all the obligations which are customary for such prelates, whether metropolitan or episcopal. Specifically, with regard to the Metropolitans and Archbishops, whose names We have designated, We decree that, just as other men of equal dignity, they shall carry the cross before them within the territory of their respective provinces, and shall wear the pallium according to the liturgical laws, after it has been requested and obtained in a public Consistory. Furthermore, they shall see to it that the Ordinariate of the Canons is established in their respective metropolitan or cathedral church as soon as possible; and, insofar as this cannot be done immediately, We permit that diocesan Consultors shall suffice in its place. The archiepiscopal and episcopal treasuries, which are to be established, shall receive the goods which have hitherto belonged to the Apostolic Vicariates, as well as money and property freely offered by the faithful or acquired by the Sacred Congregation for the Propagation of the Faith. Finally, let those things which are prescribed in the Code of Canon Law concerning the vicariate capitular, the election [of a bishop], the rights and obligations of the clergy and the people, and the governance and administration of the Churches, be faithfully observed. The venerable Brother Marcel Lefebvre, whom We mentioned above, or he who, at the time when these matters are put into effect, presides over the Apostolic Delegation of Dakar, shall take care to ensure that these instructions are carried out; and to those who require it, We grant the necessary powers, which may also be delegated to any other person endowed with ecclesiastical dignity; and We impose the obligation of duly recording the completed work, and of sending faithful examples thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We intend that these letters shall be effective now and in the

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future; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and so that they shall have full force. Nothing whatsoever which is contrary to the effectiveness of these letters shall be permitted to take effect, since by these letters We annul all contrary prescriptions. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We declare that such action shall be entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies and excerpts of these letters, whether printed or handwritten, shall be freely distributed.

[*Latin ed. p. 119*]

The acts of Pope Pius XII, whether written by hand or typed, which bear the seal of a person holding a position of ecclesiastical authority, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were accompanied by the same evidence. Whoever, in any way, disregards or rejects Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the fourteenth day of the month of September, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our pontificate.

CELSUS Card. COSTANTINI

8. R. E.

Chancellor

PETRUS Card. FUMASONI BIONDI

8. Congr. de Propaganda Fide

Prefect

Hamletus Tondini

Regent of the Apostolic Chancery

Albertus Serafini,

Protonotary Apostolic

Silvius Sericano,

Protonotary Apostolic

Loco

© Plumbi

In Ap. Cane, tab., vol. LXXXXI, n. 6.

APOSTOLIC LETTERS

TO THE MOST HOLY VIRGIN MARY, MOTHER OF GOD, OF THE MOST HOLY ROSARY, CHOSEN AS THE PRINCIPAL HEAVENLY PA-

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TRONESS OF THE CITY AND DIOCESE OF ROSARIO, IN THE REPUBLIC OF ARGENTINA.

PIUS PP. XII

For the perpetual memory of this event.

These things, which have greatly pleased Us, were reported to Us by Our beloved son, Anthony, Cardinal Caggiano, Prefect of the Sacred Congregation, Bishop of Rosario, in the Republic of Argentina. From the document presented to Us, We learned that the clergy and the faithful of that diocese, under the guidance of their Purple-robed Father, their Bishop, show a singular devotion and cultivate a profound love for the Most Blessed Virgin Mary. Indeed, the Virgin, invoked under the title of the Most Holy Rosary, has been invoked by the faithful of that city from its very beginnings, when it was commonly called "Pago de los Arroyos." In the year 1723, in the vast territory which is now almost entirely part of the diocese...

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - The official record pertains to the city of Rosario. It was canonically established as the first parish within whose sacred edifice the Image of the Blessed Virgin Mary, under the title of the Most Holy Rosary, was transferred from the nearby city of Santa Fe, and simultaneously, the city received its name and the parish church its title. A second image of the Virgin Mother, equally pleasing in its representation, is constantly invoked by the faithful, and, being propitious to their prayers, has brought blessings to the small town that enjoys her name, acting as a pious Mother and as the most eminent Queen, so that this town has today become a city, distinguished among others in the Republic of Argentina, not only by its population but also by other attributes. It is therefore not surprising that this city acknowledges and proclaims no other patroness than the Blessed Virgin under the title of the Most Holy Rosary, whose Image is called by all, with one voice and one mouth, and with common joy, "Virgen Fundadora" (Founding Virgin). In the year 1823, the authorities of the province of Santa Fe, granting the wishes of all the citizens, declared the Virgin Mother, invoked under the title of the Rosary, as their "Patrona" (in Spanish, "Advocata"), and declared the ancient town from which the city originated as "Villa Ilustre y Fiel" (Illustrious and Faithful Town). All of this, as is said, was confirmed by documents, so that in the year 1941, the Venerable Chapter of the Patriarchal Basilica of Our Saint Peter in the Vatican, granting the prayers of the Bishop, clergy, and people of Rosario, decreed that the sacred Image, so often mentioned, should be adorned with a diadem of gold and jewels. However, the devotion of the children to the most sweet celestial Mother was not yet complete, and in the year of the Great Jubilee of 1950, the Image itself was carried throughout the

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diocese, visiting towns and parishes in a pious pilgrimage, and in some way presiding over the sacred missions held to foster the piety of the people. And that Image was not returned to its place in Rosario until, even after the Holy Year had passed, it had traversed the entire territory, and the votes of all the inhabitants had been sought, so that the Blessed Virgin under the title of the Most Holy Rosary, of the city and diocese named after her, might be proclaimed as their principal celestial Patroness. We, deeply approving and rejoicing in the outstanding faith and fervent piety of the pastor and the flock, and being pleased to learn that the Immaculate Mother of God is, especially in this Marian Year, praised throughout the Catholic world, invoked in prayers, and honored with increasing devotion, we have decided, in response to the prayers offered to us, to grant what is requested. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation regarding the fullness of Apostolic power.

[*Latin ed. p. 121*]

Acta Pii PP. XII 121: Whereas, by the force of these letters and perpetually, We establish and declare the Most Blessed Virgin Mary, Mother of God, of the city and diocese of Rosario in the Republic of Argentina, as the principal Celestial Patron before God, with all the honors and liturgical privileges that rightly belong to the principal Patrons of places. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they apply, or who may apply to them, shall fully benefit from them now and in the future; and that they shall be declared null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's ring, on the second day of September, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, the Apostolic Brief: "Sanctus Franciscus Assisiensis Praecipuus Caelestis Patronus Dioecesis Assis Declaratur." PIUS PP. XII For the perpetual memory of the matter. — In this troubled age, the children of the Holy Church rightly invoke the patronage of the Saints, so that, through their intercession, they may enjoy the blessings and experience all kinds of good things. Guided by this thought, the Most Reverend Prater Anthony Joseph dos Santos, Bishop of Assis in Brazil, humbly made supplications to Us, so that We might declare Saint Francis of Assisi, since the diocese is now named after his city, as the Celestial Patron before God of that region. We, confident that the faithful of that region would be drawn to emulate the shining example of "poor Assisi," willingly resolved to fulfill this request. Therefore, after consultation with the Congregation for Sa-

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cred Rites, having carefully considered all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters and perpetually, We establish...

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - Official Commentary. We establish and declare Saint Francis of Assisi, Confessor, as the principal heavenly Patron of the entire diocese of Assisi, in Brazil, with all the honors and liturgical privileges that properly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and in the future fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given from the Palace of Gandulf, under the Fisherman's seal, on the fourth day of the month of September, in the year 1944, in the sixteenth year of Our Pontificate. Concerning a special mandate from the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, from Apostolic Briefs III, concerning the Temple of the Blessed Virgin Mary, Help of Christians, in the city and archdiocese of BOSTON, which is honored with the privileges of a Minor Basilica. PIUS PP. XII For the perpetual memory of this event. — The city and archdiocese of BOSTON, as has been brought to Our attention, are adorned with the curial Temple of the Blessed Virgin Mary, Help of Christians, which, by its size and the style of its construction, commonly known as "Romanesque," is very conspicuous. Furthermore, there are magnificent mosaic works, paintings with various colors, and sacred furnishings adorned with precious metals. Two very tall towers also greatly enhance the beauty and dignity of this building. It is especially brought to Our attention that the Catholic faith flourishes there, and that the Temple is almost a principal seat of Marian devotion, which is frequently visited by the faithful of BOSTON. Indeed, the image of the Blessed Virgin Mary, Help of Christians, which is kept in a special chapel, is held in the highest veneration; and from there, like a flowing river, blessings abound.

[*Latin ed. p. 123*]

From the Acts of Pope Pius XII, page 123, many things are derived. Furthermore, the Church, which belongs to the members of the Congregation of the Most Holy Redeemer, is equipped with everything that pertains to the divine worship and the benefit and convenience of the faithful. Desiring to increase piety towards the Mother of God and the dignity of this sacred

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building, the Venerable Brother Richard James Cushing, Archbishop of Boston, requested that We grant it the title and status of a Minor Basilica. With a willing heart, We, after consulting with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters declare and adorn the Church of the Blessed Virgin Mary, Help of Christians, located in the city and archdiocese of Boston, with the title of Minor Basilica, with all the rights and privileges that properly belong to churches bearing this title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall forever remain firm, valid, and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given from the Vatican, under the Fisherman's ring, on the eighth day of the month of September, in the year 1944, in the sixteenth year of Our pontificate. By special mandate of the Most Holy Prelate, Cardinal Gildo Prunola, entrusted with the public affairs of the Church, from Apostolic Briefs. IV. THE BLESSED VIRGIN MARY, called Help of Christians, is proclaimed the principal celestial patron of the Samnite region. PIUS PP. XII For the perpetual memory of this event. From ancient times, the inhabitants of the Samnite region have cultivated and venerated the Blessed Virgin Mary, called Help of Christians, with special devotion and zeal. Her image is religiously preserved in a renowned temple, dedicated to the same Mother of God and to the Franciscan confraternities.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary. The devotion to Mary, invoked by that name, is renowned for its piety, and even the Supreme Pontiffs, especially Benedict XIII and Leo XIII, Our predecessors, rest in peace, and many other sacred prelates of the same, have been diligent worshippers. Desiring to gather, as it were, the fruits of this Marian year, namely, to encourage the faithful to more faithfully observe the precepts of Religion, the Venerable Brother Augustine Mancinelli, Archbishop of Benevento, also expressing the sentiments of the Bishops, public officials, and the faithful of Samnium, requested that, through Our benevolence, We declare the Blessed Virgin Mary, the principal celestial Patroness of that region, to be the special Patroness of the entire region of Samnium. To these requests, We, for whom nothing is more ancient than to spread the Kingdom of Christ and of His Mother, wherever possible, willingly agreed to grant them. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, in perpetuity, We establish and

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declare the Blessed Virgin Mary to be the principal celestial Patroness before God of the entire region of Samnium, with all the honors and liturgical privileges that rightly belong to the principal Patrons of regions. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's ring, on the second day of October, in the sixteenth year of Our pontificate. By special mandate of the Most Holy Father, BAPT. MONTINI, Secretary of State.

[*Latin ed. p. 125*]

Acta Pii PP. XII 125 V BEATA MARIA V. ((OF THE HOLY CAVE)) IS ESTABLISHED AS THE CELESTIAL PATRONESS OF THE SPANISH SPELEOLOGICAL SOCIETIES. POPE PIUS XII, for the perpetual remembrance of this matter: Those men devoted to the investigation of doctrines, approaching the Most Holy Virgin with prayers, so that greater light may shine upon their minds, rightly invoke her, who, as a fruitful Mother, never fails those who devoutly implore her, especially those who are in distress. Guided by this reasoning, those Spanish citizens who, in order to expand knowledge, boldly explore dark caves and hidden depths, seek the patronage of the Blessed Virgin Mary. With particular honor, they venerate an ancient image of the same Divine Mother, which is located in a large underground cave, in winding and obscure recesses; hence, the name given to the Blessed Virgin Mary: ((of the Holy Cave)). Therefore, the Venerable Father Joseph Pontgol, Bishop of Segorbe, to whose jurisdiction this sanctuary belongs, having signified the wishes of several Spanish societies dedicated to exploring such caves, requested that We declare the Blessed Virgin Mary "of the Holy Cave" as the Celestial Patroness of the speleological societies of that nation. We, desiring that the reason for this discipline be joined with religion, and that those who are engaged in it follow the Most Holy Virgin as a guide, venerate her as a present Helper, and invoke her, gladly accede to these requests. Wherefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We establish and declare, by these letters, in perpetuity, the Blessed Virgin Mary "of the Holy Cave" as the principal Celestial Patroness of the Spanish Speleological Societies, with all the honors and liturgical privileges that rightfully belong to the principal groups or orders. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present letters shall forever

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remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; thus.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - It is to be judged and defined with due propriety; and it shall be null and void from this moment, if anything whatsoever, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twenty-eighth day of the month of January, in the year 1905, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, concerning public affairs of the Church, GILD PRUGNOLA, from Apostolic Briefs, TO THE MOST REVEREND FATHER VALERIAN, titular of Saint Mary in Via Lata, Most Reverend Archbishop of Bombay, to whom We send as Our Legate to the Eucharistic Congress to be solemnly celebrated in the city of Rangoon, within the Federal Union of Burma. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — We have long since learned with great pleasure of the diligent preparations being made for the Eucharistic Congress from all of Burma, which, at the beginning of next February, will be solemnly celebrated in Rangoon, the capital of that nation. Since We have recently established the episcopal hierarchy in the Federal Union of Burma, and have raised the See of Rangoon to the dignity of an archdiocese, it is entirely fitting that the bishops and the faithful, with religious zeal and piety, have undertaken this plan, which aims to publicly and manifestly demonstrate the faith of Catholics through the sacred ceremonies that will be held to honor the August Sacrament. Therefore, a suitable opportunity is presented to Us to honor Our most beloved sons who reside in those remote regions, and to enhance that celebration with Our own presence and authority. Therefore, Beloved Son, who governs the distinguished metropolitan See of Bombay in the Eastern region of India, and who is bound by special ties of charity to neighboring Burma, and who shines with the magnificence of the Roman purple in the supreme Senate of the Church, We send you as Our Legate through these...

[*Latin ed. p. 127*]

Acts of Pope Pius XII, 127. We choose and announce that you shall preside, in Our name and with Our authority, over the Eucharistic Congress, which is to be held in the city of Rangoon, in the Federated Union of Burma. You shall convey to all those who shall gather there Our paternal sentiments, in which We foretell ever greater prosperity for the people of Burma, whom Our heart cannot but cherish, despite the great distance of land and sea. In the meantime, We earnestly implore God, that from this first Eucharistic Congress in that nation, joyful and abundant fruits may be

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reaped for the good and growth of the Church and of civil society. May the Apostolic Blessing, which We impart to you, beloved son, to the distinguished Bishop of Rangoon, and to all those who participate in these solemn gatherings, be a pledge of these heavenly gifts, and a special witness of Our affection. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of December, in the year 1955, in the seventeenth year of Our pontificate.

PIUS PP. XII

ADDRESSES

I. To those who attended the meeting held in Rome, concerning the censorship of books, with whom the Supreme Pontiff discussed the subject of censorship.

* The profound comfort that We experience in welcoming you to Our presence, beloved sons dedicated to the criticism of books, is equal to the lively concern that We derive from the office of Pastor, to whom, among other things, it belongs to diligently strive to indicate to the flock of Christ the wholesome pastures of the spirit, which today, to a considerable extent, are constituted by readings. Therefore, We are pleased with your esteemed gathering, because in each of you We recognize a valuable and faithful collaborator in Our pastoral ministry, and in all of you, a powerful bulwark against the overflowing tide of publications of little or no value, which threaten to submerge the nobility...

* February 13, 1956.

[*Latin ed. p. 128*]

Acts of the Apostolic See* - Official Commentary J28, on the dignity of human nature. It is unnecessary here to elaborate on how great is the necessity, the nobility, and the importance of sound criticism, since your firm conviction regarding the considerable influence that reading exerts on the conduct and destiny of individuals and the community has led you to undertake the arduous task that demands of the critic a thorough examination of the vast literary output of our day. In a society such as the present one, so zealous in exercising the right to freedom of the press, criticism by honest individuals, founded upon a more sacred right, is certainly one of the most suitable means of preventing evil from spreading, and especially of preventing it from being disseminated, under one pretext or another, as if it were a good; provided, of course, that the legitimacy and necessity, in certain cases where souls are more gravely threatened, of intervention by a higher authority are maintained. However, criticism exercised according to the norms of truth and ethics is perhaps more suited to the mentality of modern man, who prefers to form his own judgments, if he is able, aided by the critic, who inspires confidence in him. But you do not intend to

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limit your activity to the purely moral aspects of the book, but rather to extend it to other aspects as well, particularly scientific, literary, and artistic, so as to be complete critics, from whom the general public and even experts can expect a judgment that is, as far as possible, comprehensive. It is clear that such completeness in Catholic criticism not only strengthens its authority before the public, but also renders it positively meritorious for culture, according to the perennial tradition of the Church, which is always attentive to following the course and developments of thought and of *forma*. The heights or the depths to which literature, especially modern literature, rises or falls depend, to a considerable extent, on critics, according to the degree of insight, honesty, and strength of character that they demonstrate. Having thus assigned to the critic such great responsibilities, it will be appropriate to expound certain fundamental principles to which his work must conform, if it is to effectively achieve the purpose of guiding minds along safe paths. To facilitate the attainment of this goal, We shall consider separately the subject of criticism and then its object. Today we shall speak of the former, postponing the discussion of the latter (which We consider to be the most important) to another occasion, if it should be the case.

[*Latin ed. p. 129*]

Acta Pii PP. XII 129 I. Officium alios in eligendo et iudicando libris dirigendi et consiliandi nullum habet sensum, nisi si in lectoribus dispositio animi ad accipienda suggerimenta aliorum admittatur. Quaelibet conatum critici adeo frustra erit apud eos qui, ex praejudiciis, scientiam et competentiam eius non recognoscunt, et consequenter, nullam fidem in personam eius et in iudicium eius posuerunt. Possibile est occurrere lectoribus, apud quos critico nullum accessum est, quia, ex indole vel ex defectiva educatione, ab absoluto superiore aestimatione propriarum facultatum et cognitionum seducti sunt. A tali statu subiectivo fallacis sufficiendiae impelli, non exspectant a critico nisi confirmationem iudicii sui, quod ut certum et immutabile tenent. In his casibus, saepe determinatis a praejudiciis falsi ordinis ideologici, recusatio critica obiecitiva non debet deterere criticum, quia illa non est nisi demonstratio deformationis psychologicae eorum lectorum. Praesupposita igitur sana dispositio publici, critico finem suum tanto efficacius consequetur, quanto plus fidem suam captivabit. Haec enim, ita dicendum, est initium et finis omnis criticae, sive haec a singulo scriptore peragatur, sive etiam, et tanto plus, a revista quae se hunc finem collegiale proponit. Si lector ad criticum recurrit, est quia in scientia, honestate et maturitate eius credit, sive cum ille contentum libri exponit, sive cum, hoc referens, iudicium motivatum admittit, quod ergo non potest repelli. Sed quomodo critico fidem lectoris adquirere poterit? Alio modo, quale est officium critici, et quae sunt iusta desideria ab parte publici? Prima exigens est facultas cognitiva critici, et

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primo, ut sit capax librum in examinatione recte legere et comprehendere. Hoc normam revocare videtur res superflua; et tamen non raro accidit occurrere recensionibus, quae nec huic primo et elementari requisito respondent. Manifestum est quod lectura attenta, saepe patientissima et laboriosa, cum animo libero a praejudiciis et cum conscientia se, quantum ad argumentum, in campo sufficienter cognito invenire debet, peragi debet. Necessaria est ergo multiformis cultura: scientia specialis in disciplina ad quam editio pertinet, et notabilis cultura generalis, quae...

[*Latin ed. p. 130*]

The *Acta Apostolicae Sedis* – Official Commentary, volume 130, makes it possible for the critic to place the work in its proper time and to understand it in connection with the dominant currents of thought of that era. But mere intellectual knowledge is not enough, because the critic is something more than a simple reporter: he must strive to offer a judgment, the formulation of which requires particular natural and acquired qualities of mind. The critic must, above all, possess the capacity for judgment and evaluation, that is, the careful application of specialized knowledge and general culture to the subject under examination. For this application, he must have breadth of vision, versatility of intellect, perception, and understanding of the aforementioned connections, and skill in detecting errors, omissions, and contradictions. Following this impassioned consideration of the pros and cons, as a limitation and distinction, will come the "yes" or "no" in the individual case. Only then can the critique receive its definitive form and be presented for publication. However, the application of these aforementioned qualities of mind is subject to the influence of will, sensitivity, and character, with regard to which other important requirements are imposed on the critic. To prevent will and sensitivity from acting negatively on critical judgment, it is necessary that he, above all, propose the highest objectivity, and then, that he open his mind to a sense of benevolence and trust towards the author, until positive, certain, and serious reasons suggest a different course of action. A critic habitually subject to passion should not even take up the pen. Nobility of character and goodness of heart are always the best armor in every kind of struggle, and therefore also in criticism, where ideas and opinions are in conflict; moreover, nobility and goodness must not be confused with the naiveté and credulity of a child, who lacks knowledge of men and experience of life. The critic may possess these aforementioned qualities and dispositions to a greater or lesser extent; but in no way, in no case, must integrity, incorruptibility, and firmness of character be lacking. The critic cannot, in order to please the author, or the publisher, or the public – often the prey of strange sympathies and antipathies – and not even to support his own inclination, make a false critique, that is, a critique contrary to his own knowledge and conscience, contrary to objective truth; false, either because of a distorted interpretation

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of the work, or because of the error and danger it represents, or through the deliberate omission of observations that cannot be honestly concealed. To every literary critic, the following testimony should apply, which, hypocritically but...

[*Latin ed. p. 131*]

Acta PP. XII, 131, truthfully recounts that they asked Him, when they sought to ensnare Him with their question: "Is it lawful to give tribute to Caesar, or not?" "Master," they said, "we know that you are sincere, and you teach the way of God according to truth, without regard to anyone, because you look upon no man with favor."

1. The firmness of character of a critic must be demonstrated, especially in serenely and fearlessly publishing one's own judgment, and then in defending it, should it be challenged, always remaining, however, within the strict bounds of justice. Just as a judge who lacked the courage to uphold the law should resign from his office, so too should a critic who loves tranquility more than truth. But firmness must always avoid the ways of arrogance, as if the critic already possessed a presumption of right to the truth, both for himself and against the author. Both the author and the critic are subject to the same law of service to truth, to which they are bound; but the critic also expressly undertakes the obligation of serving it with the utmost fidelity. In any case, both the author and the critic should know that above them is always the truth.

An unjust criticism, as the name itself indicates, is not only an error of the intellect, but also constitutes a real wrong against the author, who may be harmed in his reputation, and not infrequently also in his just interests; in such a case, the critic has a clear obligation to retract. On the other hand, however, a just and justified criticism should not be timidly withdrawn by the reviewer, whatever the violence of the opponents; this would mean a deplorable lack of character and courage, and would undermine the much-needed trust of the public, which rightly demands that the critic remain firm in his words, if they have been given according to truth.

2. These should be the most common fundamental principles to be considered and respected by the critic and the criticism, regardless of their origin. To help remember them, some brief, customary rules are useful, formulated in different ways, but essentially in agreement, and some of which it seems useful to discuss, since they are often cited as proof and justification of a particular thought or action.

a) The first is the wonderful maxim, placed at the beginning of Cornelius Tacitus's famous *Libri ab eœcessu Divi Augusti*, and which was then... (Matthew 22:16).

[*Latin ed. p. 132*]

Acta Apostolicae Sedis - Official Commentary 132, frequently used:

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without anger and partiality, that is, without passion or bias. Properly understood, this maxim does not merely express the standard of conduct for a judge, but rather, it should be respected in all relationships between men. As a warning, it is particularly directed to the historian; however, common wisdom finds it suitable even for the critic, who, therefore, must judge and write "sine ira et studio," without prejudice. But precisely because of this, it cannot be his obligation to refrain from expressing his righteous sentiments, and even less to renounce supporting, provided it is true, his own ideological viewpoint. It is also permissible for a serene and moderate critic, for example, to express with firmness and vivacity his indignation against pornographic literature, which corrupts the youth and leaves adults unharmed. Nor can the literary critic, nor indeed any simple Christian, be accused of partiality when he takes as his criterion of judgment Christian truth, its integrity, and its purity. Furthermore, even Tacitus, despite the standard he set for himself at the beginning, sometimes describes with tragic colors the despotism of certain Emperors and laments the widespread corruption even among the highest ranks; he conveys in his writings his anxiety for lost freedom, and his regret for the waning greatness of the ancient Senate, and for the happy times of the austere Rome of the Fathers.

b) Another maxim, which, despite its appearance, is somewhat difficult to understand and to practice, is this: "verbum oris est verbum mentis," that is, a man says (or writes) what he thinks. The most obvious meaning is as follows: the external word receives its meaning and its content from the internal thought. Therefore, whoever wishes to know the mind of the author, should listen to his words, and, unless there are positive reasons to doubt, should adhere to them, as to natural witnesses of the inner soul. In this respect, the person of the author, his life, and his tendencies should not be the starting point of the critical inquiry; rather, the work itself and what is expressed within it should be. But the aforementioned maxim also warns the author that he will be judged based on his words, which, therefore, must faithfully reflect his ideas and his sentiments. If these are righteous, he will do everything to express this righteous mindset, keeping in mind, of course, that it is not always easy to think in one way and write in another; that is, it is very difficult to conceal one's innermost thoughts, without them being revealed in one way or another by this or that nuance. Therefore, the maxim is a warning to the writer to be sincere. For the critic, on the other hand, it sets the limits of inquiry and judgment. He must.

[*Latin ed. p. 133*]

Acta Pii PP. XII 133: It is necessary to adhere to the clear objective meaning of the writing, since its primary duty is to judge the work, and not the author. Therefore, whatever can be understood in a correct sense, it should interpret in that manner. This is a general rule, necessary for peaceful coex-

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istence and for mutual relations among men. Setting aside doubtful cases regarding the objective meaning of a writing, in which it is advisable to lean towards an interpretation favorable to the author's integrity, the critic must begin with the presumption that the words spoken or written have a meaning in themselves, and that, primarily, they are presented to the public only in that objective sense. Now, it is the critic's duty to judge this. If it is correct, he should call it so, even if, on the other hand (and perhaps even from the work itself), it appears that the author's personal ideas are not in conformity with it. If, instead, the objective meaning of the words contains an error or falsehood, it is the critic's duty to point it out, even if there is reason to believe that the author's subjective way of thinking is different and correct. A just and benevolent criticism may suggest in such cases a relative correction of the words in consideration of the person of the author; but the erroneous objective meaning is not thereby annulled.

c) A third principle we would also like to mention: *Super omnia autem caritas* – above all, charity. This has been attributed to St. Augustine; however, it seems more likely, though perhaps wrongly. In any case, the thing that is meant is exactly expressed in it, and it intends to resolve, in practical terms, that doubt which not infrequently torments the honest critic, namely, whether to give precedence to "truth" or to "charity." Theoretically, it is clear that there can be no objective conflict between "truth" and "charity," if by this word is meant seeking the true good of one's neighbor and avoiding unjustly offending him. But the question returns to the practical realm in individual cases. Suppose that the literary critic finds himself faced with the choice: either to state the whole truth, as would be necessary, but which causes offense or even harm to the author, seemingly at the expense of charity; or to obey what seems to be a duty of charity, by concealing the truth, which should not be concealed, and ignoring a serious error. The critic then asks himself to which of the two he should give preference. His anxiety grows if he consults the divine precepts, in which respect for truth and charity is supremely and equally recommended. For the Lord said: John 8:32: "And you shall know the truth."

[*Latin ed. p. 134*]

Acta Apostolicae Sedis - Official Commentary 134

To the nations, He teaches: "The perfection of the law is charity." And in another passage, according to the Greek text: "Adhering to the truth, we grow in charity in Him in all things." The beloved disciple John, who scarcely managed to satisfy himself in the affirmation of charity, proclaimed: "God is charity," that is, "God is charity." And again: "In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren." But the same St. John, with regard to a man who offends the truth and the integrity of doctrine, expresses the strong injunction: "nec Ave ei dicœritis," that is,

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"nor greet him."

What rule of conduct, therefore, must the literary critic follow, according to these precepts of Holy Scripture? How will he reconcile, in his thought and in his primacy, the apparent contradiction of precedence? The "foundation" of all things is "truth"; the "term" and "culmination" of all things is "charity." The foundation must remain intact, otherwise everything collapses, even the "culmination" and "fulfillment." But the foundation of truth is not enough, just as the foundation of faith without charity is not enough, of which it is said in the letter to the Corinthians: "Maior autem horum est caritas," that is, "Now, these three remain: faith, hope, and charity; but the greatest of these is charity." In this text, and therefore with analogous meaning, is reflected the maxim cited: "super omnia autem caritas," that is, "but charity, above all things." In many cases, indeed, it will not be difficult to find the right path, if the critic remains aware that the precept of charity obliges him not only towards the author, but also with respect to the reader. He can always avail himself of some favorable opportunity to prevent dangerous misunderstandings in the reader, while using delicacy of form towards the author. We have considered it useful to mention some of these secondary maxims, because it seems to us that they express, in a more concrete form than the general fundamental principles, what is required of the literary critic. These must constantly preside over his delicate work, which is too susceptible to oversights, excesses, and weaknesses: they are the foundation for deserving and increasing the trust that the public places in criticism, and they mark the limit between what is right and what is wrong in the fulfillment of his important office.

[*Latin ed. p. 135*]

Acts of Pope Pius XII, 135. Having reserved, as We have already announced at the beginning, the discussion of the second part (the subject) of Our exposition for another meeting, if it shall be possible, We invoke upon you and upon your work the abundance of divine light and help, as a pledge of which We impart to you from Our heart Our paternal Apostolic Blessing. To the Parish Priests of the City and the Preachers of the Sacred Lenten Season. * This meeting with you, beloved sons, Lenten preachers and parish priests of the city of Rome, is a most pleasant custom. Every year you gather around Us to consider the work accomplished, and above all, to encourage yourselves to work with ever greater dedication in the chosen portion of the Vineyard entrusted to you by the provident goodness of God. Every year you come to renew your resolve to continue in your efforts, so that your action of defense, of conquest, and of positive instruction may become ever more fervent and enlightened, ever more bold, harmonious, and organic. To offer, as on other occasions, Our contribution to your work, here is a word that We would like to remain imprinted in your hearts. You all certainly remember the moving scene narrated by St. Jerome, which

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you may have often made the subject of your meditation. At Ephesus, the Apostle and Evangelist John, in his extreme old age, was scarcely carried into the church by the hands of his disciples; but, not being able to speak for long with his weary voice, he used to say in every gathering only one text: "Children, love one another." Because of their extraordinary veneration for the holy Elder, the disciples and brothers first listened attentively and moved; then they began to marvel, and finally they ended up showing their boredom. But, having asked John the reason for his monotonous repetition, they received an answer worthy of the Apostle: "Because it is the commandment of the Lord; if it is observed, all is accomplished." We wish to direct the same word to you, beloved sons, parish priests of Rome, in this solemn and yet intimate meeting; We are certain, by saying this, of... [The text is incomplete.]

[*Latin ed. p. 136*]

The Acts of the Apostolic See - Official Commentary 136 interprets the desire of Jesus, of whom we would wish to be – today more than ever – simple and faithful spokesmen: "Children, love one another: children, love each other reciprocally. This is the commandment of the Lord." – "quia praeceptum Domini est."

1. "DILIGITE ALTERUTRUM: AMATEVI, ABOVE ALL, ONE ANOTHER." Oh, we know well that priests love one another! We know that they love one another, thanks be to God, more than might appear to a superficial and distracted observer. When the rhythm and intensity of your work takes hold of you, and sometimes even oppresses you; when it occupies your entire days and even obliges you at times to spend sleepless nights, then your apostolic activity, which admits of no pauses or delays, can also give the impression that some of you think only of yourselves, ignoring others; that there is, therefore, little love among you. In fact, this is not the case. He who observes you more closely, he who knows you intimately, knows that as soon as a material or moral need afflicts one of your confreres, you do not delay in coming to his aid. Thus, certain states of mind appear that seemed not to exist, not only to others, but even to yourselves: hence those anxieties and those affectionate concerns, which are natural, and yet seemed unimaginable. You already love one another, beloved children; but you must love one another even more: because this is the commandment of the Lord. Indeed, no commandment has He preached as He has the commandment of love; consequently, we find few attitudes so repudiated by Him as coldness or, even worse, hatred towards one's fellow men. He made love His commandment, presenting it as the summary of all His precepts, and proclaiming that, in the end, the whole world would be judged by it. At the Last Supper, after the disappearance of Judas into the darkness of the night, Jesus took on the tone of one who asks for particular recollection and special attention, because He wished

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to summarize all His teaching and murmured: "Children, I am with you for a little while longer: children, I remain with you for a little while longer." And He continued, saying: "Mandatum novum do vobis: I give you a new commandment: ut diligatis invicem, sicut dilexi vos: that you love one another, as I have loved you." "In hoc cognoscent homines quia discipuli mei estis, si dilectionem habueritis ad invicem: 2 At this point, all will recognize that you are My disciples, if you love one another." (John 13:30-35).

[*Latin ed. p. 137*]

Acta Pii PP. XII 137, to some, and to others, differently. He spoke these words with infinite tenderness, almost enunciating each syllable, so that they might be well imprinted in their minds and engraved in their hearts. These words of the Divine Master, addressed to all Christians, certainly referred, in a particular way, to priests. They, as we have often recommended, must possess all the virtues from which largely depends the efficacy of their ministry; but if, beloved sons, alongside faith, hope, humility, and purity, you did not have the ardent and active love that Jesus prescribes, would your other virtues be of any benefit? Certainly not. For, indeed, to speak with the tongues of men and of angels, to prophesy, and to work miracles, without charity, is of no avail; rather, it is as if one were nothing: *nihil sum*, declares the Apostle. This reciprocal love will make you not only avoid every improper act (not even to speak of it!), but also every unseemly word, and even every voluntary malicious thought. Often, priests are subjected to more or less hostile attacks, which sometimes reach the point of calumny, the malicious interpretation of their words, and the distortion of their gestures. At times, even the faithful themselves, albeit without bad intentions, cooperate in making the life of the priest bitter, who, like Jesus in the Garden, is assailed by sadness, boredom, and fear. Therefore, you see, beloved sons, how necessary love is, first and foremost, among yourselves; how indispensable is the mutual understanding and profound esteem, which will not only prevent you from misinterpreting the words and actions of your confreres, but will also make you inclined to interpret them with fraternal benevolence and to defend them against all kinds of attacks. Love will also make you foresee what your confreres might need; diligent in providing, attentive in anticipating their desires. Behold: one of your confreres needs advice, seeks comfort, and perhaps awaits urgent assistance. Go to him, generously offering him whatever is within your power, certain that to help a priest, to support him, to encourage him, or even to gently admonish him, is among the divine works the most divine, the most pleasing to Jesus, the supreme and eternal Priest. Sometimes, without the timely and fraternal intervention of one of you, some priestly minds might remain lost, some enthusiasm stifled, and some apostolic zeal would sadly be extinguished. We.

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3 Cf. 1 Corinthians 13, 1-3.

[*Latin ed. p. 138*]

Acta Apostolicae Sedis - Official Commentary 138. Therefore, we wholeheartedly commend those, among you priests, who dedicate themselves to the benefit of their brethren; especially those who assist the younger ones with paternal tenderness, fragile plants compelled, by the urgency of the apostolic work, to confront too soon the impetuosity of the winds and the tempests of the world. Only in Heaven can such a work of salvation and sanctification be properly appreciated.

c) To manifest this fraternal love, we would like to suggest a particularly suitable means. You know, beloved sons, how difficult it is to accomplish much alone, and how often it is practically impossible to do everything. Therefore, be and declare yourselves ready to combine your efforts, responding generously to the calls of your brethren, when they ask for your help in their apostolic ministry. Of course, the proper order in the apostolate and the very canonical prescriptions 4 require that each of you remain habitually at your assigned post; but when legitimate authority permits, or even suggests, that you assist each other, overcome, for love, every obstacle; thus, not only will the sum of your forces be achieved, but, so to speak, their multiplication as well.

2. DILIGITE ALTERUTRUM: LOVE ONE ANOTHER; LOVE EACH OTHER MUTUALLY; LOVE ESPECIALLY THOSE WHO ARE ENTRUSTED TO YOUR CARE. Without a doubt, love must be universal, embracing all men. Indeed, all are creatures of God, an image of Him, and called to heavenly blessedness. But the proper order in love can admit – indeed, it actually prescribes – certain degrees. Therefore, there is nothing improper if your time and energies are primarily dedicated to those souls who are most closely connected to you, because the Church has assigned them to you. To them you must direct your particular care; for them must be your fervent dedication.

a) Continuous dedication, above all. Therefore, except for necessary order – for example, certain schedules which are both the effect and an effective instrument of this order – priests have the sacred obligation to do all that is possible, so that the faithful may easily turn to them for their spiritual needs. This is especially true for the administration of the Sacraments, which, when legitimately requested, even for devotion alone, cannot be refused.

4 Can. 465.

[*Latin ed. p. 139*]

Acta Pii PP. XII 139: Many were rejected. We especially recommend making the daily Communion possible and easy, which the Church so desires, and which, through recent relaxations of the law regarding Eucharistic

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fasting, has wished to open even more the doors of the Tabernacles to its faithful.

b) Your dedication must be joyful. We know well, and we reminded you at the beginning, how much it costs the priest to be ready for all needs, (spiritual, and sometimes even temporal, especially in difficult times, such as the present), and for all calls. Often, We Ourselves feel great sorrow when We learn of the many grave labors that burden so many of you, beloved sons; but such paternal understanding does not exempt Us from warning you of a danger that could arise precisely from your excessive work: indeed, this could not only make you ill-disposed, but sometimes even irritate you, make you less gentle, less courteous, in short, less charitable. It is easy to imagine the great harm that would be done to souls thereby. They come to you as to fathers, almost always with sorrow in their hearts, with doubt in their minds. For charity is patient and benevolent, for "love feels no burden and knows no weariness," it can work a miracle by making the smile perpetual on your lips. Who can imagine the good that comes to souls from the joy of the priest, who responds readily and joyfully to every call, as if it were a call from God?

3. A FINAL WORD: WE WISH TO SAY TO YOU, BELOVED SONS.

In recent days, We have carefully considered the responses you sent to the questionnaire sent to you by the Vicariate of Roma. It is unnecessary to tell you how many reasons for paternal consolation We found in you, noting such a widespread diffusion of light, such vigor of life, such fervor of apostolic works in many parishes of the Rioni, the Quartieri, the Borgate, and the Agro Romano. All of this is due to your spirit, we would say heroic, of self-sacrifice, and to the consequent zeal with which you dedicate yourselves, reaching a rhythm and an intensity of work that seems, indeed, to surpass the energies of which you can actually dispose.

But the same careful meditation has revealed to Us some shadows, which you have honestly brought to light. To help you dispel them, We will do everything in Our power, so that your will may... (The sentence is incomplete in the provided text).

[*Latin ed. p. 140*]

Acta Apostolicae Sedis - Official Commentary. May you, without hesitation or reservation, find corresponding opportunities for assistance and precision in your endeavors, and may your work become ever more coordinated, organic, and effective. However, it is necessary for you to achieve that complete fusion of minds and hearts, which is the noblest effect of love. For there are so many and so important battles to be fought for the sanctification of souls, for the salvation of families, and for the preservation of the Christian character of the city of Rome, that you must unite your

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efforts in a common action that disregards personal interests, jealousies, and resentments, but rather burns with the fire of an effective charity. Such a concordant action you must instill in all your members, whether they are organized in the Catholic Action, or gathered under other banners blessed by the Church, or even working outside of any association. "They were of one heart and one soul." 7 "A multitude of believers." As you well know, the Acts of the Apostles recounts this, speaking of the first Christians: this must be said of all of you, of all your faithful. We intend to make a particular paternal appeal to those Christians who work in the civic and political spheres. Even there, Christ must be served with words and actions, both individual and collective. If anyone were tempted to use Christianity as a tool for advancement in the treacherous mountain of personal ambitions, he must be frankly warned, especially if he is led by ignoble motives to attempt to undermine the concord and unity of Christians. The danger remains too serious, and the work to which you are all called is too immense. It is necessary to know how to resist, and not only, as is obvious, to personal aspirations, but also to ideas that might seem, and even be, just and brilliant. The unity that we recommend is the fruit of love, and love is always a partial or complete, but sweet and fruitful, sacrifice of what we have, of what we are. "Little children, love one another." Love each other reciprocally. It is the reminder of your Father; it is the word that we repeat to you with immense tenderness. And now, beloved Lenten devotees and pastors, as we wholeheartedly impart the Apostolic Blessing upon you and all your diligent work, we would also like to express the hope that the new Order of Holy Week, which this year is being implemented for the first time, allowing a greater number of the faithful to attend those great and venerable liturgical rites, will bring forth the spiritual fruits that are hoped for, and will contribute to Act 4, 32.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE SACRED OFFICE

INSTRUCTION TO ALL ORDINARIES, AS WELL AS TO TEACHERS IN SEMINARIES, ACADEMIES, OR UNIVERSITY STUDIUMS, AND TO LECTURERS IN RELIGIOUS HOUSE STUDIUMS:

ON "SITUATIONAL ETHICS."

In many regions, even among Catholics, a system of ethics has begun to spread, which is generally called "Situational Ethics," and which claims

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not to depend on the principles of objective ethics (which are ultimately founded on "Being"), but rather to be placed not only on the same level as, but even above, objective ethics.

The authors who follow this system establish as the decisive and ultimate norm of action not the objective order, determined by the natural law and certainly known from this law, but rather the internal judgment and light of the mind of each individual, which is revealed to him in a particular situation.

Therefore, according to them, the ultimate decision of a person is not, as objective ethics teaches among authors of greater importance, the application of an objective law to a particular case, carefully considered and weighed, according to the rules of prudence, with the particular circumstances of the "situation" taken into account, but rather an immediate internal light and judgment.

This judgment is, in many matters, ultimately not measured by any objective norm, external to man and independent of his subjective persuasion, as to its objective rectitude and truth, nor is it to be measured or measurable, but it suffices fully for itself.

According to these authors, the traditional concept of "human nature" is not sufficient, but recourse must be had to the concept of "existing" human nature, which, in many respects, does not have an absolute objective value, but only a relative one, and therefore is changeable, except perhaps for a few elements and principles that belong to metaphysical human nature (abso-

[*Latin ed. p. 145*]

The Most Holy Sacred Congregation of the Holy Office (which concerns matters that are supreme and immutable) pertains to these matters. The traditional concept of "natural law" possesses only a relative value. Furthermore, many things which are currently circulated as postulates of natural law, strive, according to their opinion and doctrine, to exist within that very concept of nature, and therefore are nothing more than relative and mutable things, which can be adapted to every situation. Having accepted and applied these principles, they say and teach that men, in their own conscience, do not primarily judge according to objective laws, but rather through that internal light, according to personal intuition, what ought to be done in the present situation, thereby preserving or easily freeing themselves from many otherwise insoluble ethical conflicts. Many things established within this "Ethics of Situation" system are contrary to the true nature of things and the dictates of sound reason, betraying the vestiges of relativism and modernism, and deviating far from the doctrine of the Catholic Church, handed down through the ages. In many assertions, these systems of non-Catholic ethics are akin to one another. Having considered these things, in order to avert the danger of the "New Morality," of which

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the Supreme Pontiff, Pope Pius XII, spoke in his Allocutions on March 23 and April 18, 1952, and in order to safeguard the purity and security of Catholic doctrine, this Most Holy Sacred Congregation of the Holy Office forbids and prohibits the teaching or approval of this "Ethics of Situation" doctrine, whatever name it may be given, in Universities, Academies, Seminaries, and houses of religious formation, or its propagation and defense in books, dissertations, lectures, or, as they say, conferences, or in any other way.

Given at Rome, from the offices of the Most Holy Sacred Congregation of the Holy Office, on February 2, in the year 1956.

SB I.

Card. PIZZARDO,

Archbishop of Cattolica,

Secretary.

1. *Acta Apostolicae Sedis*, vol. XLIV (1952), p. 270 ss. and p. 413 ss.

2. *ACTA*, vol. XXIII, n. 3. — March 24, 1956.

[*Latin ed. p. 146*]

Acts of the Apostolic See - Official Commentary 146. HOLY CONGREGATION CONSISTORY OF BURGOS, TOLEDO, AND OTHERS. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Following solemn agreements concluded on the twenty-seventh day of August in the year 1953 between the Holy See and the Spanish Government, regarding the boundaries of dioceses, the Most Reverend Father Hildebrandus Antoniutti, titular Archbishop of Synnades in Phrygia, and Apostolic Nuncio in Spain, requested that the boundaries of certain dioceses be temporarily altered.

His Holiness, Pope Pius XII, moved by Divine Providence, having received favorable opinions from the Most Reverend Cardinal Henry, Prefect of the Congregation, and from the Ordinaries of the dioceses in question, and considering that the requested alteration of boundaries would serve the greater spiritual good of the faithful, deigned to grant the petition with paternal benevolence.

Therefore, with due regard for the interests of those concerned, or presumed to be concerned, and exercising the fullness of Apostolic authority, the following is decreed in these present Letters:

1. From the Archdiocese of Burgos, the parishes belonging to the archpresbyterates commonly known as: Reinosa, Santa Cruz, Cía, Valdeprado, and La Rasa, which are within the civil province of Santander, and Canales, Ezcaray, and Treviana, which are within the civil province of Logroño, are transferred, along with the parish of Montenegro and, finally, Cameros, which belong to the civil province commonly called Soria;

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2. From the Diocese of León, the territory which exists within the boundaries of the civil province of Santander;

3. From the Diocese of Osma, ninety-four parishes which are within the boundaries of the civil province commonly called Burgos, and two parishes which are within the boundaries of the civil province commonly called Segovia;

4. From Ayllón, the parishes of Baraona, Seguntina, Berlanga del Duero, the archpresbyterates of Maranchón, Medinaeeli, Almazán, Retor-

[*Latin ed. p. 147*]

The Sacred Consistorial Congregation, in its decree of 147 [year unspecified], and concerning Ariza, which pertains to the civil province commonly called Soria, as well as the archpresbyteries of Sorbe and Ayllón, which pertain to the civil province called Segovia; 5. [regarding] the parishes of Yanguas and San Pedro de Manrique, which were detached from the diocese commonly called Galagurita and Galceatense, and are located in the territory of the civil province commonly called Soria, and ten other parishes located in the territory of the civil province commonly called Burgos; 6. [regarding] the parishes of Aldeavieja, Maello, and Peguerinos, which were detached from the diocese of Segobia, and are located in the territory of the civil province called Ávila, and the parishes of Fuentelcesped, Milagros, Perdilla, and Santa Cruz la Salceda, which extend into the territory of the civil province called Burgos; 7. [regarding] nine parishes, which were detached from the diocese of Ávila, and are located in the territory of the civil province called Segovia; 8. [regarding] the parish called Navahondilla, which was detached from the archdiocese of Toledo, and is located in the territory of the civil province called Ávila. 9. [regarding] six parishes, which were detached from the diocese of Palencia, and are located in the territory of the civil province commonly called Santander. His Holiness, furthermore, attached the aforementioned territories to the dioceses listed below, in the following manner: 1. To the archdiocese of Burgos, ninety-four parishes were detached from the diocese of Oxford, ten from the diocese of Galagurita and Galceatense, and the aforementioned parishes of Fuentelcesped, Milagros, Perdilla, and Santa Cruz de la Salceda were detached from the diocese of Segobia; 2. To the diocese commonly called Santander, the parishes of Reinosa, Santa Cruz, the aforementioned Valdeprado and La Rasa were detached from the archdiocese of Burgos, six parishes from the diocese of Palencia, and the territory currently separated from the diocese of León; 3. To the diocese of Galagurita and the aforementioned Galceatense, the parishes of the archpresbyteries of Ganales, Ezcaray, and Treviana were detached from the archdiocese of Burgos; 4. To the diocese of Oxford, the parishes of Baraona, Berlanga del Duero, Yanguas, Maranchón, and San Pedro de Manrique were detached from the diocese of Galagurita and Galceatense, and finally, the parish of Montenegro

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de Cameros was detached from the archdiocese of Burgos, as mentioned above; 5. To the diocese of Segobia, the parishes of the archpresbyteries of Ayllón and Sorbe were detached from the diocese of Seguntina, two from the diocese of Osma, and nine from the diocese of Ávila; 6. To the diocese of Ávila, the aforementioned parishes of Aldeavieja, Maello, and Pe-

[*Latin ed. p. 148*]

Acts of the Apostolic See - Official Commentary. The parishes of Guerinos, formerly belonging to the diocese of Segovia, and Navahondilla, formerly belonging to the archdiocese of Toledo, have been separated. Therefore, Our Most Holy Lord, without altering the boundaries of the dioceses, commands that the documents and acts pertaining to each of the aforementioned parishes be delivered from the curia from which they originated to the diocesan curia to which each parish has now been assigned; and with regard to the clergy, He decrees that as soon as the present Decree has been put into effect, the clergy shall be considered incardinated in that diocese in whose territory they legitimately reside. To ensure the execution of all these matters, His Holiness has deigned to appoint the aforementioned Reverend Father Hildebrand Antoniutti, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to the Sacred Congregation of the Consistory, as soon as possible, an authentic copy of the act of execution carried out. Concerning these matters, the present Consistorial Decree has been issued, to be of the same validity as if Apostolic Letters sealed with the papal seal had been given. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 22nd of November, 1955. [Signatures: Fr. A. I. Card. PIAZZA, Prefect of the Sabina, and Mandate, and Secretary L. B. s. Iosephus Ferretto, Assistant II]

PROVISIONS FOR CHURCHES. Our Most Holy Lord, Pope Pius XII, by the Divine Providence, has, through successive decrees of the Sacred Congregation of the Consistory, provided new pastors for the following churches: on July 29, 1955, he appointed the Reverend Epiphanio Surban Belmonte, formerly of the diocese of Legazpi, as the rector of the newly established Cathedral Church of Dumaguete, and appointed him chancellor of the archiepiscopal curia of Cebu. On December 20th, he appointed the Reverend Monsignor Michael Darium Miranda y Gómez, formerly the Bishop of Tulancingo, as the titular archiepiscopal administrator of the Church of Selymbria, and appointed him coadjutor, with the right of succession, to the Most Reverend Aloysius Martínez, Archbishop of Mexico. On December 22nd, he appointed the Reverend John L. Morkovsky, pastor of St. Mary Magdalene, from the archdiocese

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of...

[*Latin ed. p. 149*]

The Sacred Consistorial Congregation, on the feast of Saint Anthony, whom the Most Reverend Lord Lawrence Julius Fitz Simon, Bishop of Amarillo, had appointed as Auxiliary, on January 12, 1956: appointed the Most Reverend Lord Alphonsus Toriz Cobián, hitherto titular Bishop of Avissa, as Bishop of Chilapa. On January 31: appointed the Most Reverend Lord Joseph Zaffonato, hitherto Bishop of Vittorio Veneto, as Metropolitan Archbishop of Udine. On February 7: appointed the Reverend Monsignor Marius Paré, of the diocese of Saint Anne of Pocatière, to the titular bishopric of Aegaeae, and appointed him Auxiliary to the Most Reverend Lord George Melançon, Bishop of Chicoutimi. On February 11: appointed the Reverend Monsignor Henry Forer, a chamberlain of the Holy See, and dean of the parish of the town commonly called "Cortina d'Ampezzo," in the diocese of Brixen, to the titular bishopric of Memphis, and appointed him Auxiliary to the Most Reverend Lord Charles De Ferrari, Archbishop of Trent. On March 1: appointed the Reverend Monsignor Lawrence F. Schott, pastor of the Blessed Virgin Mary of Mount Carmel, of the diocese of Harrisburg, to the titular bishopric of Elusa, and appointed him Auxiliary to the Most Reverend Lord George Leo Leech, Bishop of Harrisburg. On March 10: appointed the Reverend Monsignor Peter Anthony Merman, pastor and dean of Saint Martin in the city of Groningen, to the Cathedral Church of Groningen, recently erected. Appointed the Reverend Monsignor Martin Anthony Jansen, pastor and dean of Saint Louis in the city of Leiden, to the Cathedral Church of Rotterdam, recently erected.

THE SACRED CONGREGATION FOR RITES, regarding the cause of the Beatification and Canonization of the Servant of God Basil Anthony Moret, priest, founder of the Congregation of the Holy Cross. Concerning the question of whether a commission should be appointed regarding the matter mentioned in the introduction, in this case and for this purpose. The Apostle Peter, in order to strengthen the spirit of the neophytes, who were experiencing great tribulations, foretold to them the future glory that would be prepared for them in due time: "In which," he writes, "you shall rejoice, if now for a little time it is necessary to be afflicted."

[*Latin ed. p. 150*]

In the Acts of the Holy See, it is written that, so that the faithful may attain a greater reward, and indeed an eternal one, God arranges for them to be afflicted by many tribulations, as it is fitting, as the Archangel Raphael affirmed to Tobias: "Because you are pleasing to God, it was necessary that temptation should prove you" (Tob. 12:13); and Paul says: "All that will live piously in Christ Jesus will be persecuted" (2 Timothy 3:12). Therefore, no

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servant of God has been exempt from serious pains, whether of the body or of the mind; and thus his soul has been led to perfection, even to heroic perfection, and his works, the more they have been reproached, the more they have been strengthened by the power of the cross, so that it may be evident that there is no wisdom, prudence, or counsel against the Lord (Proverbs 21:30). All of these things happened, as can be seen, in the life of the Servant of God, Basil Anthony Moreau. In the town of Laigné-en-Bélin, within the territory of the diocese of Le Mans, on February 11th of the year 1799, the Servant of God was born to pious and honorable parents, Louis Moreau and Louise Pioger. At his baptism, which was administered by a Catholic priest on the 21st of the same month, he received the name Basil Anthony. The seeds of piety were sown within the domestic walls, and the first lessons in literature were received from the parish priest, and these were completed successfully at the college in Château-Gontier. In the year 1816, he received the sacred Tonsure and became a cleric. The following year, he entered the minor seminary, and then the major seminary, where he distinguished himself by his intelligence and piety. On August 12th of the year 1821, he was promoted to the sacred order of the priesthood and was sent to Paris to complete his studies. He taught Sacred Philosophy, Theology, and Sacred Scriptures in the Seminary of Le Mans, and at the same time, he preached the word of God with great success and spiritual fruit. He fostered the Institute of the Good Shepherd. He also worked greatly for the benefit of the clergy, both to make them more apt for the priestly ministry through piety and science, and to provide care for the elderly and infirm. In the year 1820, the priest Dujarié attempted to found an institute under the patronage of St. Joseph, consisting of laymen and laywomen who would assist the priests in teaching catechism and performing other tasks for the adornment of the church. However, when this institute seemed to be failing shortly thereafter, the Bishop, with the consent of the founder of the institute, entrusted the care of its revival to the Servant of God in the year 1835. From this, it happened that the Servant of God,

[*Latin ed. p. 151*]

The Sacred Congregation of Rites had instituted, in the year preceding, the work of the "Auxiliary of Priests," so that assistance might be given, especially to those in rural areas; and in order that both institutions might be strengthened, new rules and constitutions were added, along with religious vows; and in the house where the founder had established his residence, the Congregation was named "of the Holy Cross"; and thus, in the year 1837, with the approval of the Bishop, the Congregation began its work. According to the custom then prevailing in Gallia, the care of the linen and other sick and infirm was entrusted to Sisters in Seminaries and other pious religious institutions. However, when the Servant of God made his inquiries, in the year 1839, he compelled several pious young women,

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whom he called "Manitas," to enter. These, in the diocese of Cenomanensi, were only "Converts"; but in other dioceses, with their number increased, and at the urging of the very Bishops themselves, they also became teachers. In the following year, on the feast of the Assumption of the B.V.M., the Bishop received the religious vows of the Servant of God. Then, four companions made their vows in the hands of the Servant of God, and thus the Congregation of the Holy Cross definitively began. Although the Servant of God had only the glory of God and the salvation of souls before his eyes, and he conducted himself with the utmost prudence, humility, and charity, he was subjected to fierce struggles, which he heroically endured with patience, trusting in God, supported by the benevolence of the Most Holy Pope Nono. In these trials, his virtues shone forth with greater brilliance; indeed, God generously rewarded him with many graces. The Congregation spread wonderfully throughout the world, especially in Septentrional America, and in the mission of Dacchen in India. The abdication of the supreme government of the Congregation was offered several times, and was accepted in the year 1886. Alone, rejected by some, torn from the moderation of the Institute he had founded, conforming his will entirely to the divine will, constantly intent on prayer, tormented by grievous bodily pains, comforted by the sacraments of the dying, he surrendered his spirit to God on January 20, 1873. After his death, his reputation for sanctity grew even greater, and in the year 1948, an ordinary informative process was carried out in the Cenomanensi Curia, regarding his writings, his reputation for sanctity, and the cult offered to him, and was sent to the City. Meanwhile, more than centum quinquaginta litterae, from Cardinals, Archbishops, Bishops, and others constituted in dignity and authority, confirming the reputation for sanctity of the Servant of God, and extolling the benefits of the Sisters of the Congregation of the Holy Cross, both among our people and in the missions, were presented to the Supreme Pontiff, requesting the introduction of the cause. Among these, it is fitting to mention those from...

[*Latin ed. p. 152*]

Acts of the Apostolic See - Official Commentary 152. To the Most Reverend Lords: Cardinal Eugenio Tisserant, Dean of the Sacred College and Prefect of the Sacred Congregation for the Oriental Churches; to the Most Reverend Father Peter Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith; to the Most Reverend James Me Guigan, Archbishop of Toronto; to the Most Reverend Paul Léger, Archbishop of Marianopolitana, now Cardinal; to the Most Reverend Mauritius Feltin, Archbishop of Paris, now also Cardinal; and finally, to the Apostolic Delegate in the United States of America. Therefore, the Sacred Congregation for the Eastern Churches, after careful deliberation, decreed on May 22nd of the year 1953, that nothing stood in the way of proceeding further. Accordingly, with all due legal formalities observed,

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and with the Reverend Father Renato Fontenelle, Canon of the Vatican and legitimately appointed Promoter of this Cause, on March 15th, 1955, in the Ordinary Assembly convened at the Vatican, the Most Reverend Cardinal Clemens Micara, Bishop Emeritus of Velletri and Vicar of His Holiness in the City, and Relator of the Cause, proposed the following question for discussion: Whether a commission should be appointed to introduce the cause and to report on it, for the purpose in question. And the Eminent Fathers, entrusted with the safeguarding of sacred rites, having also heard the Official Prelates, and in particular the Reverend Father Salvatore Natucci, General Promoter of the Holy Office, it seemed fitting to write to His Holiness. If they judged: That a commission should be appointed. Finally, after all of this, a faithfully signed report was presented to the Supreme Pontiff, Pope John XXIII, and the Fathers' decision was approved. Basil Anthony Moreau. And His Holiness deigned to sign the commission for the introduction of the cause of the Servant of God. Given at Rome, on May 12th, in the Year of Our Lord 1955. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 153*]

Sacred Congregation of Rites II. DECLARATION CONCERNING THE FUNCTIONS OF THE (SACRED TRIDUUM) ACCORDING TO THE ORDER OF HOLY WEEK ESTABLISHED. In the Holy Week order established, in addition to the rubrics concerning the solemn celebration of the sacred rites, that is, with sacred ministers, rubrics are added for the simple celebration of the same rites, that is, without sacred ministers, for the very purpose that the celebration of these rites may be made easier in all public and semi-public churches or chapels. Now, since certain doubts have arisen concerning this matter, the Sacred Congregation of Rites has declared and established the following:

1. In all public and semi-public churches and chapels, where there is a sufficient number of sacred ministers, the sacred rites of the Second Sunday of Passion, or Palm Sunday, the feast of the Vth day in the Last Supper of the Lord, the feast of the VIth day in the Passion and Death of the Lord, and the Vigil of Easter, may be celebrated in a solemn manner (Instruction, n. 4).

2. However, in churches and chapels, public and semi-public, where sacred ministers are lacking, the simple rite may be used. To perform this simple rite, a sufficient number of (ministers) is required, whether clerics or at least boys, and indeed at least three for the Second Sunday of Passion, or Palm Sunday, and for the Mass in the Last Supper of the Lord; and at least four for the liturgical action on the VIth day in the Passion and Death of the Lord, and the Vigil of Easter. These (ministers) must be diligently instructed in the things that they are to do (Instruction, n. 3).

This twofold condition, namely, of a sufficient number of (ministers)

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and of their proper preparation, is absolutely required for performing the simple rite. The Ordinary of the place shall see to it that this twofold condition, as established for the same simple rite, is strictly observed.

3. Where, on the Vth day of Holy Week, after the Mass in the Last Supper of the Lord, even if celebrated in a simple manner, the translation and reposition of the Most Holy Sacrament takes place, it is strictly required that, in the same church or chapel, the liturgical action also takes place on the afternoon of the VIth day in the Passion and Death of the Lord.

4. If, for any reason, the Mass in the Last Supper of the Lord cannot be celebrated, even in a simple manner, the Ordinary of the place may, for pastoral reasons, permit two Masses to be celebrated in public churches or chapels, one.

[*Latin ed. p. 154*]

Acta Apostolicae Sedis - Official Commentary

154. Furthermore, only the Missa lecta [solemn High Mass] may be celebrated in semi-public chapels (Instructio, n. 17); observing the Decree, n. 7, concerning the time of celebration of these Masses.

5. The Vigil of Easter may also be celebrated in churches or chapels where the functions of the fifth and sixth days of the week do not take place, or are omitted in churches or chapels in which the aforementioned functions are celebrated.

6. To priests who have charge of two or more parishes, the Ordinary of the place may permit the joining together of the Mass at the Lord's Supper, the repetition of the liturgical action on the sixth day of the week concerning the Passion and Death of the Lord, and the joining together of the Vigil Mass of Easter; but not in the same parish; and always observing what has been established concerning the time of celebration (Decretum, n. 7).

In all of the above, the Most Holy Pope Pius XI, having been informed by the undersigned Cardinal, Prefect of the Congregation for Sacred Rites, through individual reports, deigned to approve this same declaration and resolution. Contrary provisions notwithstanding.

March 15, 1956.

C. Card. CICOGNANI, Prefect.

L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 155*]

Sister Romaita Rota, 155, SACRA ROMANA ROTA. Citation edictal concerning the nullity of marriage (PIERINI - HAGEN). Since the actual place of residence of Lady Catherine Hagen, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota

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(Rome, Palazzo della Cancelleria) on May 15, 1956, at 11 o'clock, to discuss the matter in dispute, or to subscribe to the following, and to set a date for the Rotal hearing for the determination of the cause. Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Catherine Hagen, must take care to inform her of this edictal citation.

Raymundus Lamas,

From the Chancery of the Tribunal of the S. R. Rota,

March 8, 1956.

C. Pezzicara, Notary.

And since the place of current residence of Madame Catherine Hagen, defendant in this cause, is unknown, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 15, 1956, at 11 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Catherine Hagen, must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 156*]

Acts of the Apostolic See - Official Commentary, 106. DIARY OF THE ROMAN CURIA. Monday, February 27, 1956. The Holy Father, Pope Pius XII, received in a solemn audience His Excellency, Dr. Tullio Franco Franco, Extraordinary and Plenipotentiary Ambassador of the Dominican Republic, for the presentation of his Credentials. Wednesday, February 29, 1956. The Holy Father, Pope Pius XII, received in a solemn audience His Excellency, Dr. Senjin Tsuruoka, Extraordinary Envoy and Minister Plenipotentiary of Japan, for the presentation of his Credentials.

SECRETARY OF STATE. APPOINTMENTS. By Letters of the Secretary of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

February 14, 1956. The Reverend Monsignor Garofalo Salvatore, Qualified Member of the Holy Sacred Congregation of the Holy Office.

February 20, 1956. The Reverend Father Bugnini Annibale, of the Congregation of the Mission, Consultor of the Sacred Congregation of Rites (II Section - for the Sacred Liturgy).

The Reverend and Illustrious Monsignor Giusti Martino and the Reverend Signor Brezzi Paolo, Consultors of the Sacred Congregation of Rites (III Section - for the historical causes of the Servants of God and the amendment of liturgical books).

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Likewise, by Letters of the Secretary of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

Assistants to the Papal Throne.

April 29, 1955. His Excellency, Reverend Monsignor O'Brien Enrico, Archbishop of Hartford.

His Excellency, Reverend Monsignor Kearney James, Bishop of Rochester.

[*Latin ed. p. 157*]

Diarium Romanae Curiae, page 157. Apostolic Protonotaries, participating in the same manner: May 10, 1955. Monsignor Aroldo Summers, of the Archdiocese of St. John's, Newfoundland. December 1. Monsignor Vincenzo Maglioire, of the Diocese of Basse-Terre. December 13. Monsignor Narciso Gatpayad, of the Archdiocese of Manila. December 13. Monsignor Guglielmo Mendoza, of the same Archdiocese. February 3, 1956. Monsignor Antonio Sartori, of the Diocese of Vittorio Veneto. February 3. Monsignor Pietro Stefani, of the same Diocese.

Domestic Prelates of His Holiness: September 29, 1954. Monsignor Michele Doyle, of the Diocese of Toledo in America. Monsignor Enrico Foran, of the same Diocese. Monsignor Fridolino Frommherz, of the same Diocese. Monsignor Riccardo Gabel, of the same Diocese. Monsignor Leo Griffini, of the same Diocese. Monsignor Giacomo Hebbeler, of the same Diocese. Monsignor Ignazio Kelly, of the same Diocese. Monsignor Guglielmo Me Keown, of the same Diocese. Monsignor Robert Maher, of the same Diocese. Monsignor Carlo Reineck, of the same Diocese. Monsignor Raimondo Schekehoff, of the same Diocese. Monsignor Norberto Schumaker, of the same Diocese. Monsignor Giovanni Vogel, of the same Diocese. Monsignor Ilario Wegel, of the same Diocese. February 5, 1955. Monsignor Geremia V. Corkery, of the Diocese of Peterborough. February 23. Monsignor Michele O'Leary, of the same Diocese. March 28. Monsignor Augusto Jamier, of the Diocese of Cap-Haïtien. March 31. Monsignor Paolo Emilio Gosselin, of the Archdiocese of Québec. April 15. Monsignor Omer Labbé, of the same Archdiocese. April 10. Monsignor Rosario Nadeau, of the same Archdiocese. May 16. Monsignor Raimondo Nolin, of the same Archdiocese. Monsignor Giuseppe Avila Chapleau, of the Diocese of Sault Ste. Marie, in Canada. Monsignor Giuseppe C. Humphrey, of the same Diocese. Monsignor Oscar Racette, of the same Diocese. Monsignor Giovanni G. Hanley, of the Archdiocese of Kingston. Monsignor Giacomo Patrizio Sullivan, of the same Archdiocese. Monsignor Davide Alessandro Michaud, of the Archdiocese of San Germano di Rimouski. Monsignor Francesco Ryan, of the Archdiocese of St. John's, Newfoundland. Monsignor Leone Hobson, of the Archdiocese of Vancouver. Monsignor Giuseppe Kane, of the same Archdiocese. Monsignor Francesco Clinton, of the same Archdiocese. Monsignor Elia

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Leblanc, of the Diocese of Yarmouth. Monsignor Tommaso Leblanc, of the same Diocese.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Official Commentary, September 23, 1955. Monsignor Belleza Nicànore, of the Archdiocese of Nueva Cáceres.

Monsignor Iligan Gaetano, of the same Archdiocese.

Monsignor Lanuza Pietro, of the same Archdiocese.

Monsignor Puertollano Arsenio, of the same Archdiocese.

Monsignor Reganit Antonino, of the same Archdiocese.

October 28: Monsignor Bourquard Paul, of the Diocese of Basle and Lugano.

November 7: Monsignor Mukasa Victor, of the Diocese of Masaka.

November 15: Monsignor Vierra Benedict, of the Diocese of Honolulu.

November 22: Monsignor Puthenpurackal Thomas, of the Diocese of Changanacherry.

December 6: Monsignor Cassidy James, of the Archdiocese of Boston.

Monsignor Ourtin Joseph, of the same Archdiocese.

Monsignor Doyle Hugh, of the same Archdiocese.

Monsignor Foley William, of the same Archdiocese.

Monsignor Garrahan Thomas, of the same Archdiocese.

Monsignor Mahoney John, of the same Archdiocese.

Monsignor Mercier Arthur, of the same Archdiocese.

Monsignor Murray John, of the same Archdiocese.

Monsignor Shea Albert, of the same Archdiocese.

Monsignor White Andrew, of the same Archdiocese.

November 7: Monsignor Cantafora Nicholas, of the Diocese of Crotone.

Monsignor Frattegiani Bruno, of the Archdiocese of Perugia.

Monsignor Pasolini Emilio, of the Diocese of Rimini.

November 13: Monsignor Aguinaldo Joseph, of the Archdiocese of Manila.

Monsignor Arcaira Leopoldo, of the same Archdiocese.

Monsignor Avendaño Francis, of the same Archdiocese.

Monsignor Casas Artemio, of the same Archdiocese.

Monsignor Mempin Ferdinand, of the same Archdiocese.

Monsignor Resurrección Honor, of the same Archdiocese.

Monsignor Tizon Jesus, of the same Archdiocese.

January 7, 1956: Monsignor Reh Francis, of the Archdiocese of New York.

January 13: Monsignor Roche George, of the suburbicarian Diocese of Porto and Rufina.

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January 30: Monsignor Gonsalves Reynold, of the Diocese of Poona.

February 7: Monsignor Masucci Benjamin, of the Diocese of Nola.

Extraordinary Secret Chamberlains:

March 27, 1954 - September 29, 1954.

Monsignor Manthey John, of the Diocese of Culma.

Monsignor Harrington John, of the Diocese of Toledo in America.

Monsignor Mossing Lawrence, of the same Diocese.

Monsignor O'Toole James, of the same Diocese.

Monsignor Schmit Jerome, of the same Diocese.

Monsignor Yates Robert, of the same Diocese.

October 29: Monsignor Masci Anthony (Rome).

November 29: Monsignor Lucas Vincent Hilary, of the Diocese of Nagpur.

May 16, 1955: Monsignor Brown James, of the Archdiocese of Vancouver.

[*Latin ed. p. 159*]

Diarium Romanae Curiae 159, September 12, 1955. Most Reverend Delvaux Emilio, of the diocese of Namur. Most Reverend Galbiati Pasquale, of the archdiocese of Milan. October 25. Most Reverend Maggiolini Carlo, of the same archdiocese. November 26. Most Reverend Guareschi Lorenzo, of the diocese of Fidenza. Most Reverend de Carvalho Pinto Emanuele, of the diocese of La-me-go. December 7. Most Reverend Vasini Giuseppe, of the diocese of Rimini. Most Reverend Marzani Pietro (Rome). Most Reverend Testori Mario (Rome). Most Reverend Cozzato Carmelo, of the diocese of Ugento. Most Reverend Abad Pietro, of the archdiocese of Manila. December 13. Most Reverend Ortiz Giustino, of the same archdiocese. Most Reverend Sicat Felice, of the same archdiocese. January 3, 1956. Most Reverend Mancorti Francesco, of the diocese of Modigliana. Most Reverend Fracassi Guglielmo, of the archdiocese of Siena. Most Reverend Agustoni Gilbert, of the apostolic administration of Lugano. Most Reverend Finelli Giacinto (Rome). Most Reverend Lenzini Guy, of the diocese of Pistoia. January 19. Most Reverend Collaco Emmanuele Saverio, of the diocese of Poona. Most Reverend Pereira Pietro, of the same diocese. Most Reverend Vendrame Lino, of the diocese of Vittorio Veneto. February 3. Most Reverend Campanale Giuseppe, of the diocese of Nola. Most Reverend Cece Anthony, of the same diocese. Most Reverend Pierro Luigi, of the same diocese. Most Reverend Vacchiana Domenico, of the same diocese. Most Reverend Cadelli Umberto, of the diocese of Concordia. February 14. Most Reverend Della Valentina Pio, of the same diocese. Most Reverend Ferrali Sabatino, of the diocese of Pistoia. February 17. Extraordinary Chamberlain of the Sword and Cape, of the rank of 8. August 28, 1956. The Noble Bajóla Parisani Filippo (Rome). Chamberlain of Honor, in the paonazzo (peacock

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blue) livery, of the rank of 8. February 3, 1956. Most Reverend Piai Carmelo, of the diocese of Vittorio Veneto. Chamberlains of Honor, of the Sword and Cape, of the rank of 8. December 25, 1955. Mr. Gedda Luigi (Rome). January 10, 1956. Mr. Gualdi Tullio (Rome). Extraordinary Chamberlains of the Sword and Cape, of the rank of 8. December 25, 1955. Mr. Cortis Tommaso (Rome). Mr. Hoerner Arturo (Rome). January 28, 1956. Mr. Sormanti Luigi (Rome).

[*Latin ed. p. 160*]

Acts of the Apostolic See - Official Commentary 160 HONORS. With tickets from the Secretariat of State, the Most Holy Father Pius XII, reigning happily, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great: January 7, 1956; February 27, 1956; [and subsequent dates]. To His Excellency Vega Nicola, Ambassador of the Dominican Republic to the Holy See. To His Excellency Dr. Knbitschek de Oliviera Juscelin, elected President of the United States of Brazil. To the Viscount Berreyer Giuseppe, Ambassador of Belgium to the Holy See. To His Excellency Dr. Carbonell-Debali Alfredo, Ambassador of Uruguay to the Holy See. To His Excellency Dr. de Calheiros e Menezes Francesco, Ambassador of Portugal to the Holy See. To His Excellency Kamal-Hedayat Hassan-Alì, Ambassador of Iran to the Holy See. The Commander's Cross with Plaque of the Order of Saint Gregory the Great: January 28, 1956. To Mr. Lucioiii Mario (Italy). The Plaque of the Order of Saint Gregory the Great: February 27, 1956. To Count Salimei Pietro (Rome). The Commander's Cross of the Order of Saint Gregory the Great: February 27, 1956. To Count Fani Ciotti Tommaso (Rome). The Grand Cross of the Order of Saint Gregory the Great, civil class: January 28, 1956. To Mr. Luz Carlo (Brazil). To Mr. Ramos Nereo (Brazil). To Mr. de Oliveira Camillo (Brazil). To Mr. Marcondes Filho Alessandro (Brazil). To Mr. Moccia Oscar (Italy). To Mr. Baldoni Corrado (Italy). To Mr. Migone Bartolomeo (Italy). To Mr. Rossi Bonghi Alberto (Italy). The Grand Cross of the Order of Saint Gregory the Great, military class: January 28, 1956. To General Roda Alberto (Italy).

[*Latin ed. p. 161*]

Year and Volume XXXVIII, April 16, 1956 (Series II, Volume XXIII), No. 4. ACTA APOSTOLICAE SEDIS, Official Commentary. ANNIVERSARY CELEBRATIONS HELD IN HONOR OF THE SUPREME PONTIFF PIUS XII DURING THE PRECEDING MONTH OF MARCH. On the second day of the month of March, in the year 1956, as the eightieth anniversary of the birth of His Holiness Pius XII occurred, and simultaneously the seventeenth year was completed since His election to the Chair of Peter, the Catholic faithful of the entire world, filled with the greatest joy, have striven to offer expressions of joy, love, and wishes for happiness to the Supreme Pontiff, the Vicar of Christ, and Most Venerable Father.

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* * *

Firstly, on the eve of the Kalends of March, the Most Eminent Fathers Cardinals, who were present in Rome, namely: the Reverend Fathers Cardinals Micara, Pizzardo, Aloisi Masella, Piazza, Tedeschini, Pumasoni Biondi, Tappouni, Copello, Agagianian, Me Guigan, Frings, Costantini, Cicognani, Valeri, Ciriaci, Canali, Ottaviani, and in their name also the other Fathers residing outside the city, offered fervent and devoted greetings to the Blessed Father. Afterwards, the Most Reverend Father Tardini, Pro-Secretary of State, and all the Prelates and officials of the Secretariat of State, and of the Papal Household, also offered humble wishes, in the name of their officials.

* * *

On the very same day, the second of March, the Supreme Pontiff deigned in the morning to graciously receive two hundred boys, selected from the city and from other nations, who, carrying flowers, singing hymns, offering gifts and reciting poems, expressed their sincere wishes to the Most Venerable Father, and delighted His mind with their sweet joy, each in their own way.

[*Latin ed. p. 162*]

Acts of the Apostolic See - Official Commentary 162. On the same morning, a distinguished volume was presented to the Supreme Pontiff, containing documents written by eminent experts, which encompass the manifold actions of the Pontificate of Pope Pius XII for the glory of God and the honor of the Church, for the embellishment of the sciences and literature, for the good of souls, for the consolation of the afflicted and the needy, for the promotion of justice, charity, and peace in the world. The Most Blessed Father was presented with the volume by His Eminence Cardinal Micara, Sub-Dean of the Sacred College, in place of the Dean, who was absent: The Directors of the Pontifical Academy of Sciences, the Reverend Father Augustine Gemelli, O.F.M., President; the Reverend Professor Francis Severi, the Reverend Abbot Anselm Albareda, O.S.B.; the Most Excellent Mr. Vladimirus d'Ormesson, Envoy of France, serving as Sub-Dean of the Legates at the Apostolic See; and the Most Honorable Salvator Rebecchini, Syndic of the City. The volume is dedicated to PIUS XII, POPE, AFTER THE KALENDS OF MARCH, 1876 - 1956. The August Pope, deeply grateful for such a distinguished gift, which not only illuminates His Person but also the very life of the Church progressing in the world, bestowed his heartfelt blessings. The individual documents and their authors are listed: Father Agostino Gemelli: *II Maestro di Verità* — Cardinal Eugenio Tisserant: *Pio XII e la Chiesa Orientale* — Alceu Amoroso Lima: *O Papa e o Ano Santo* — Father Richard Ares, S.J.: *L'ordre politique dans les messages de Noël* — Piero Bargellini: *La scala dell'arte* — Father Agostino Bea, S.J.: *Pio XII e le Scienze bibliche* — Father Emile Bergh, S.J.: *Les Encycliques du Pontificat* — Emile Blanchet: *La culture Pontificat Il de Pie

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XII* — Francesco Carnelutti: *Papa sous le giurista* — Giovanni Colombo: *Formazione del clero nell'insegnamento di Pio XII* — Torre: *Giuseppe Dalla Caratteristiche nel conflitto mondiale* — Daniel Rops: *L'apostolat de Pie XII* — Dawson: *The Teacher of the Nations* — Christo: *Le Pape des Saints* — Guglielmo De Angelis: *Il Tutore dei Patrimoni culturali* — Wladimird'Ormesson: *Le Pape e la paix* — Salvatore Garofalo: *II Papa e la preghiera* — Alberto Ghislanzoni: *Pio XII e la Musica* — Romano Guardini: *Pius XII. und die Liturgie* — Oscar Halecki: *Pius Papst XII and Eastern* — Jacques Hérissay: *Pie XII Père des sans-patrie et des sans*.

[*Latin ed. p. 163*]

Acta Apostolicae Sedis - Official Commentary, by Angelo Herrera y Oria: The International Catholic Organizations and their development during the pontificate of Pius XII. By Enrico Josi: Pius XII and the universality of the Church. Archeologia der Cristiana: Messages of the Holy Father. By Arturo Heiligen Michele. By Jacques Maritain: The Pope, Master of the Word. By Dom Thomas Merton, O.C.R.: The Pope of the Virgin Mary. By Joaquín Ruiz-Giménez: Defensor Civitatis Pius XII and the family. By Salvatore Rebecchini: The Pope and Science. By Fulton John Sheen: The Papacy and the Missions. By Maria Sticco: His Holiness Pius XII and Woman. By Pietro Paolo Trompeo: Monte Pacello. By Francesco Vito: The Pope and the working world. By Gregorio Zilboorg: Three teachings of the Holy Father Pius XII on psychiatric-criminology. The following title is placed before the writings, composed by the Reverend Father Antonio Bacci.

PIO XII. POPE.

MAXIMUS.

WHO, ALMOST EVERYWHERE, WHERE CRUELTY WAS INCREASING, WAS A MAN WHO, JOINED TO DIVINE CHARITY FOR ALL, AND FRATERNAL JUSTICE, WAS A DEFENDER OF PEACE, INVINCIBLE.

WHO, PRESENT WITH THE FATHERLY CARE, DEFENDED THE CITY, WHICH WAS STRUCK BY FIRE FROM THE HEAVENS, WITH THE HIGHEST MIND AND SPIRIT.

HE WAS CALLED DEFENDER OF THE CITY, BY RIGHT AND MERIT.

WHO, THROUGH WRITINGS FULL OF WISDOM, REFUTED ERRORS, AND ILLUMINATED DIVINE AND HUMAN DISCIPLINES.

AND AS AN ORATOR, WITH UNSULLIED PROPRIETY OF WORDS, EXCELLENT IN THE GREATNESS OF SENTIMENTS, ACUTE IN SHARPNESS, HE MOVED HIS LISTENERS TO FEEL AND ACT IN A CHRISTIAN MANNER.

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IN THE EIGHTYTH YEAR OF HIS AGE, THOSE WHO MOURN EVERYTHING, PRAY TO GOD, THE MOST OPTIMAL, THE GREATEST, THAT HE MAY PRESERVE THE MEMORY OF HIM, AND THAT OF HIS MANY GOOD WORKS, FOR ALL TIME TO COME, AMONG HIS SONS.

AND, LIVING, AFTER THE CALENDAR OF MARCH, IN THE YEAR 1956.

[*Latin ed. p. 164*]

Acta Apostolicae Sedis - Official Commentary, Day 164. On the fourth day of March, before the Supreme Pontiff, as they had requested, all the Envoys of the Nations to the Apostolic See were admitted into the Consistory Hall. Present were, with their Officials and Families, Envoys from Poland, from France, from Spain, from El Salvador, from Austria, from Italy, from Ecuador, from Belgium, from Portugal, from Venezuela, from Iran, from Uruguay, from Germany, from Paraguay, from Colombia, from Strasbourg, from the Dominican Republic, from San Marino, from the Military Ordinariate of Lithuania, from the Supreme Military Order of Jerusalem of Malta, from Holland, from Nicaragua, from Costa Rica, from Monaco, from Syria, from Great Britain, from Finland, from China, from India, from Egypt, from Pakistan, from Japan, from Haiti, from Chile, from Cuba, from Indonesia, and from Bolivia. Among them, the Most Reverend Monsieur Vladimirus d'Ormesson, Envoy of France *extra ordinem*, as Dean of the Envoys, addressed His Holiness with these most noble words, speaking on behalf of himself and his colleagues: "Most Holy Father, the members of the Diplomatic Corps, of whom I have the honor of being Your interpreter, seize these happy circumstances to express to Your Holiness their sentiments of profound respect, admiration, and devotion. This tribute is offered to the Person of Your Holiness, and we rejoice that, despite the trials that have afflicted Your health, we see Your magnificent work renewed, more tireless and fruitful than ever. It is offered to Your Work of peace, pursued without respite for seventeen years, through storms and difficulties that are constantly renewed, and which, in the present circumstances, continues to hold the highest importance for a world beset by so many perils. Finally, it is offered to the eternal values of which Your Holiness is the guardian, values revered by all who share the same ideal of faith, love, and justice, the same resolution, in the face of a civilization that denies the human person, to safeguard and maintain the primacy of the soul. May the Almighty grant Your Holiness long years for this work of concord and peace, more necessary than ever among men and peoples of good will. Such is the fervent wish that we hold with one heart."

[*Latin ed. p. 165*]

Acta Apostolicae Sedis - Official Commentary 165. To these, the Supreme

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Pontiff responded most sincerely: "Monsieur l'Ambassadeur, the words so elevated and so cordial, with which Your Excellency has expressed the sentiments of his illustrious colleagues, constitute for Us a particularly precious tribute. They serve once again to highlight the respectful attention that the diplomatic corps accredited to the Holy See has repeatedly shown towards Our humble person, and We gladly welcome this opportunity to express to them Our complete gratitude. You have seen fit, Monsieur l'Ambassadeur, to recall Our efforts in favor of peace. Indeed, this is one of Our most constant concerns, and from the very day following Our election to the weighty office of the Supreme Pontificate, when We addressed a radio message to the entire world, until the present time, We have not ceased to raise Our prayers to Heaven and to employ all the means at Our disposal to exhort men of all tendencies and from all countries to sincerely seek this spiritual good, for which individuals and peoples yearn. Peace! Who can express its value and its benefits? May We have aroused throughout the world a more fervent desire for it, so that individuals and communities will now consent, in order to protect, preserve, and consolidate it, to make deeper and more intimate sacrifices. How much We would like men and nations to prefer it to the satisfactions of self-love and self-interest! How much We desire that the pressure of world opinion may bend the resistances and unreasonable obstinacies, and impose everywhere the necessity of resolving even the most acute conflicts amicably, and to accept arbitrations and compromises, through which so many irreparable evils could be avoided! It is often said, not without a certain degree of complacency, that the present era is that of the "second technological revolution," and yet, despite the prospect of a better future that this expression seems to imply, it must be acknowledged that anxiety, political and economic insecurity persist, both among the most prosperous peoples and in the underdeveloped regions. The bitter experience of the past century would suffice to explain this: did not the promises of a world economically and technologically perfect prove to be false?

[*Latin ed. p. 166*]

166 *Acta Apostolicae Sedis* – *Commentarium Officiale*: Alors, comme maintenant? N'ont-elles pas engendré de cruelles déceptions? Les bouleversements sociaux, que l'application des sciences dans un esprit trop souvent matérialiste a entraînés, ruinèrent un ordre existant, sans le remplacer par une construction meilleure et plus solide. L'Église, par contre, n'a jamais perdu de vue les exigences véritables de l'être humain et se donne pour mission de préserver la stabilité véritable de son existence. Elle sait que la destinée temporelle de l'homme ne trouve sa sanction et son accomplissement que dans l'au-delà. Sans renier aucunement les acquisitions de la science et de la technique, elle les maintient à leur juste place et leur confère leur sens authentique : celui de servir l'homme sans compromettre

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l'équilibre de toutes les relations qui constituent la trame de sa vie : la famille, la propriété, la profession, la communauté, l'État. Baser la sécurité et la stabilité de la vie humaine sur l'accroissement purement quantitatif des biens matériels, c'est oublier que l'homme est d'abord un esprit créé à l'image de Dieu, responsable de ses actes et de son destin, capable de se gouverner par lui-même et trouvant en cela sa plus haute dignité. On a raison de défendre cette liberté contre les contraintes extérieures, contre l'emprise de systèmes sociaux qui la paralysent et le rendent illusoire. Mais précisément celui qui mène cette lutte doit savoir que l'économie et la technique sont des forces utiles et même nécessaires, aussi longtemps qu'elles restent obéissantes aux exigences spirituelles supérieures; elles deviennent dangereuses et nocives lorsqu'on leur accorde une prédominance indue et, pour ainsi dire, la dignité d'une fin en soi. Le rôle de l'Église consiste à faire respecter ici l'ordre des valeurs, et la subordination des facteurs de progrès matériels aux éléments proprement spirituels. Les États, qui suivront une politique inspirée par ces principes, conserveront une solidité interne, contre laquelle le matérialisme militant viendra se briser. C'est en vain que celui-ci s'efforcera de faire miroiter à leurs yeux l'attrait d'une paix fallacieuse, qu'il prétendra en montrer le chemin dans l'établissement de relations économiques ou l'échange d'expériences techniques. Puissent les peuples, qui s'engagent sur cette voie, le faire avec une prudence et une réserve inspirées par le souci aigu d'un ordre spirituel à sauvegarder! Puissent-ils toujours se souvenir que l'on les oriente dans une direction qui ne conduit pas, et ne peut pas conduire par elle-même, à une vraie paix! Des formules, comme « unité nationale », ou « progrès social », ne doivent pas abuser; pour le matérialisme militant, le temps de « paix » ne représente qu'une trêve, une...

[*Latin ed. p. 167*]

Acts of the Apostolic See - Official Commentary 167: A precarious truce, during which it awaits the social and economic collapse of other peoples. Therefore, We appeal to all those who desire concord and unity for humanity. These generous souls, with God's help, are becoming more numerous each day, and victoriously oppose their ideal of light and love to error and evil. Convinced that nothing solid can be built on sand, they rely on eternal truths, which the most categorical negations cannot shake. For what human reason has long sought in vain, the Almighty, in His goodness, has manifested to men through the person of His beloved Son: "(For He is our peace)." It is in His name, and for the peace of all humanity, that We thank you again, Gentlemen, for the tribute you have just paid to Us, and We implore upon yourselves and each of the countries you represent, the most abundant outpouring of divine favors. As a pledge of this, We impart to you, with all our heart, Our most cordial Apostolic Blessing. After these things, the Supreme Pontiff greeted each one kindly, receiving from

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them several volumes published on writings to promote peace, written in various languages.

* # *

On the following Sunday, March 11th, the 10th anniversary of the election of Pope Pius XII, in the Vatican Basilica, at ten o'clock before the Supreme Pontiff, was the Papal Chapel, to which attended, to offer thanks and prayers for the long and prosperous life of the Vicar of Christ, the Most Reverend Cardinals Tisserant, Micara, Pizzardo, Aloisi Masella, Piazza, Tedeschini, Fumasoni Biondi, Fossati, Tappouni, Copello, Agagianian, McGuigan, Piay Daniel, Frings, Caggiano, Costantini, Cicognani, Roncalli, Valeri, Ciriaci, Feltin, Mimmi, Siri, Lercaro, Quiroga y Palacios, Wendel, Canali, Mercati, Ottaviani. In addition to the Most Reverend Patriarchs, Archbishops, Bishops, and numerous dignitaries and prelates of all orders, as is customary at the Papal Chapel, also present were all the extraordinary Legates of the United Nations, sent by their governments to offer congratulations and prayers to the Supreme Pontiff Pius XII, who happily completes his eightieth year, the names of whom are listed below. 1 Eph. 2, 14.

[*Latin ed. p. 168*]

Acts of the Apostolic See - Official Commentary 168. A Pontifical Mass, celebrated "in anniversario coronationis Summi Pontificis, in altari papali ex privilegio," was offered by His Eminence Cardinal Eugenio Tisserant, Bishop of Ostia, Porto, and St. Rufina, Dean of the Sacred College. During the celebration of the Divine Sacrifice in the Basilica of the Vatican, which was crowded with a vast multitude of people, all present united in filial prayer, unanimously and sweetly raised to the Lord for Pius XII, the Successor of Peter, Father and Divine Teacher of all nations. Simultaneously, the prayers and wishes of Christian faithful from throughout the world were united with them.

-X-

The extraordinary and special missions sent by Nations and Governments to the Supreme Pontiff, who was completing his eightieth year, which were present in the Papal Chapel in the Basilica of the Vatican on the eleventh day of March, were as follows:

FEDERAL REPUBLIC OF GERMANY:

His Excellency Most Reverend Heinrich von Brentano, Minister of Foreign Affairs.

His Excellency Most Reverend Wolfgang Jaenicke, Extraordinary and Plenipotentiary Ambassador.

Monsieur Dr. Hans Globke, Secretary of State at the Federal Chancellery.

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Monsieur Dr. Wilhelm Klein, Counselor.

Monsieur Professor Hermann Meyer-Lindenberg, Counselor.

Monsieur Peter Limbourg, Counselor.

ARGENTINA:

His Excellency Most Reverend Lieutenant Colonel Alejandro Agustín Lanusse, Extraordinary and Plenipotentiary Ambassador on a Special Mission.

His Excellency Most Reverend Professor Manuel Rio, Extraordinary and Plenipotentiary Ambassador.

Monsieur Raúl Aguilar Lacasa, Minister Counselor.

Monsieur Don José María G. Alvarez de Toledo, Counselor.

Monsieur Don Pablo Miguel del Pino, Secretary.

Monsieur Don Juan Carlos Katzenstein, Secretary.

Monsieur Don Alberto Vélez Funes, Attaché.

[*Latin ed. p. 169*]

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AUSTRIA: His Excellency, Doctor Honoris Causa, Engineer LEOPOLD FIGL, Minister of Foreign Affairs, former Federal Chancellor. His Excellency, Ambassador JOSEPH SCHÖNER, Director General of Foreign Affairs. Mr. Lucas Beroldingen, Secretary at the Ministry of Foreign Affairs.

BELGIUM: His Excellency, Count GOBERT D'ASPREMONT LYNDEN, Grand Marshal of the Court, Extraordinary and Plenipotentiary Ambassador on a Special Mission. Mr. Count CHARLES DE LIMBURG STIRUM, Grand Master of the Household of His Majesty King Leopold. His Excellency, Ambassador JACQUES DELVAUX DE FENFFE, Director General of Policy at the Ministry of Foreign Affairs. Mr. PIERRE VAN HAUTE, Secretary.

BOLIVIA: His Excellency, Don ADRIAN BARRENECHEA, Extraordinary and Plenipotentiary Ambassador on a Special Mission. Mr. HENRI MARIACA VON WINKELMANN, Attaché.

BRAZIL: His Excellency, Doctor DECIO DE MOURA, Extraordinary and Plenipotentiary Ambassador on a Special Mission. Mr. LAURO ESCOREL RODRIGUES DE MORAES, Secretary. Mr. João HERMES PEREIRA DE ARAUJO, Secretary. Mr. DEOCLECIO REDIG DE CAMPOS, Attaché.

CANADA: His Excellency, PIERRE DUPUY, Extraordinary and Plenipotentiary Ambassador on a Special Mission.

CHILE: His Excellency, Don PEDRO LIRA URQUETA, Extraordinary and Plenipotentiary Ambassador on a Special Mission. Mr. Don ANTONIO RODRÍGUEZ, Minister Counselor. Mr. Don FRANCISCO JAVIER

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DIAZ SALAZAR, Secretary.

[*Latin ed. p. 170*]

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CHINA. S. E. M. Cheou-Kang Sie, Nuntius Apostolicus extraordinarius et plenipotentiarius in missione speciali. M. Argon C. T. Kuan, Consul.

COLOMBIA. S. E. D r. Aurelio Caicedo Ayerbe, Nuntius Apostolicus extraordinarius et plenipotentiarius in missione speciali. S. E. D r. Bernardo Henao Mejía, Nuntius Apostolicus extraordinarius et plenipotentiarius in missione speciali. S. E. D r. Clement Salazar Movilla, Legatus Apostolicus extraordinarius et plenipotentiarius. M. D r. Luis Enrique Uribe Cualla, Minister consiliarius. M. D r. Joaquín Caro Escallón, Consul.

COSTA RICA. S. E. M. Princeps D r. Don Giulio Pacelli, Legatus Apostolicus extraordinarius et plenipotentiarius in missione speciali. S. E. M. D r. Don José Angel Coto, Legatus Apostolicus extraordinarius et plenipotentiarius in missione speciali.

CUBA. S. E. M. Senator Guillermo Auguilera Sánchez, Nuntius Apostolicus extraordinarius et plenipotentiarius in missione speciali. M. D r. Eulalio Guerra y Segui, Minister plenipotentiarius.

AEGYPTUS. S. E. M. Aly Chawky, Nuntius Apostolicus extraordinarius et plenipotentiarius in missione speciali. M. Hassan Wahby, Consul. M. Hassam Salem, Secretarius. M. Mohamed Hassan Hani, Attaché.

EL SALVADOR. S. E. M. D r. Héctor Escobar Serrano, Nuntius Apostolicus extraordinarius et plenipotentiarius in missione speciali.

[*Latin ed. p. 171*]

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EQUATOR: His Most Excellent Majesty, Luis ALFONSO ORTÍZ BILBAO, Extraordinary and Plenipotentiary Ambassador on a Special Mission. Mr. Don JOSÉ LUIS ANDERSON RIBADENEIRA, Counselor.

SPAIN: His Most Excellent Majesty, Don FRANCISCO GÓMEZ DE LLANO, Minister of Finance. His Most Excellent Lordship, the Ambassador, Marquis de SANTA CRUZ, Duke of SAN CARLOS, Under-Secretary in the Ministry of Foreign Affairs. His Most Excellent Majesty, the General Don JUAN ANTONIO SUANCEZ, former Minister of Industry and Commerce, President of the National Institute of Industry. Mr. Don ERNESTO LA ORDEN MIRACLE, Second Head of the Diplomatic Cabinet of Mr. the Minister of Foreign Affairs. Mr. Don ANTONIO GONZÁLEZ, representative of Mr. the Minister of Justice.

UNITED STATES OF AMERICA: His Most Excellent Majesty, JOHN Me CONE, former Under-Secretary for Aviation, Special Envoy of the President of the United States of America.

ETHIOPIA: Abba GHEBRE JESUS HAILOU, Extraordinary Envoy on a

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Special Mission. Abba GHEBRE MICKAEL MACONNEN, Attaché.

FINLAND: His Most Excellent Majesty, HELGE KNORRING, Extraordinary and Plenipotentiary Ambassador on a Special Mission.

FRANCE: His Most Excellent Majesty, ROBERT SCHUMAN, former President of the Council of Ministers. Mr. Senator MARCEL PLAISANT, President of the Foreign Affairs Commission of the Council of the Republic, Member of the Institute. His Most Excellent Majesty, JEAN LETOURNEAU, former Minister. His Most Excellent Lordship, the Count ETIENNE DE CROÜY-CHANEL, Plenipotentiary Minister, Deputy Director General of Political Affairs in the Ministry of Foreign Affairs.

[*Latin ed. p. 172*]

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GRAN BRETAGNE: S. E. Sir DOUGLAS FREDERICK HOWARD, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali.

GUATEMALA: S. E. M. DOMINGO GOICOLEA VILLACORTA, Secretarius Generalis Praesidentiae Republicae, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali. Dominus ENRIQUE GARCÍA RENDUELES, Secretarius. Dominus JULIO URRUELA, Secretarius.

HAÏTI: S. E. M. Colonel GUSTAVE LARAQUE, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali. Dominus ANDRÉ DOMINIQUE, Consultor.

HONDURAS: S. E. M. ARTHUR LÓPZ RODEZNO, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali. Dominus MICHEL R. ORTEGA, Secretarius.

INDIA: S. E. M. Doctor MOHAN SINHA MEHTA, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali.

INDONESIA: S. E. M. Doctor SUTAN MOHAMMAD RASJID, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali.

IRAN: S. E. M. HASSAN-ALI KAMAL HEDAYAT, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali. Doctor HOSSEIN ALI HEDJAZI, Consultor. Doctor MOHAMAD ALI BEGLARPOUR, Secretarius.

[*Latin ed. p. 173*]

Acts of the Apostolic See – Official Commentary 173. IRELAND. His Most Excellent Majesty, Liam Cosgrave, Minister of Foreign Affairs. His Most Excellent Majesty, Christopher Cremin, Extraordinary and Plenipotentiary Ambassador. ITALY. His Most Excellent Lordship, Professor Anthony Segni, President of the Council of Ministers. His Most Excellent Lordship, Doctor Fernando Tambroni, Minister of the Interior. His Most Excellent Lordship, Doctor Carlo Russo, Under-Secretary of State at the Presidency of the Council of Ministers. His Most Excellent Lordship, Doctor Vit-

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torio Badini Confalonieri, Under-Secretary of State for Foreign Affairs. His Most Excellent Lordship, Professor Albert Folchi, Under-Secretary of State for Foreign Affairs. His Most Excellent Lordship, Doctor Francesco Giorgio Mameli, Extraordinary and Plenipotentiary Ambassador. His Most Excellent Lordship, Ambassador Alberto Rossi, Secretary General of the Ministry of Foreign Affairs. His Most Excellent Lordship, Ambassador Corrado Baldoni, Head of the Diplomatic Ceremonial of the Republic. His Most Excellent Lordship, Ambassador Massimo Magistrati, Director General of Political Affairs of the Ministry of Foreign Affairs. Mr. Doctor Mario Costa, Private Secretary to His Most Excellent Lordship, the President of the Council of Ministers. JAPAN. His Most Excellent Majesty, Senjin Tsuruoka, Extraordinary Envoy on a Special Mission. Mr. Osamu Nakamura, Attaché. LEBANON. His Most Excellent Majesty, Alfred Nacache, former President of the Republic, Extraordinary and Plenipotentiary Ambassador on a Special Mission. His Most Excellent Majesty, Doctor Joseph Harfouche, Extraordinary and Plenipotentiary Ambassador. His Most Excellent Majesty, Joseph Abou kater, Extraordinary and Plenipotentiary Ambassador. Mr. Antoine Jabre, Secretary.

[*Latin ed. p. 174*]

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LIBERIA: His Most Excellent Majesty, Mr. David Wilmot, Extraordinary and Plenipotentiary Ambassador on a Special Mission.

LUXEMBOURG: His Most Excellent Majesty, Mr. Émile Reuter, President of the Chamber of Deputies, Extraordinary and Plenipotentiary Ambassador on a Special Mission. Mr. Paul Reuter, Secretary.

MONACO: His Most Excellent Majesty, Mr. César Solamito, Private Counselor to His Serene Highness the Prince of Monaco, Extraordinary and Plenipotentiary Ambassador on a Special Mission.

NICARAGUA: His Most Excellent Majesty, Don Miguel Descotto, Extraordinary and Plenipotentiary Ambassador on a Special Mission. His Most Excellent Majesty, Tomás Francisco Medina, Extraordinary Ambassador on a Special Mission. Mr. Don Rodrigo Descotto Brockman, Secretary.

ORDER OF MALTA: His Most Excellent Majesty, the Bailiff, Baron Gabriel Apor, Chancellor of the Sovereign Military Order of Malta. Mr. the Commander, Brother Michele Antonio Adamovich de Csepin, Former Member of the Sovereign Council. His Most Excellent Majesty, the Bailiff, Count Lazy Henckel von Donnersmark, President of the Association of Silesia, Representative of the Associations of the Order outside of Italy. Mr. the Bailiff, Don Filippo dei Duchi Capparelli, President of the Association of Knights of the Langue of Italy. His Most Excellent Majesty, the Bailiff,

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Count Stanislao Pecci, Extraordinary Envoy and Plenipotentiary Minister.

[*Latin ed. p. 175*]

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PAKISTAN: S. E. M. Shadid Suhawardy, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali.

PANAMA: S. E. M. Dominus Adolfo Arias Espinosa, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali. S. E. M. Dominus Rafael Vallarino, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali. M. Victor A. Chanson, Secretarius.

PARAGUAY: S. E. M. D r. Luis Oscar Boettner, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali. M. Pastor C. Eilártiga, Secretarius.

BATAVIA (Netherlands): S. E. M. Jonkheer Marc van Weede, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali. Dom Joseph W. L. Damen, Consultor Ecclesiasticus.

PERU: S. E. M. Diómedes Arias Schreiber, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali. S. E. M. Valentin Quesada Larrea, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali. M. Adelmo Risi Ferreyros, Secretarius.

PHILIPPINAE (Philippines): S. E. M. Salvador Lopez, Nuntius Apostolicus Extraordinarius et Plenipotentiarius in Missione Speciali.

[*Latin ed. p. 176*]

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PORTUGAL

His Most Excellent Majesty, Professor João Pinto da Costa Leyte, President of the Corporate Chamber of Portugal, Extraordinary and Plenipotentiary Ambassador on a Special Mission.

Mr. Doctor Thomaz de Mello Breynner Andresen, Secretary.

Mr. Ping. Dom Domingos Pereira Coutinho, Secretary.

REPUBLIC OF DOMINICAN

His Most Excellent Majesty, Doctor Tulio Franco Franco, Extraordinary and Plenipotentiary Ambassador on a Special Mission.

SAN MARINO

His Most Excellent Majesty, Professor Filippo dei Marchesi Serlupi Crescenzi, Extraordinary Envoy and Plenipotentiary Minister on a Special Mission.

Noble Doctor Angelo Pericoli Ridolpini, Counselor.

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Mr. Doctor Don Giannandrea d'Ardia dei Principi di Cursi, Duke of Grottaglie, Secretary.

SWITZERLAND

His Excellency Enrico Celio, former President of the Swiss Confederation, Extraordinary Envoy.

Honorable Mr. Wilhelm Meili, former National Councilor.

SYRIA

His Most Excellent Majesty, Doctor Sayed Munir El-Ajlani, Minister of Justice.

His Most Excellent Majesty, Doctor Anouar Hatem, Extraordinary Envoy and Plenipotentiary Minister.

Mr. Rizcallah Salem, Deputy of Aleppo.

Mr. Tupik Sehnaoui.

Mr. Dia Allah Fattal, Secretary.

[*Latin ed. p. 177*]

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URUGUAY

His Most Excellent Majesty, Dr. ALFREDO OARBONELL-DEBALI, Extraordinary and Plenipotentiary Ambassador on a Special Mission.

Mr. PEDRO H. BRUGNTNI, Minister Counselor.

Mr. ADOLFO FOLLE-MARTÍNEZ, Counselor.

Mr. HORACIO HERRERA-MÉNDEZ, Secretary.

VENEZUELA

His Most Excellent Majesty, Professor JOAQUIN DÍAZ GONZALEZ, Extraordinary and Plenipotentiary Ambassador on a Special Mission.

VIET-NAM

His Most Excellent Majesty, PHAM-DUY-KHIEM, Extraordinary and Plenipotentiary Ambassador on a Special Mission.

Mr. PHAN-KHAC-THUONG, Secretary.

GOVERNMENT OF THE PROVINCE OF QUÉBEC

Hon. Mr. ANTOINE BARRETTE, Minister of Labour, Extraordinary Envoy.

Hon. Mr. ANTOINE ELI, Minister of State-Agriculture.

Hon. Mr. YVES PRÉVOST, Minister of Public Institutions.

These legates, individually with their respective families, were received before the Supreme Pontiff and kindly greeted; to all of whom His Holiness gave a commemorative medal.

Furthermore, to the Supreme Rulers of Nations and Governments who

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sent legations to Rome on the occasion of the auspicious anniversaries of the Supreme Pontiff, a distinguished copy of the volume of documents was sent as a gift, as was mentioned above, which was presented to His Holiness on the second of March.

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[*Latin ed. p. 179*]

Acta Apostolicae Sedis - Official Commentary 179 * * # A commemorative medal, struck for the anniversary of the birth and pontificate of Pope Pius XII, bearing symbolic figures of Justice, Charity, and Peace, is illustrated with the inscription dedicated to the Supreme Pontiff: "DEFENDER OF JUSTICE – FOUNTAIN OF CHARITY – BRINGER OF PEACE TO PEOPLES." * • * In this same joyous celebration of the birth and pontificate of Pope Pius XII, in addition to the extraordinary legations, mentioned above, there are also countless testimonies of observance and votive offerings, which were sent to the Supreme Pontiff, either through telegraphic messages, or through letters from Supreme State Leaders, from Presidents of Governments or Legislative Assemblies, from Ministers of Foreign Affairs, from Magistrates, or from Popular Legislators, and from all classes of people, personally. Among these, singular expressions of veneration for the sacred person of Pius XII and admiration for His fervent and constant dedication to promoting the good of the people are found. The most noteworthy testimonies, which seem worthy of mention, were sent by: THE QUEEN OF MAGNAE BRITANNIAE THE KING OF THE BELGIANS THE QUEEN OF HOLLAND THE KING OF DENMARK THE GRAND DUCHESS OF LUXEMBURGENSI THE PRINCE OF PORTUS HERCULIS MONOECI THE PRINCE OF LIECHTENSTON THE EMPEROR OF AETHIOPIA THE EMPEROR OF JAPAN THE EMPEROR OF IRANIA THE KING OF JORDANIA Also worthy of note are the testimonies sent by other Supreme Leaders of Nations or Presidents, and by Prime Ministers of Governments or.

[*Latin ed. p. 180*]

Acts of the Apostolic See - Official Commentary, to 180 Ministers: from Egypt, the Equator, Strasbourg, Australia, Austria, Bolivia, Brazil, Canada, Chile, Colombia, Korea, Costa Rica, Cuba, El Salvador, Pinnonia, France, Germany, Greece, Guatemala, Haiti, Honduras, Switzerland, Ireland, Spain, Iceland, Italy, Lebanon, Liberia, Portugal, Nicaragua, Pakistan, Panama, Paraguay, Peru, San Marino, China, Saar, the United States of North America, Syria, Uruguay, the Military Ordinariate of Venezuela, and from the Secretary General of the United Nations (UN). Besides the individual Most Reverend Cardinals, both residing in the City and elsewhere, all the Most Reverend Apostolic Nuncios or Delegates, Bishops, and Pastors of the entire world, also on behalf of their Christian faithful,

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together with all Orders, Congregations, and Religious Families and Missionary Institutes, even from places where the Religion lacks freedom, with unanimous devotion and fervent affection, expressed their best wishes to the Most Blessed Father, providing a splendid testimony of the unity of the Church to the entire world. The number of congratulatory messages and wishes, which were sent from Catholic Action societies, academies, and institutes of every kind, as well as from individual Christians of every rank, group, or age, to the beloved Pope Pius XII, which have arrived in these days, is difficult to count, but those that have been enumerated by telegraphic messages number more than twenty-five thousand, while those expressed in letters have reached several hundred pounds in weight. However, the anniversary of Pius XII has not only been filled with wishes, but also with various gifts. It is impossible to enumerate how many Masses, pious prayers, sacrifices, works of piety, and acts of charity have been offered to God by priests and laypeople from the dioceses and missions of the entire world for the purpose of giving thanks and for the long and prosperous life of the Supreme Pontiff. There was a fervent chorus of unanimous voices of the children for their venerated and beloved Father, that God may make Him blessed. In addition to these, other gifts were sent to the reigning Pontiff by the highest leaders and administrators of nations, which are: works of art of great value, coins bearing a commemorative symbol, beautifully bound volumes, works of great importance, and furthermore, clothing, food, surgical instruments, and other things, intended to promote the charitable works of the Supreme Pontiff.

[*Latin ed. p. 181*]

Acts of the Apostolic See - Official Commentary 181. "Numerous public and solemn celebrations of the anniversaries of the birth and pontificate of Pope Pius XII were held, both in the City [Rome] and in all regions of the world, which cannot be individually enumerated here. In the City: the Patriarchal Basilicas, each parish, the Pontifical Athenaeum and Universities, the Pontifical Seminaries and ecclesiastical colleges, both together in the Basilica of Saint John Lateran and individually, the Pontifical Institutes, all Religious Orders and Congregations of both sexes, as well as confraternities, pious societies and workers' organizations, numerous hospitals, and charitable works, through sacred ceremonies and academic gatherings, hymns, and prayers, clearly manifested filial devotion and fervent wishes to the Most Blessed Father. On the very day of March 11th, the leaders of the Catholic Action of Italy celebrated the auspicious anniversary of the Supreme Pontiff with a solemn academic gathering in the Palazzo Piano, attended by Eminent Fathers Cardinals, Excellent Bishops, dignitaries and prelates of the Roman Curia and the Papal Household, Excellent men of the diplomatic corps and extraordinary envoys, and legates of nations, Min-

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isters of the Italian Government, and many other honorable men, among whom was the Syndic of the City with his Assistants. After the President General of the Catholic Action of Italy, an excellent discourse was delivered by the Eminent Father Cardinal Siri, who happily recalled the teachings, merits, and salutary undertakings of the pontificate of Pope Pius XII, and at the same time elicited fervent applause for the Supreme Pontiff present. On the same day, in the atrium of the Palazzo Piano, the same leaders of the Catholic Action of Italy opened an exhibition of the undertakings and accomplishments of the Catholic Action during the pontificate of Pope Pius XII. In honor of the Supreme Pontiff completing his auspicious anniversary, an exhibition entitled "Art of the Liturgy in Germany, 1945-1955," which had been brought from Germany to the City under the patronage of the Excellent Mr. Conrad Adenauer, the Great Chancellor of the German Republic, was opened these days with an address by the Eminent Father Cardinal Costantini, in the presence of the President, the Eminent Father Cardinal Frings, Archbishop of Cologne."

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Official Commentary. Even the first "Week of Studies of Europe," promoted by the Institute of Social Sciences, was held these days in the City, and it was concluded in honor of Pope Pius XII by the Most Reverend Cardinal Frings, who spoke eloquently about "the teaching of Pope Pius XII concerning the European Community." A beloved gathering was also held these days, under the auspices of the association called "Circolo di Roma," in honor of the Legations, which, outside of the ordinary channels, were sent to the Nations and Governments on the anniversaries of Pope Pius XII. Many prominent figures, both ecclesiastical and civil, of the City were present. Among those who spoke were the Most Reverend Monsieur d'Ormesson, the Ambassador of France to the Holy See, and the President of that Association, Count Dalla Torre, and the Most Reverend Signor Segni, the President of the Italian Government. Afterwards, the Most Reverend and Venerable Monsignor Dell'Acqua, Substitute of the Secretariat of State, expressed the sentiments of gratitude of the Secretariat of State to the Legates for the eloquent testimony of observance offered by them towards the Supreme Pontiff, a distinguished promoter of peace among peoples in justice and charity, who rightfully earned the esteem and veneration of the entire world. He concluded by expressing his wishes that peace, in true freedom for all nations, may be attained as soon as possible. Furthermore, the Ambassador of Italy to the Apostolic See held a solemn gathering these days, on the anniversaries of Pope Pius XII, to which the Most Reverend Cardinals, Ministers of the Italian Government, and numerous ecclesiastical and civil dignitaries were present. Outside the City: Solemn public observances of thanksgiving, devotion, and prayers for the anniversaries of the same Pope Pius XII, similar in nature but no less

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fervent, were held throughout Italy, as well as in all regions of the world. Dioceses, Vicariates Apostolic, all Missions, and individual Parishes, the Catholic Athenaeum, Seminaries, Communities of religious of both sexes, Colleges and Institutes of science and studies, Associations of the Catholic Action, pious and workers' Sodalities, all and everywhere throughout the world, either through sacred solemn rites or through academic gatherings in honor of the Supreme Pontiff, celebrated the anniversaries of Pope Pius XII in various ways, but with such concord and zealous effort that...

[*Latin ed. p. 183*]

Acts of the Apostolic See - Official Commentary 183: This blessed conspiracy of the sons of the Church, united in love, has taken place for the sake of the Father of souls and the Master, and has preserved the safety of the human family, by the providence of God. Also, these days, the Nunciatures and Apostolic Delegations, one by one, held solemn gatherings in their respective nations, on the anniversaries of Pope Pius XI, to which numerous dignitaries of the Church, as well as heads of government and nations and cities, were present, expressing sentiments of congratulations, joy, and wishes towards the Supreme Pontiff. Furthermore, assemblies of Senators and Legislators from various nations, on the occasion of these auspicious anniversaries, offered public and eloquent testimonies of respect, admiration, and good wishes towards Pope Pius XI. Radio and television stations from many nations, together with the Vatican station, also took great care to transmit news and solemn ceremonies of celebrations in honor of Pope Pius XI, especially those that took place in the Papal Chapel of the Vatican Basilica and in the square of Saint Peter on Easter Day. Moreover, numerous newspapers and periodicals, even those not Catholic, in many and diverse nations, reported on the anniversaries of the life and pontificate of Pope Pius XI, overflowing with sentiments of congratulations, veneration, and good wishes, and extensively discussed the universal expressions of joy and solemn celebrations held in Rome and throughout the world in honor of the Supreme Pontiff. In these writings, some extol the "great spiritual excellence" of Pius XI, his "wonderful restoration of health," his "vigor of intellect with which he governs the entire Church," and his "wisdom with which he guides the faithful in this troubled hour." Some highlight "his spirit of peace among nations," while others emphasize his fervent religious spirit, by which Pope Pius XI "stands as a living example of virtue before the eyes of the faithful."

[*Latin ed. p. 184*]

On the Feast of the Resurrection of Our Lord Jesus Christ, the first of April, a vast multitude of the Christian faithful, both from the city and pilgrims from various nations, who had previously been unable to publicly express their greetings and felicitations to the Most Reverend Pastor and

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Father, gathered in the square of Saint Peter, where the Supreme Pontiff, from the facade of the Vatican Basilica, kindly spoke these words: "Inspired by the triumphant sound of the Divine Risen One and illuminated by His mystical splendors, you have come together here, beloved sons and daughters, to unite your praises with the exultation of the angelic choirs: 'Rejoice, O heavenly host.' The powerful chorus of your joy, which echoes in this sacred place, so rich in noble and inspiring Christian memories, is a wondrous verse of the perennial hymn that the Church has sung to its Divine Redeemer for two millennia, the Conqueror of death. It is therefore fitting and just that your praise of the Risen Christ, born from hearts overflowing with joy for having found in Him light, strength, and life, be spread as a message of salvation to all the men of the earth, arousing renewed hopes. We desire, therefore, that the solemnity of this year's Easter be, above all, a call to faith in Christ, directed to the peoples who, without their fault, still ignore the saving work of the Redeemer; and to those who, instead, would seek to erase His name from the minds and hearts of the peoples; and, in particular, to those souls of little faith who, seduced by false allurements, are on the verge of exchanging the invaluable Christian values for those of a false earthly progress. Let the hour hasten when the whole earth, illuminated by the splendors of the eternal Redeemer, may rejoice, as you do on this day, to feel freed from the spiritual darkness so dense today: 'Let the whole earth be glad.' "

[*Latin ed. p. 185*]

Acta Apostolicae Sedis - Official Commentary 185: Would this faith not be sincere and steadfast, living and operative? You undoubtedly represent that "fearless humanity," which, even living amidst the storms of the age, knows how to preserve in its very depths an essential serenity, and is indeed ready to confront evil and disorder in order to overcome them through good. But upon what is your serenity founded? Certainly not, or at least not primarily, upon the presumptuous omnipotence of man, nor solely upon the means of external progress or the increasing possibilities of organization, nor even uniquely upon the capacity to defend against the threats of nature and of men. This serenity, the fruit of acquired confidence, is primarily rooted in faith in Christ. If fear, so widespread in the human race at present, has no dwelling in your hearts, you owe it to that "nolite timere": do not fear!, pronounced by Christ to his disciples of every time; you owe it to the certainty that, as members of his mystical Body, you will be made partakers of his victory over the world, that is, over the kingdom of darkness, of uncertainty, of death, from which you are surrounded. Therefore, faith is light, nourishment, and shield of life; it is the banner to which victory will smile in the spiritual combat that every Christian is called to sustain, according to the explicit words of the Apostle St. John: "This is the victory that overcomes the world, our

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faith." However, not every semblance of faith guarantees victory, but that faith which adores in Christ crucified the only-begotten Son of God, who, having risen, "ascended into heaven and sits at the right hand of the Father, and he will come again in glory to judge the living and the dead;" that faith which is transformed into works of perfect justice, in the observance of commandments and duties; which is concretized, in a word, in loving God, and through him and in him, brothers, all men, especially the humble and the poor. On the other hand, that vague sense of Christianity, which we might almost call soft and empty, would be a semblance of faith, destined for defeat; a sense which does not extend beyond the thresholds of persuasion in the mind and love in the heart; which is not placed as the foundation and crown of either private or public life; and which sees in the Christian law a mere human ethics of solidarity and some disposition to promote work, technique, and external well-being. Those who wave the deceptive banner of this vague Christianity, far from supporting the Church in the immense struggle imposed upon it, [Romans 5:4].

[*Latin ed. p. 186*]

To safeguard for men of the present century the eternal values of the spirit, they instead increase confusion, thus becoming accomplices of the enemies of Christ. Such are, in particular, those Christians who, either deceived or cowed by fear, cooperate with questionable systems of material progress, which demand, almost in return, the renunciation of the supernatural principles of faith and the natural rights of man. Founded on the living rock of faith, the sole repository of its integrity, the Church unfurls its salvific banner among the peoples, so that true and active believers, guided by her, may work together for the common salvation. The Church fears nothing from the world, nor in the world, because she lives at every

moment the mystery of the Pasch with the encouraging greeting, which is also a promise, of the risen Redeemer: "Pax vobis." Peace be with you! Through his almighty assistance, the Church, as she has not feared in the past neither tyrants nor obstacles placed in the way of her beneficial endeavors, so now feels within herself the courage and strength to confront the most thorny problems that plague humanity, such as that of establishing among the peoples coexistence in truth, justice, and love. Firm trust is a necessary prerequisite for the triumph of peace. Therefore, they are certainly not promoters of peace those who allow themselves to be swayed by the wind of pessimism, spread deliberately and expressed in the disheartening saying, "it is all in vain"; nor those who, closing their eyes to the not inconsiderable achievements in economic and social reforms of which they themselves enjoy the benefits—advantages often obtained with exhausting efforts and overcoming almost insurmountable obstacles—see only what is lacking, what has not yet been fully achieved, and readily listen to the suggestions of those who sow discontent. The true friend of peace

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must know how to react within himself to such provocations and persuade himself that it is precisely on the weak points of man, such as pessimism, greed, envy, and the frenzy of unfounded criticism, that the enemy of peace relies in order to cast turmoil into the minds. He now uses one, now another of these passions, and stimulates them.

[*Latin ed. p. 187*]

Acts of the Apostolic See - Official Commentary 187, on the one hand, threatening or flattering; arguing in one place, striking in another; today extolling certain ideas, tomorrow condemning them; today drawing back harshly, tomorrow approaching; today announcing a new system, tomorrow returning to the old. On the other hand, beloved children, it must be noted that true peace is not a stillness resembling death, but rather the power and dynamism of life. Consequently, the more elevated the being and the more intense the activity, the more profound the harmony of peace must appear; and therefore, it does not oppose any advancement of thought, nor the development of productive and technical activities, but rather creates the most suitable conditions for the progress of every artistic, economic, political, and scientific endeavor. Nevertheless, it is well known that some rapid and powerful achievements of human endeavors can, in fact, create anxieties and fears in men, putting their individual and social lives in grave danger; consider what is still happening with the applications of nuclear energy, of which so much is spoken, studied, hoped for, and feared. The use of this formidable energy for peaceful purposes is the subject of careful and continuous investigations, to which Our blessings are joined, along with the approval and praise of every honest soul and every civilized people. Indeed, its use in transportation, which will make the exchange of raw materials much easier and faster for their distribution to all members of the great human family; the applications of radioactive isotopes to the knowledge of biological facts, to the treatment of very serious diseases, to the technique of particular industrial processes; the production of energy in nuclear power plants; open up new and wondrous horizons for the history of the human race. However, no one is unaware that other uses are being sought and found that are intended to bring about destruction and death. And what a death! Every day is a sad progression in this tragic path, a hastening to arrive alone, first, and superior. And the human race almost loses hope that it is possible to stop this murderous and suicidal madness. Adding to the fear and terror are the modern, remotely controlled missiles, capable of reaching enormous distances to bring about, through atomic weapons, the total destruction of men and things. Therefore, that the peoples may stop in this race towards

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the abyss, We raise Our voice once again, invoking light and strength.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - An Official Commentary from the Resurrected Jesus for those who govern the destinies of nations. May this message of faith, this message of peace, be to all men, for whose salvation in time and in eternity Christ sacrificed His life. May this twofold message reach all souls, bringing comfort and renewing hopes; may these, like flowers blossoming under the warmth of the sun of justice, ripen in a short time into the substantial fruits of perfect justice and fraternal concord! With these wishes, which We offer to the Divine Risen One as Our and your prayer, We impart to you who are present here, and to all our beloved spiritual children united here, especially to the poor and the suffering, Our Apostolic Blessing. After these words, a people gathered together, numbering a hundred thousand, repeatedly offered applause and blessings, and received the *Urbi et Orbi* Blessing from the Most Blessed Father, devoutly and joyfully.

[*Latin ed. p. 189*]

A. n. et vol. XXXXYIII, 26 Aprilis 1956 (Ser. n. v. XXIII) - N. 5 ACTA APOSTOLICAE SEDIS COMMENTARIORUM OFFICIALIA. ACTA PII PP. XII. MOTU PROPRIO DE INSTITUTO QUOD "REGINA MUNDI" NUNCUPATUR.

PIUS PP. XII.

Nihil Ecclesiae antiquius est quam ut virgines Deo dicatae, evangelica consilia in perfectionis statibus aliisve similibus institutis profitentes, proximorumque saluti ac multiplici bono ex suscepto proposito se devoventes, pari firmoque passu et sanctitatem quam professae sunt adsequantur, et apostolica ministeria caritatisve opera, a Sancta Sede in statuum et institutorum approbatione sibi commissa, digne ac competenter, et iugique conatu adimplere contendant. Cum autem una eademque sit erga Deum et proximum caritas, Ecclesia iure meritoque exigit ut sanctitatis ardor in studium assiduum vertatur, propria munera plenius ac perfectius in dies obeundi, seque ad illa exercenda, nulli parcendo labore, accurate disponendi. Ad hanc igitur optatam divinam humanamque in ministeriis exsequendis perfectionem congrua praeparatione efficaciter obtinendam, Sedes Apostolica omnia opportune experta est, ut suaviter ac fortiter religiosae aliaeque virgines Deo et apostolatui sacrae ad ea omnia, quae ad apostolatum munus apta atque utilia invenirentur, adhibenda simul incitaret et veluti manuduceret. Hinc etiam Moderatores omnes atque religiosi Sodales, Sedis normis iteratisque adhortationibus gerti, numquam desisterunt, neque fideliter impraesentiarum Sanctae obsequentes, ur- desistunt, sin- ut gulae, quae ex vocatione, apostolatus causa, civilibus seu socialibus officiis.

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13 - ACTA, vol. XXIII, n. 5. — 26-4-1956.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Commentarium Officiale: ut hi munera sua rite et digne exsequantur, praeter alia, diplomatis, legitimis titulis, et aliis praescriptis testimoniis, qui officia et opera rite et digne exercenda muniebant. Ad hunc finem, Instituta peculiaria, collegia, academiae, scholae, vel condita, vel saltem promota, multisque modis adiuta sunt. Per varia praecepta et exercitationes, frequentem congressuum convocationem, et Foederationes, constitutas etiam ad diversos apostolatus provehendos, et subsidia omni genere adhibita, Ecclesia impensam studuit ut in omnibus quae propter Dei et fratrum caritatem ministeriis dant operam, technica in officiis exercendis institutio ac dexteritas religiosum zelum indivise comitarentur. Etenim ad Ecclesiae mentem, neque concipi neque ferri potest omne, ac singula, quae ex religiosa professione et apostolica vocatione, socialibus officiis seu professionibus se devovent, inferiores esse vel aestimari posse, in illis agendis et persolvendis, ceteris omnibus quae humanis sane, etsi nobilibus ductis consiliis, iisdem muneribus seu professionibus in saeculo funguntur. Maxime vero potiori ratione haec omnia de illis religiosis ac Deo sacris virginibus praedicanda sunt, quae, nostris praesertim diebus, iuventuti educandae, instituendae ac formandae multipliciter applicantur. Arduum sane munus est, non solum ob alumnorum indolem ac temporum adiuncta, sed etiam ob ampliorem multiformis scientiae, culturae, artisque paedagogicae notitiam, diuturno studiorum cursu adquirendam, ac multis periclitationibus comprobandam, ceteraque huiusmodi quae ad magisterium exercendum ubique requiruntur. Nemini quidem dubium est quin hae nostrae ex vocatione puellarum, adolescentium, iuvenumque magistrae et educatrices, sive in scholis mediis et superioribus plerumque doceant, sive earum curam habeant quae studiis universitariis, etiam in publicis externis Athenaeis, vacant, sive denique gravioribus proprii Instituti muneribus, in sodalibus regendis vel educandis, occupentur, altiorem technicam culturam atque imprimis religiosam, quae simul solida sit, apprime digesta et pro ipsarum conditione completa, possidere debeant. Ut autem Statuum perfectionis sodales aliaeque virgines, perfectioni et apostolatui deditae, optimae fierent educatrices et magistrae, prout nostra exigunt tempora, pluribus in locis, Scholae superiores, Academiae, Instituta, haud parva generatim laude digna, aperta sunt, in quibus ipsae doctrinis ac disciplinis, praeprimis religiosis ac moralibus, serio imbuerentur. Motus vero ille fecundus accommodatae renovationis, qui post sol-

[*Latin ed. p. 191*]

The Acts of the Pontifical Council for Religious [P.P. XII] mention that the Jubilee Year Congress (1950, October 26th - November 8th) greatly pro-

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moted and continues to promote, in the field of education and institutions, so much so that the Sacred Congregation for Religious, presided over by the Superiors General, convened a meeting in September of 1952, in which it was decided to establish a new Institute in the City, which would not only serve as a model for all others existing or to be founded throughout the world, but also, in various respects, as a complement and a crowning achievement. Therefore, the same Sacred Congregation for Religious, by Our order and under Our auspices, in order to fulfill the wishes of the Congress, and with the cooperation of the Superiors General from all parts, in the Marian Year, arranged for the establishment of the Institute of the Blessed Virgin Mary, whom We solemnly proclaimed and crowned as Queen, in the venerable City. Since this Institute, named "Regina Mundi," has already demonstrated its excellence in recent years and offers Us a secure guarantee of the happy fruits that We ardently desire, guided by this consideration, and in order that it may be strengthened and increased by Our pontifical approval, and that it may serve as an example and a model for similar institutions dedicated to young women, which are already established or will legitimately be founded throughout the world, We, with Our own initiative and mature deliberation, decree and ordain the following:

I. We declare that the Institute called "Regina Mundi" is dedicated to the higher education, instruction, and formation of young women in the sciences and disciplines, especially sacred ones, and We grant that it be adorned with this title.

II. The Sacred Congregation for Religious, under Our name and authority, will govern this Institute, according to the Statutes approved by Us. The Sacred Congregation will be assisted in the administration, governance, and completion of this Institute, in accordance with the Statutes, by Delegates of the Sacred Congregation from seminaries and universities, the Secretary of State, and the Vicariate of the City.

III. We grant to the Institute the right and the faculty, according to the Statutes, to confer diplomas upon students, after they have duly completed their studies and legitimately overcome the required challenges, diplomas which will enable them to pursue studies in institutions for women.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - An official commentary concerning secular and religious institutions of any rank, with that extent which is accurately defined in each document, may be presented. In order that the teaching office may be exercised in secular schools for young men, those things which are to be observed by law must be carefully observed. IV. Finally, We grant to this Institute, according to the Statutes, the faculty of incorporating those schools and institutions, and their sections, which appear to it to be suitable. By Our authority, We decree and establish this, contrary to anything to the contrary, and also worthy of special mention. Given at Rome, near Saint

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Peter, on the eleventh day of the month of February, in the year 1906, in the seventeenth year of Our pontificate. PIUS PP. XII. APOSTOLIC CONSTITUTIONS CONCERNING THE APOSTOLIC PREFECTURE OF CHUNCHON, WHICH IS ELEVATED TO THE DIGNITY OF AN APOSTOLIC VICARIATE, RETAINING THE SAME BOUNDARIES AND NAME. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Although the holy Church, by the secret will of God, is attacked and afflicted in many places, nevertheless, with joyful hope, it extends vigorously and generously in every direction: for it is that which, remembering the pains of its Founder, crucified and tormented, conquers when it is silently oppressed, and when it is watered with blood, it brings forth more abundant fruits in the hearts of men. Therefore, We, who govern and direct the Church, gratefully receive from Our beloved Son, His Eminence, Cardinal Prefect of the Congregation for the Propagation of the Faith.

[*Latin ed. p. 193*]

Acta Pii PP. XII, 193, announce: that the apostolic prefecture of Chunchon, which is in Korea, has seen the Catholic faith progress successfully, and that the priests of the Society of St. Columban for Missions among the Chinese, who are working there, have obtained very good results from their efforts; therefore, we wish to raise it to the dignity of an apostolic vicariate. Therefore, confirming what the same Sacred Congregation has judged to be necessary to be done, and with the consent of those who have some right in this matter, or who believe that they have such a right, having carefully considered all things, we establish and decree the following, with our supreme authority. We raise the apostolic prefecture of Chunchon to the rank of an apostolic vicariate, retaining the same name and boundaries, and we grant to it all the rights and privileges that belong to all apostolic vicariates throughout the world; furthermore, we grant to its Vicar the rights and obligations that other men of the same dignity enjoy and are bound by. In this way, we entrust the newly established Chunchon vicariate to the care of the Society of St. Columban for Missions among the Chinese, under our guidance and that of the Holy See; and while we express our gratitude for their excellent zeal and diligence, we also encourage them, as fathers, to continue to seek out those who are still "in the shadow of death," and to bring them into the flock of Christians. Finally, we wish that those things which we have prescribed in these letters be carried out by the one who, at the time when these things are to be done, presides over the Apostolic Delegation in Korea; to whom we grant all the powers necessary for this purpose, including the power to delegate to any person, provided that such person is distinguished by ecclesiastical dignity; and we also command that the work be carried out and that faithful examples of it be sent promptly to the Holy Council for the Propagation of the Faith. We

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wish these letters to be effective now and in the future; in such a way that those things which are decreed in them be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since by these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same full force and effect as if they were shown. Let anyone who disobeys or in any way disregards Our decrees know that they will be held accountable.

[*Latin ed. p. 194*]

Acts of the Apostolic See – Official Commentary 194: Penalties are imposed by law upon those who have not obeyed the orders of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the twentieth day of the month of September, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our Pontificate. CELSUS Cardinal COSTANTINI, Secretary of the Holy Roman Church. PETRUS Cardinal FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith. Hamletus Tondini, Regent of the Apostolic Chancery. Albertus Serafini, Apostolic Protonotary. Silvius Sericano, Apostolic Protonotary. See *Acta Apostolicae Sedis*, table, volume LXXXI, number 55. II. MONTISVIDEI AND OTHERS (MELENSIS – SAINT JOSEPH IN URUGUAY): Certain territories are taken from the Archdiocese of MONTISVIDEI and from other dioceses, from which two new dioceses are established: (MELENSIS) and (SAINT JOSEPH IN URUGUAY). PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the event: Having received, according to the secret counsel of God, the highest authority over the flock of the elect, we are entirely committed to ensuring that the Christian truth be presented to all peoples, and that it may persevere among them in a sincere and integral manner. We believe that this can be more easily achieved if the arrangement of the boundaries of the Churches is adapted to the work of the Bishops; therefore, we consider it fitting to favorably receive the petitions presented to this Holy See by the venerable Brother Alfredus Pacini, Archbishop with the title of Germiensis and Apostolic Nuncio in the Republic of Uruguay, after having heard the venerable Brothers Antonio Maria Barbieri, Archbishop of MONTISVIDEI, Michaele Paternam, Bishop of Floridensi-Melensi, and finally, Alfredo Viola, Bishop of Saltensi, to the effect that two new dioceses be established

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in the Republic of Uruguay, by dividing certain territories from...

[*Latin ed. p. 195*]

By the acts of the Most Holy Pope Pius XII, concerning the territories of parishes. Since these things are so, after repeated consideration, and with the consent of our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, replacing the consent of those who might have some right in this matter, or believe themselves to have such a right, We, by Our apostolic authority, decree and command the following. We separate from the archdiocese of Montevideo that territory, which includes the following civil regions: Lavalleja, Rocha, and Maldonado; and from the diocese of Florida-Melo, the areas popularly known as Treinta y Tres and Cerro Largo. From these territories, We establish a new diocese, to be called Melense, with the same boundaries and regions as those mentioned above, from which it is formed. The seat of this new diocese, the Episcopal See, and the residence will be the city of Melo, which until the year 1931 held the honor of an Episcopal See; and the cathedral of its power and teaching will be located in the temple dedicated to the Blessed Virgin Mary of Pilar, and to Saint Raphael the Archangel, which We shall certainly raise to the rank of a cathedral, with all its rights and privileges. Furthermore, from the same archdiocese of Montevideo, We separate the regions known as San José de Mayo and Canelones, except for the curias known as Joaquin Suarez, Pando, and Sauce, which are located in one of the two regions; and from the diocese of Salta, We separate that part which the people call Colonia. From all these territories, We erect another diocese, to be called San José in Xruquaria, and We establish its See in the city of San José de Mayo, and its cathedral will be that temple dedicated to Saint Joseph, the Spouse of the Blessed Virgin, with all the rights, honors, and privileges of its dignity conferred. We decree that the Bishops of these dioceses shall also enjoy the same rights, faculties, and insignia as other sacred prelates throughout the world; but We also wish them to be burdened with the same obligations. Furthermore, these Bishops will be subject, as suffragans, to the Metropolitan Archbishop of Montevideo, and the new dioceses, as is fitting, will be subject to the same metropolis. Since it is fitting that those young men who are called by the voice of Christ to the most beautiful ministry of the priesthood should be carefully cultivated, We command that, as soon as possible, at least an elementary seminary be established in each of the new dioceses, according to the laws of common law and the norms issued by the Sacred Congregation for Seminaries and Universities. From there, young men should be sent to Rome, so that they may be imbued with true philosophy and educated in sacred disciplines, received into the Pontifical College of the Latin American Plane. Let each

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Bishop strive that in the cathedral...

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Official Commentary. A canonical college is to be established to promote the worship of God and to provide for the holding of councils. If this cannot be done immediately, we grant that, in the meantime, diocesan consultants be chosen, who, of course, will cease from their duties once the canonical college has been established by apostolic letters. The episcopal table, which they call the revenues of the new churches or curias, or those offered by Christians in money, or a portion of the assets that result from the division of property and possessions still belonging to the dioceses of Montevideo, Florida, Melo, and Salta, shall be used according to canon 1500 of the Code of Canon Law. As for the clergy, we decree that as soon as the new sees of Melo and St. Joseph in Uruguay are established, the clergy of that church shall be considered assigned to that church, in whose territory they legitimately reside. We also command that all acts and documents pertaining to the two dioceses which we have founded be sent as soon as possible to their respective curias, where they shall be diligently preserved in the archives. The administration, the election of vicars capitular, the discipline of the clergy and the people, their rights and obligations, all of these shall be governed entirely by the prescriptions of Canon Law. Finally, we order that the diocese which is now called Florida-Melo be henceforth called only Florida. For all of these things which we have commanded to be carried out through our letters sealed with lead, we choose the venerable Brother Alfred Pacini, whom we remember, and grant him the powers necessary for this purpose; however, if circumstances require, he may also delegate another man of distinguished ecclesiastical dignity. Once the business is completed, he will draw up the documents and send them promptly to the Sacred Congregation for the Consistorial Affairs. If, when these letters of Ours are being carried out, another Apostolic Nuncio presides in the Republic of Uruguay, he shall carry out what we have commanded. We want these letters to be effective now and in the future; in such a way that those to whom they pertain shall observe the things decreed therein with religious devotion, and thus obtain their full effect. No prescriptions of any kind can be contrary to the effectiveness of these letters, since we derogate from all of them through these letters. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which are signed by a public notary, shall have the same

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validity as if they were the original letters.

[*Latin ed. p. 197*]

197. Acts of Pope Pius XII, paragraph 12. Whoever, in any place, shall either despise or in any way condemn Our decrees, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the fifteenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-five, in the seventeenth year of Our Pontificate.

CELSUS Cardinal COSTANTINI, Secretary.

Fr. ADEODATUS, Secretary.

Cardinal PIAZZA, Secretary.

The Apostolic Chancery, under the direction of Francis Caesar Hannibal Federici, is governed.

* * *

III. VALDIVIA - PORTUS MONTT (OSORNO). With certain territories detached from the Dioceses of Valdivia and Portus Montt, a new Diocese is established: (OSORNO).

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the Christians who reside in the Dioceses of Valdivia and Portus Montt, desiring to be of benefit to them, the venerable Brother Sebastian Raggio, Archbishop with the title of Ephesus, and Apostolic Nuncio in Chillan, after having heard, as was fitting, the venerable Brothers Arcturus Mery Beckdorf, formerly Bishop of Valdivia, now Archbishop with the title of Phasianum; Raymond Munita Eyzaguirre, Bishop of Portus Montt; George Anthony Larrain Cotapos, at that time Bishop of Chillan; and finally, Guidon Benedict Beck, Bishop with the title of...

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - Official Commentary. The Apostolic Vicar of Araucania, having requested from this Roman See that, after dividing certain territories of those same dioceses, a new cathedral See be established, we, having carefully considered this request, were pleased to grant it, for it is most evident to those instructed in the matters of the sacred rites, that where dioceses are suitably arranged, the labors of priests may more effectively bear fruit, the people may be cultivated with the greatest benefit, and undertakings may finally prosper and be brought to a happy conclusion. Therefore, with the advice of our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation Consistorial, and with their consent, who in this matter either possess or believe themselves to possess some authority, and with our own supreme authority, we decree as follows. We separate from the Valdivia diocese that region which lies within the civil

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province commonly called Osorno; likewise, we separate from the diocese of Puerto Montt that territory which includes the municipality commonly called Puerto Octay, and which is also located in the province of Osorno, which we have mentioned. From these territories thus separated, we establish a diocese, which we wish to be called Osornense, and which shall be bounded by the same limits as the civil province of Osorno. Furthermore, we separate from the Valdivia diocese the region which, to the north of the parallel line of 41 degrees, extends into the civil province commonly called Llanquihue, and we add that region to the diocese of Puerto Montt. We subordinate the Osornense diocese as a suffragan to the Metropolitan See of Conception, and we wish the Metropolitan Archbishop to have the Osornense Bishop and his successors under his authority. We also decree that the Ordinary shall establish his seat and residence in the city of Osorno, from which the diocese derives its name; and that the cathedral of the pontifical teaching shall be in the sacred church of Saint Matthew the Apostle. We adorn this church, together with the city and the diocese, of which we are speaking, with honors and privileges, with which other similar places enjoy the same dignity, whether they be sacred buildings, episcopal cities, or dioceses. We also instruct the Bishop and bind him with the rights and duties that are proper to the episcopal dignity. In order that the divine worship may be celebrated with greater solemnity and due reverence in the Osornense cathedral, and that the Bishop may enjoy the counsel and assistance of men who are outstanding in intellect and piety, we wish that a College of Canons be established as soon as possible, according to its own norms, as described in other Apostolic Letters; and in the meantime, we allow diocesan Consultors to be chosen in place of the Canons. The episcopal table, which is established, shall be composed either of the revenues of the Curia, or of the goods and monies freely offered by the faithful.

[*Latin ed. p. 199*]

The acts of Pope Pius XII, number 199, concerning the goods that, after the division of the assets of the Valdivia diocese, according to canon 1500 of the Code of Canon Law, will benefit the Osorno diocese. Since it is Our most earnest desire that the institution of seminaries be established, for those young men who, called by God to the priesthood, will be the light and support of each diocese, We wish that the Bishop of Osorno take care to establish at least an elementary seminary, in accordance with the prescriptions of the law and according to the laws promulgated by the Holy Council concerning Seminaries and Universities, and that he select the best young men from among them and send them to this venerable city, to be properly educated in philosophy and theology at the Pontifical Seminary for Latin America. Furthermore, the new governance and administration of the Church, the appointment of Capitular Vicars in the absence of a Bishop, and other matters of this kind, must be governed entirely by the

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prescriptions of the Code of Canon Law. We also command that, as soon as the establishment of the Osorno diocese is completed, the clergy of that diocese be assigned to it, those who legitimately reside within its territory; and that documents and records pertaining to the new diocese and its clergy, as well as temporal goods, be sent from the Curias of Valdivia and Puerto Montt to the Osorno Curia, to be diligently preserved in its archives. Finally, we choose the Venerable Brother Sebastian Paggio, whom We mentioned above, to carry out those things described in these documents, or, if he is not available, the one who, at the time these orders are carried out, presides over the Apostolic Nunciature in Chile; and whoever carries out this work will enjoy all the powers necessary for it, and may delegate them to any man, if it is necessary, who possesses ecclesiastical dignity, and will be responsible for reporting the progress of the work and for sending faithful examples of it to the Sacred Consistorial Council as soon as possible. We will and desire that these documents be effective now and in the future; in such a way that those things that have been decreed through them be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of these documents, since through these documents We repeal all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents expressing Our will; rather, the copies and excerpts of these documents, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented. If anyone should in any way despise or disregard these Our decrees in general,

[*Latin ed. p. 200*]

The Acts of the Apostolic See – Official Commentary, volume 20, states that those who have not obeyed the commands of the Supreme Pontiffs incur the penalties prescribed by law. Given from the Palace of Gandulf, near Rome, on the fifteenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-five, in the seventeenth year of Our Pontificate. CELSUS, Cardinal, CONSTANTINI, Secretary of the Sacred Roman College. Fr. ADEODATUS, Cardinal, PIAZZA, Secretary of the Sacred Congregation of the Consistory. Hamletus Tondini, Apostolic Chancellor. Alfonsus Carinci, Archbishop, titular of Seleucia in Is., Dean of the Protonotaries Apostolic. Bernardus De Felicis, Protonotary Apostolic, of the Place of Lead in Cane. In the Apostolic Table, volume LXXXI, number 84. APOSTOLIC LETTERS TO BEATA MARIA V., CONSTITUTING HER THE PRINCIPAL CELESTIAL PATRONESS OF THE APOSTOLIC VICARIATE OF GALÁPAGOS. PIUS PP. XII, for the perpetual memory

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of this event. – Wishing that the faithful of the Galápagos Islands, that is, of the Apostolic Vicariate of the same name, may venerate, honor, and follow, as a principal patroness, the Blessed Virgin Mary, who from her very conception was preserved free from all stain, and desiring to bind their hearts more closely to this devotion, especially at the request of Aloisius Reginaldus Petrus Paulus Andrade, the Apostolic Prefect of Galápagos, who also made the request on behalf of the clergy, the faithful people, and the Prefect himself, We declare that the Blessed Virgin Mary, from her very Immaculate Conception, is the principal patroness of the aforementioned Vicariate. Granting these requests with the greatest pleasure, in order to promote the cult of the Virgin Mary in every way, We, after consulting with the Sacred Congregation of Rites, decree with certainty...

[*Latin ed. p. 201*]

By Our science and mature deliberation, and by the fullness of Our Apostolic authority, We hereby confirm and establish, in perpetuity, the Most Blessed Virgin Mary, from her very origin Immaculate, as the principal Patroness before God Almighty of the Vicariate Apostolic of Galápagos, together with all the liturgical honors and privileges that rightly belong to the principal Patrons of regions. Notwithstanding any contrary provisions. We decree, We establish, We declare that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be rightly judged and defined accordingly; and that they shall be null and void from this moment and forever, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given from the Vatican, under the Fisherman's Ring, on the fourth day of the month of September, in the year 1944, in the sixteenth year of Our Pontificate.

By special mandate of the Most Holy Lord Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, the following is issued from Apostolic Briefs II, concerning the dignity and honor of the Minor Basilica: To the Archiconfraternity of the Most Blessed Virgin Mary Immaculate, in the city and Archdiocese of Catanzaro.

PIUS PP. XII. For the perpetual memory of this event.

We are greatly pleased when, day by day, the Marian Year becomes more evident, which We joyfully and confidently proclaimed through Our Encyclical Letter "Fulgens Corona," and which Venerable Brothers Bishops, with diligent care, and the faithful, with pious obedience, are striving to achieve, as We have desired. For prayers reach Us from all sides, urging that the cult of the Most Blessed Virgin Mary be increased throughout the Catholic world, and that honor be added to Her, and that the love of the sweetest Mother of God and of men, by Her children, may increase. To

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these prayers, now, are added those of Our beloved sons, the priests, who are also masters of piety, and the Rector, as well as the noble man who is the Prior of the Venerable Archiconfraternity of the Most Blessed Virgin Mary.

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary. In the city of Catanzaro, those who instruct us attest that the cult of the most Holy Virgin has been experienced in that city, within the ancient temple dedicated to Her. Indeed, from the year 1641, the superiors of each order in that city have vowed to defend the singular privilege of the Divine Mother, even at the cost of their blood and lives, and have chosen the Immaculate Virgin as the principal patroness of the city. Furthermore, whenever the city's magistrates enter into office, they offer a votive candle before the altar of the Immaculate Virgin. The Venerable Archiconfraternity, which we have praised above, has always considered it its duty to promote the devotion of the Christian people towards the Most Blessed Virgin Mary, and has spared no effort to ensure that the sacred building and the chapel within it, where the image of *Marianum* is venerated by the faithful for its wondrous miracles, are constructed and adorned with the singular skill and artistry of the renowned architect Anthony Maialone, a Franciscan friar. This temple, among all the buildings in the city of Catania, excels in its size and magnificence, and was solemnly consecrated by the Bishop of Catanzaro on the sixth day of December in the year 1703. Indeed, the temple itself is rich in works of art, sacred furnishings, and the relics of the Saints, to the extent that, for a time, the episcopal cathedra was twice moved within it, as necessity demanded. Guided by all these considerations, and furthermore, so that the memory of this Marian year may endure perpetually in Catanzaro, the aforementioned leaders of the Archiconfraternity requested us to deign to elevate the church, which we have so often mentioned, to the dignity of a Minor Basilica. These requests, strongly supported by the most excellent recommendation of the Venerable Father John Fiorentini, the Archbishop of Catanzaro, and motivated by our singular piety towards the Most Holy Virgin, we have readily decided to fulfill, so that we may also clearly manifest our paternal benevolence towards the Sacred Ministers, the clergy, and the entire faithful people of Catanzaro. Therefore, after all things have been duly considered and with the advice of the Sacred Congregation for Rites, with our certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of these letters and perpetually, we affix and adorn the church of Catanzaro, dedicated to God in honor of the Blessed Virgin Mary, Immaculate, with the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing the same honor. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, that these present letters shall remain

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firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and enforced.

[*Latin ed. p. 203*]

Acta Pii PP. XII 203: And it shall be void and of no effect from this moment, and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Palace of Gandulf, under the seal of the Fisherman, on the tenth day of the month of September, in the feast of the Most Holy Name of the Blessed Virgin Mary, in the year 1954, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, by Apostolic Briefs III, SANCTUS CHRISTOPHORUS, M., is elected as the principal celestial patron for the entire Italian military order pertaining to mechanical matters and to motorized vehicles, commonly called "Motorizzazione e Servizio Automobilistico." PIUS PP. XII For the perpetual memory of this matter. — The more great and unexpected the dangers of life are, the more intensely the minds of the faithful seek heavenly help, "Not that we are sufficient to think any thing of ourselves, as of ourselves," as Paul the Apostle says. Therefore, it is not surprising that the automobile drivers of our age, although equipped with vehicles perfected by the latest and most advanced technology, entrust themselves to the divine protection through the intercession of Saints whose lives seem in some way to be related to this art. Among these, Saint Christopher must be counted, who, having been a catechumen and then a martyr for Christ, was a man of almost gigantic stature, moved by charity for God and for men, and who was accustomed to transport travelers and pilgrims across the river Lyciae without pay and without risk to his own life, and who, as ancient tradition tells us, carried the very Infant Jesus Christ across the river on his shoulders by a singular privilege of God. So that this event would not be forgotten, the name "Christophorus" was given to him at his baptism, after being rightly cleansed, and, adorned with martyrdom, he was known by this very name in the East and then in Europe.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - The official records, which have been held in great veneration for centuries, attest to this. Furthermore, in the ancient Basilica of Saint Clement in Rome, a very large and remarkable work, a testament to such piety towards him, exists: a wet-laid mosaic depicting Saint Christopher. From the very beginning of his order, Italian soldiers have approached him with great confidence, and have shown conspicuous examples of their piety towards him. For example, soldiers from the

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motorized corps in Bologna, traveling to the small town commonly called "Monte Maggiore," where the parish church dedicated to Saint Christopher is located, would annually gather to venerate his image, which was made with wet-laid materials in the 14th century. Moreover, in the distant regions of Africa, in Somalia, soldiers of the same order erected a beautiful church in honor of Saint Christopher, beginning construction in 1936. Given these circumstances, so that the soldiers' devotion to this saint would not diminish, but rather increase from day to day, the Most Reverend Father Henry Pintonello, Archbishop with the title of Theodosiopolis in Arcadia, the Military Ordinary for Italy, made a request to the Prefect of the Army, the Inspector of Mechanical Affairs, the military tribunals, the centurions, the sub-centurions, and the officers and enlisted men of the motorized corps, urging us to solemnly declare and confirm Saint Christopher as the heavenly patron of the aforementioned order of Italian soldiers. We, in order that religion might encourage the soldiers even more to strive "But be zealous for the better gifts. And I shew unto you yet a more excellent way.", and that it might protect them from the hardships and dangers of travel, readily deemed it fitting to grant this request. Therefore, with the advice of the Congregation for Sacred Rites, and by the authority of these present letters, and with full knowledge and mature deliberation, and by the fullness of our Apostolic power, we solemnly confirm and declare Saint Christopher, the Martyr, as the heavenly patron among God of the order of the Italian Army, pertaining to mechanical affairs and to motorized vehicles, commonly called the "Divisione Servizio Tecnico della Motorizzazione e Divisione Servino Automobilistico," and we establish him as such, with all the liturgical honors and privileges that properly belong to the patrons of orders. Contrary provisions notwithstanding. These things we decree, ordaining that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be duly judged and defined.

[*Latin ed. p. 205*]

Acta Pii PP. XII 205, lest it be rendered invalid and void from this moment forward, should anyone, with any authority whatsoever, knowingly or unknowingly attempt to alter anything concerning these matters. Given from the Vatican, under the Fisherman's ring, on the fourth day of the month of November, in the year 1954, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, to Gildo Prugnola, by Apostolic Briefs IV, the Most Holy Luke the Evangelist, the heavenly patron of the public college of physicians, commonly known as the "Cuerpo de Sanidad Nacional," in the diocese of Madrid, is confirmed. PIUS PP. XII For the perpetual memory of this matter. — "The most High hath created medicines out of the earth,

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and a wise man will not abhor them," as is written in the books divinely inspired, (cf. Ecclesiasticus, XXXVIII, 4). Therefore, those who are engaged in the salutary art of restoring the sick to health, ought to turn their minds to God, from whom "Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration" (cf. James I, 17). This is what is felt by the Catholic physicians of the public college, which in common parlance is called the "Cuerpo de Sanidad Nacional." Bound by the religion of their ancestors, and in order to avail themselves of the highest assistance in the practice of their art and in the conduct of their lives, they have a special intercessor with God, namely Saint Luke, "the most beloved physician" (cf. Colossians, IV, 14), and have adopted him as their patron. Since, therefore, they hold him in particular esteem, prayers from the aforementioned College have been brought to Us, so that We might confirm with Our authority the choice of him, their heavenly Protector. These requests, supported by the recommendation of the Venerable Brother Leopold Ejío y Garay, Bishop of Madrid and Complutensis, and Patriarch of the West Indies, We have gladly decided to fulfill. Wherefore, after consultation with the Sacred Congregation of Rites, after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, these letters establish that Saint Luke the Evangelist is, in perpetuity, the heavenly patron of the public college or society of physicians, to which the name "Cuerpo de Sanidad Nacional" is given, in the diocese of Madrid.

[*Latin ed. p. 206*]

The Acts of the Apostolic See – Official Commentary 206, we confirm, or rather, we establish and declare anew, with all the honors and liturgical privileges that rightly belong to patron saints. Notwithstanding any contrary provisions. We decree these things, establishing, determining that these present letters shall always exist and remain valid and effective; and shall produce and obtain their full and complete effects; and that they shall fully support and be of full force for those to whom they pertain, now and in the future; and that they shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Given from the Palace of Gandulf, under the seal of the Fisherman, on the tenth day of the month of November, in the year 1944, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, the following are granted: Apostolic Briefs concerning the TITLES AND PRIVILEGES of the Minor Basilica of the Church of Saint Joseph, in the city and Archdiocese of Marianopolis, Canada. PIUS PP. XII For the perpetual memory of this event. — The magnificent Temple, in honor of Saint Joseph, Spouse of the Blessed Virgin, in the renowned city of Marianopolis, Canada, is greatly

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adorned, as has been brought to Our attention. This august edifice, which in common parlance is called "Oratoire Saint Ioseph du Mont-Royal," extends in length almost sixty-five paces, and in width thirty-one, and stands sublimely in the air. Furthermore, this dwelling of religion is frequented not only by the faithful of that city and surrounding region, but also by many from afar, who are accustomed to visit it in order to devoutly offer prayers to God the Most High and the Savior, and to partake of the heavenly sacraments. Many of the sacred administrators of this very Temple dedicate themselves diligently to these tasks. Desiring, however, to increase this religious zeal and devotion to Saint Joseph day by day, Our beloved son, Paul Émile, Priest Cardinal Léger, Archbishop of Marianopolis, of the Holy Roman Church, has made supplications.

[*Latin ed. p. 207*]

To us, it was presented, so that We might grant the Temple, which We mentioned, the name and status of a Minor Basilica. With willing hearts, We accede to these requests. We, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters and perpetually, We elevate the Church of Marianopolitan, dedicated to Saint Joseph, and commonly called "Oratoire Saint-Ioseph du Mont-Royal," to the dignity and honor of a Minor Basilica, with all the rights and liturgical privileges that properly belong to temples of the same designation. Notwithstanding any contrary provisions. These things We decree, We establish, We determine, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and forever fully support them; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the nineteenth day of the month of November, in the year 1954, in the sixteenth year of Our Pontificate. Concerning a special mandate from the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, from Apostolic Briefs, to the VI Parish Church of the Blessed Virgin Mary, of the Most Holy Rosary, located in the place commonly called "Villa del Rosario," within the boundaries of CÃ³rdoba in Argentina, belonging to the Archdiocese, which is raised to the title of Minor Basilica and is increased in honors. PIUS PP. XII For the perpetual memory of this matter. — The Marian year, recently happily completed, has provided Us with no small opportunity to observe that, wherever greater devotion shines towards the Blessed Virgin Mary, there temples are erected in her honor more conspicuously. It appears that something similar has occurred, as has

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been brought to Our attention, in a small town, commonly called "Villa del Rosario," within CÃ³rdoba in Argentina.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Official Commentary: The diocese of Fismes is located there. In the year one thousand seven hundred and ninety-five, the city, scarcely built, dedicated to the Mother of God, under the patronage of Our Lady of the Rosary, was established, so that the name "Villa Real del Rosario" was given to it. Soon, a church with the same title was built, which, at the end of the nineteenth century, was replaced by a new, larger one, and, in the year one thousand eight hundred and ninety-four, was solemnly consecrated. The present church, which is now visible, is beautiful in its size, form, and style, which they call "Romanesque," as well as in its dome and sacred towers. There are fifteen large chapels in it, each adorned with the mysteries of the Rosary in different colors; ten wooden altars, sculpted and gilded; and finally, a very large organ. In the main altar, like a magnificent throne, the venerated image of the Blessed Virgin Mary of the Rosary, with a crown and twelve stars made of silver, is displayed, to which the faithful frequently come to pray. Many gifts, distinguished by gold and gems, offered as votive offerings, as well as precious furnishings, constitute the treasure of the church. Finally, the parish, having been established, has aroused so much piety among the faithful that it has led many to undertake sacred duties or to enter religious institutions. After the completion of the two hundred and fiftieth year since the church was built, the Venerable Brother Firminus Aemilius Lafitte, Archbishop of Córdoba in Argentina, also in the name of Curion and all the faithful, approached Us with humble and fervent prayers, in which he implored Us to grant that the aforementioned parish church be adorned with the honors and privileges of a Minor Basilica by Our own hand. After mature consideration of all these matters, and wishing to give a special testimony of Our benevolence to the antiquity of the aforementioned church and to the piety of the clergy and people, We decided to grant such requests. Therefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation of Our Apostolic authority, by the force of the present documents and in perpetuity, We elevate the parish church of the Blessed Virgin Mary of the Most Holy Rosary, located in the city commonly called "Villa del Rosario" within the aforementioned Archdiocese, to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to that title. Contrary provisions notwithstanding. These things We decree, We establish, We decide, that the present documents shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that anything to the contrary

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shall be null and void from now on.

[*Latin ed. p. 209*]

From the Acts of Pope Pius XII, 209: Should anyone, by any authority, knowingly or unknowingly, attempt to alter this, let it be known. Given in Rome, near Saint Peter's, under the Fisherman's ring, on the fourteenth day of the month of January, in the year 1955, during the seventeenth year of Our Pontificate. Concerning a special mandate from the Most Holy Cardinal entrusted with the public affairs of the Church, Gildo Brugnola, by Apostolic Letters, to the Reverend Father Engelbert Eberhard, General Moderator of the Order of the Brothers of Saint Augustine, regarding the approaching seventh centenary from the founding of the Association of Hermits.

PIUS PP. XII: Beloved sons, greetings and Apostolic Benediction.

— With diligent paternal care, which We have been pleased to recognize, We have learned that you and your brethren are soon to celebrate the seventh centenary from that year in which Our Predecessor, Alexander IV, by Apostolic Letters, established the unity and union of the Association of Hermits of Saint Augustine. It is fitting, therefore, to commemorate this event with due thanksgiving to God and with pious rejoicing, recalling the beneficial fruits that this has brought to your religious institute and to the entire Church. Indeed, with great wisdom, that most holy Roman Pontiff provided that those men, who, scattered in separate associations and not equally devoted to the contemplation of Saint Augustine in their monastic life, venerated him as their master, should form a united and cohesive body, which, joined in firm obedience and devotion to this See of Peter, would cultivate the virtues of the Gospel according to the most holy precepts of the Doctor of Hippo and would engage in apostolic works. To this new Order of monks, which rightfully and deservedly is the heir to the religious family founded by Saint Augustine himself, God has been benign and present, as it has grown happily and has often rivaled the ancient merits, producing a holy and blessed posterity. For the good...

[*Latin ed. p. 210*]

Acts of the Apostolic See - Official Commentary 210. With the zeal with which we follow you, we desire and hope that, for the increase of the glory of Jesus Christ, who is the lover and giver of unity, your association may stand firm with ever greater strength, and that it may never cease, with unwavering effort, to undertake generous works of provident charity. Indeed, the lawgiver, your Father, also exhorts his beloved sons: "Charity... builds up, and unity encompasses charity, unity preserves charity, and charity leads to clarity" (St. Augustine, In Psalm 30, Enarr. I, Serm. I, I). Moved by these sentiments and affections, may you, ever eager to help the world, which, obscured and threatened by darkness and wickedness, needs the

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most abundant light and sweet eloquence, demonstrate your devotion to the Church with prepared diligence in all endeavors, even the most arduous. It is clear to us that you are eager for this, and that you desire that, in order to more deeply investigate the piety and doctrine of St. Augustine, scholars of his may gather together for a week. All these things are worthy of praise, and with the help of heavenly grace, they promise prosperous and happy outcomes! We earnestly implore these things for you, beloved sons, and for your companions, and for all those who participate in your association, and we impart the Apostolic Blessing. Given at Rome, near St. Peter, on the second day of the month of February, in the year 1786, in the seventeenth year of Our Pontificate. PIUS PP. XII.

ADDRESS To the Cultivators, Teachers, and Directors of various Institutes and Lyceums of the International Union of Archaeology, History, and Art in the City of Rome, founded ten years ago.

*It is with pleasure, gentlemen, that, responding to your request, We receive here your association, the "International Union of Institutes of Archaeology, History, and Art in Rome," on the occasion of its tenth anniversary. We congratulate you on the happy idea that gave rise to it, as well as on the development it has experienced during these ten years: it indeed includes no fewer than 21 Institutes, belonging to 14 Nations; it is a center where questions concerning...

*Given on March 9, 1956.

[*Latin ed. p. 211*]

The Acts of Pope Pius XII, page 211, are of interest to all; they provide effective financial support to enterprises that isolated institutions might find difficult to successfully undertake, and they support all of them with the Pope's moral authority; in short, they have become the center of cultural initiatives and interests of these various nations in Rome. We are sincerely pleased by this. We would also like to express our particular satisfaction regarding the project, of which you have informed Us, to republish, on a larger scale, Auguste Potthast's esteemed *Bibliotheca Historica Medii Aevi*. You know the invaluable services this work provides, among other things, to ecclesiastical history for the period from 500 to 1500. When, last September, We welcomed the members of the International Congress of History, We told them that We did not feel that We were addressing strangers or foreigners; We experience that feeling even more strongly now: one might almost say that the Vatican itself is an Institute of Archaeology, History, and Art History, that is to say, a cultural institute. But, even though its location, the Vatican, can boast of being a center of history and art, the Pope is the head of a religious society, a universal Church. We see in this an invitation to take advantage of your presence here, gentlemen, to revisit a matter that We have already touched upon in the address to the Historical Congress mentioned above: We wish to speak of the position

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of the Catholic Church towards culture. We stated then that the Catholic Church is not indifferent to any culture. What is the underlying reason for this attitude? It fundamentally stems from the radical independence of religion from culture. Culture does not allow for the judgment of religious values. Thus, the golden age of Greek culture, which lasted barely two centuries, holds a unique place in universal history, and the people of Israel in Palestine did not produce comparable cultural values. However, one cannot draw any conclusions from this regarding the purity and elevation of the religious conceptions of these two peoples. Several centuries before the apogee of Hellenic culture, the people of Israel already expressed, in the Psalms and the Prophets, and even earlier, in Deuteronomy, their idea of God and the moral foundations of human life with a purity and perfection to which Hellenism never attained, not even among its leading spiritual figures, Socrates, Plato, and Aristotle. Does the flourishing of Arab culture in Spain, at a time when, further north, Christian culture was only beginning to rise gradually through laborious effort, prove...?

[*Latin ed. p. 212*]

Acta Apostolicae Sedis - Official Commentary 212: The supposed superiority of Islam over Christianity? Undoubtedly, Arab scholars have not failed to reproach Christians for their inferiority; but one must never judge a religion by the cultural development of its adherents. Thus, we return to the Church. Its Divine Founder, Jesus Christ, has given it no mandate nor set any cultural goal. The purpose that Christ assigns to it is strictly religious; it is even the synthesis of all that the idea of religion encompasses, the unique and absolutely true religion: the Church must lead men to God, so that they may surrender themselves to Him without reservation and also find in Him perfect inner peace. This is why Christ entrusted to the Church all His truth and all His grace. The Church can never lose sight of this strictly religious, supernatural goal. The meaning of all its activities, down to the last canon of its Code, can only be to contribute directly or indirectly to it. The Popes of the 15th century, beginning with Nicholas V, followed with great interest the cultural movement of the Renaissance. They did so, at least initially, in order to, in a sense, promote this movement and prevent it from straying into paths foreign to Christian thought. But history has since asked whether, over time, Churchmen have not succumbed to the charm of humanism to the point of sacrificing, in part, their primary task; indeed, it is true that at that time, around the year 1500, it was necessary to forcefully recall the religious meaning of life and that of the Cross of Christ. The conflict between religion and culture, at this crucial moment in history, helps to highlight the Church's radical independence from cultural activities and values. On the other hand, one cannot interpret the Church's awareness of this independence as the fruit of a certain pessimism towards culture; this was a common occurrence in the 19th century, and conversely,

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it led among Catholic scholars and publicists, as well as in everyday life, to an exaggerated emphasis on the Church's sympathy for culture. Today, the material and spiritual devastation caused by two world wars and their consequences for humanity, regardless of the countries with ancient cultures, has brought greater sobriety and objectivity to the study of this question. One no longer dares to reproach the Church for being hostile to culture; on the contrary, the Church is convinced that humanity esteems and seeks in it, above all...

[*Latin ed. p. 213*]

Acta Pii PP. XII, 213, enumerates all its religious and moral resources. These are, in fact, what determine the Church's attitude towards culture. Nature and revelation, history and experience, all agree in showing that cultural activity puts into effect aptitudes conferred by the Creator upon human nature, and executes an order which He gave expressly: "Fill the earth, and subdue it" (Genesis 1:28). In the great civilizations that scientific research has revealed, culture was always organically linked to religion. There is no healthy cultural development without an approximate balance between material progress and spiritual and moral progress. Any deviation in cultural development has its deep cause in the gap that has widened between these two factors. There has never been a people without religion. Irreligiosity always implies a will to separate oneself from religion, a negation, a rejection, never an original or lasting attitude. Cultural decadence is usually preceded by a decadence of religious life. Therefore, as We have said, religion is radically independent of the forms and degrees of culture; on the other hand, culture that seeks to be authentic, healthy, and lasting, calls for an intimate relationship with religion. Christianity and the Church reveal to us what this relationship is: Christianity does not seek a pure spiritualism, which would be inhumane. The perfect Christian is also a perfect man, for no one was more fully a man than the Man-God, Jesus Christ Himself. The total gift to God is certainly a spiritual act; but it must be experienced in the reality of human life, throughout the hours, days, and years. Christianity also does not know of any sphere in which God cannot penetrate. The Church has rejected every form of Manichaean dualism: "Brothers," says the Apostle Paul, "whatever is true, whatever is noble, whatever is just, whatever is pure, whatever is pleasing, whatever is honorable, whatever is virtuous, whatever is praiseworthy, let this be the object of your thoughts" (Philippians 4:8), and even more clearly, in the well-known classic formula: "All things are yours, but you are Christ's, and Christ is God's" (1 Corinthians 3:22-23). A section, which was missing or was found only in a corrupted form, has recently been restored to the *Summa Contra Gentiles* 4 of the great Thomas Aquinas; its authenticity

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was able to be proven.

[*Latin ed. p. 214*]

Acta Apostolicae Sedis - Official Commentary 214: The original manuscript of the Saint, which is still preserved, and the correct text appeared in the Leonine edition of his works.

St. Thomas treats in this passage of Divine Providence; in the sober, yet clear, and at the same time profound language of Scholasticism, he expresses the same idea as the Apostle: "...the very intellectual condition of nature, by which it is the mistress of its own actions, requires the care of Providence, so that it may be provided for on its own account; but the condition of others, who do not have dominion over their own actions, indicates that no care is bestowed upon them for their own sake, but rather as being ordered to other ends." And likewise, subsequently: "It is clear, however, that the ultimate end of the entire universe is God, whom only the intellectual nature attains within itself, namely, by knowing and loving Him... Therefore, only the intellectual nature is sought after for its own sake in the universe, while all other things are sought after for its sake."

This position entails a firm rejection of a culture limited solely to temporal elements or purely materialistic pursuits. In contrast to contemporary philosophical currents, it should be noted that, here and in the following chapters, he refrains from granting history an exaggerated esteem or that absolute character according to which, in the determined and fatal course of events, man would have his role to play, but would find himself powerless and inert before the unfolding of events on the stage of the universe; a consequence of a conception of culture that does not found in God the primacy of man over all other beings.

On the other hand, one does not detect in the position of the Angelic Doctor any condemnation of the world, but rather its joyful acceptance, oriented towards God. In several places in his works, St. Thomas applies his principle to the various domains of creation, even giving norms on dancing.

In general, the philosophy of culture that emerges from the entirety of his works is of such perfect balance that it rises almost entirely above the conditions of the 13th century and the Middle Ages, and acquires a lasting value. In his philosophy of culture, as in the majority of his doctrine, St. Thomas interprets the sentiment of the Church from its origins and for all times. Therefore, it was inevitable that the Church, through its very presence and religious action, should influence the culture of humanity. In fact, even if one considers that the application of principles and ideals to reality always and everywhere suffers from human weaknesses.

[*Latin ed. p. 215*]

215 The acts of Pope Pius XII demonstrate that the cultural activity of

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the Church has proven to be extensive and fruitful, and this in a twofold manner. Firstly, the Church itself is a living and visible organism, and the works that it has accomplished to fulfill its own mission – such as, for example, the glorification of God, primarily through the offering of the Holy Sacrifice; the education of peoples in Christian civilization; and charitable and social endeavors – have simultaneously, and as it were, spontaneously, manifested themselves as high and often outstanding cultural values. Last year, an exhibition of the paintings of Fra Angelico was organized: did not its visitors naturally feel that they were witnessing a truly superior cultural achievement? However, Fra Angelico composed these works for the glory of God and to help men ascend to Him. The Church possesses similar values, but does not even consider them essential. We must now introduce a remark concerning ecclesiastical science, that is, the science that the Church itself has cultivated and continues to cultivate in order to better understand the Christian faith and its foundations. This science, during the theological controversies that took place from the 4th to the 8th centuries, in the 12th and 13th centuries, and in the 16th and 17th centuries, produced eminent works, worthy of the most distinguished achievements of the human intellect, due to their fine and penetrating analysis of concepts, their precision, depth, and breadth of thought and reasoning. In this way, it performed a work of culture, and the history of the sciences will confirm our judgment; we are certain of this. Secondly, from its very origins, the Church has introduced certain principles into humanity, which, little by little, silently and without attracting attention, but in a way that is all the more lasting, have influenced and profoundly transformed cultural life from within. We should primarily mention the following: the orientation of all human existence towards a personal God, before whom man stands as a child before his father; the respect for the personal dignity of the individual: all men are equal in their nature, their origin, and their destiny, without distinction of caste or nationality; they are all brothers and sisters in Jesus Christ; likewise, the union of men with one another and the establishment of social life, not under the influence of the instinctive impulses of the masses or by the will of a dictator, but under the influence of Christ. We can also add the esteem for manual labor, which is compatible with the dignity of a free man. It is thus, let us add in passing, that ancient slavery was struck at its root long before it was possible to abolish it as an economic and social institution. Read the brief letter of the Apostle Paul.

[*Latin ed. p. 216*]

Acta Apostolicae Sedis - Official Commentary 216 Philemon. Considered from this perspective, it is a document of the highest cultural importance. It is necessary to mention also the Christian doctrine concerning the State and public authority. These originate from God, and therefore obligate in conscience; however, those who hold them also bear respon-

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sibility before the Lord; an independent spiritual jurisdiction, destined to verify whether human laws are in accordance with divine law; the right of property, received with personal dignity, as a moral title that is valid before God and one's neighbor, and which condemns all forms of illegitimate exploitation; the requirement of indissoluble monogamous marriage and purity that extends even to the most intimate thoughts and will. The Church, which triumphed these principles, thereby contributed to the development of Western culture. History will be justified when it affirms that this culture prolonged the Roman culture of the late Empire, to which Germanic cultural elements were added. It therefore inherited the entirety of antiquity and the Germanic world. But its soul is the Christian principles that the Church transmitted to it and which it has kept alive. Therefore, Western culture will endure and be fruitful to the extent that it remains faithful to them, as long as it does not lose its soul. In Our Encyclical "Evangelii praecones," of June 2, 1951, We Ourselves declared: "That Church, from its origin until our own time, has always followed the wisest norm, so that whatever good, whatever is honest and beautiful, that various peoples possess from their own nature and their own genius, the Gospel which they embrace does not destroy or extinguish," 7, and We subsequently explained this passage. But the soul of every Christian culture, the Church will, as it were, spontaneously instill in the thoughts and sensitivities of the peoples among whom it exists and works, to the extent that they had not yet shared in the manner of a naturally Christian people. It is with these sentiments that We earnestly invoke divine blessings upon you and wish that you may receive them in abundance. 7 Acta Ap. Sedis, vol. XLIII, a. 1951, p. 521.

[*Latin ed. p. 217*]

Sacred Consistorial Congregation 217 ACTS OF THE HOLY CONGREGATIONS. HOLY CONSISTORIAL CONGREGATION. OF EDMONTON AND SAINT PAUL IN ALBERTA. DECREE CONCERNING A CHANGE IN THE BOUNDARIES OF DIOCESES. With a view to the greater good of souls, the Most Reverend Father Philip Lussier, Bishop of Saint Paul in Alberta, recently requested the Apostolic See to separate the parishes commonly known as "Légal" and "Morinville," which belong to the Archdiocese of Edmonton, from that Archdiocese, and to annex them to the Diocese of Saint Paul in Alberta. This Sacred Consistorial Congregation, having considered the favorable opinion of the Most Reverend Father John Panico, titular Archbishop of Iustiniana Prima and Apostolic Delegate in the Canadian Prefecture, and exercising the special faculties granted to it by Our Most Holy Father Pope Pius XI, deemed it fitting to grant the request with benevolence. Therefore, after obtaining the consent of those who have or are presumed to have an interest in the matter, this Congregation separates the two parishes mentioned above, namely "Légal" and "Morinville,"

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from the Archdiocese of Edmonton, and permanently annexes them to the Diocese of Saint Paul in Alberta, thereby changing the boundaries of the aforementioned Archdiocese and of the aforementioned Diocese, so that henceforth the aforementioned parishes, together with their churches, chapels, pious houses, ecclesiastical goods and foundations existing within their territory, or in any way pertaining to them or to the faithful residing therein, may be considered and deemed to belong to the Diocese of Saint Paul in Alberta. Furthermore, this same Sacred Congregation decrees that the clergy who have a legitimate domicile in the aforementioned two parishes, as soon as the present Decree is put into effect, shall be considered incardinated in the Diocese to which those same parishes are now assigned; and likewise, that all...

[*Latin ed. p. 218*]

Acts of the Apostolic See 218. Regarding the acts and documents concerning the clergy, the faithful, and the temporal goods of the parishes, as mentioned above, these are to be transmitted from the Metropolitan Curia of Edmonton to the Curia of the Diocese of Saint Paul in Alberta. To accomplish all of this, the Sacred Consistorial Congregation appoints the aforementioned Reverend Father John Panico, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to carry out the aforementioned purpose, namely, to submit to the Sacred Consistorial Congregation as soon as possible an authentic copy of the completed act. Concerning the matters above, the present Consistorial Decree shall be valid as if it were issued by an Apostolic Letter with the papal seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 18th of November, 1955. His Eminence, Cardinal Piazza, Prefect of the Congregation, and Monsignor, Secretary. L. B. Monsignor Joseph Ferretto, Assistant.

FROM VERULAE (FRUSINATE) – DECREE CONCERNING A NEW DIOCESAN TITLE. In the Diocese of Verula, the city of Frusino is located, which, since it is the capital of the province of the same name and therefore the seat of magistrates and public offices, has begun to experience great growth in recent times, and surpasses other cities in southern Latium in terms of the frequency of business, the establishment of schools, and the number of inhabitants. Therefore, Our Holy Father, Pope Pius XII, having duly considered all of this, desiring to honor the city of Frusino as a sign of His special apostolic benevolence, with the advice of the undersigned Cardinal, Prefect of the Sacred Consistorial Congregation, and the Secretary, and with the consent of those who are or are presumed to be interested, by the present Consistorial Decree, which shall be valid as if it were issued by an Apostolic Letter with the papal seal, the title of Frusino, from the city of

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the same name, is permanently united to the old title of Verula, thus...

[*Latin ed. p. 219*]

The Sacred Consistorial Congregation decrees that henceforth the diocese and the Bishop of Verula-Frusinate shall not be mentioned in any way, and this must be observed, notwithstanding any special circumstances. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 29th of February, 1956. Signed: His Eminence, Cardinal Piazza, Archbishop of Sabina, and Monsignor, Secretary, L. F. S. I. Ferretto, Third Assessor.

PROVISIONS FOR CHURCHES

His Most Holy Lord, Our Pope Pius XII, by Divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, provided new pastors for the following churches:

On January 10, 1956, the Reverend Father Aloysius Victor Sartori, formerly Bishop of Montes Claros, was appointed as the titular bishop of the Church of Celerina, and was established as Coadjutor with the right of succession to His Excellency, Father Anthony Reis, Bishop of S. Mariae.

On January 28th, the Reverend Father Victor Longo, Apostolic Protonotary and Delegate for the promotion of the Catholic Action in the archdiocese of Naples, was appointed as the titular bishop of the Church of Loryma, and was designated as Auxiliary to His Eminence and Reverend Father Marcellus S. R. E. Cardinal Mimmi, Archbishop of Naples.

On February 11th, the Reverend Father Fidel Tubino Mongilardi, from the archdiocese of Lima, a priest, the Urban prefect, and Rector of the Catholic University of Lima, was appointed as the titular bishop of the Church of Cernitza, and was designated as Auxiliary to His Excellency, Father John Landázuri Ricketts, Archbishop of Lima.

On February 18th, the Reverend Father John Chrysostom Gomes de Almeida, a cathedral canon, General Vicar, and also canon of the Chapter and Rector of the major seminary of the diocese of Viseu, was appointed as the titular bishop of the Church of Ierafitana, and was designated as Auxiliary to His Excellency, Father Joseph de Cruce Moreira Pinto, Bishop of Viseu.

On February 22nd, for the cathedral churches of S. Marci and Bisignano.

[*Latin ed. p. 220*]

Acta Apostolicae Sedis - Official Commentary 220 Reverend Father Aloysius Rinaldi, Canon of the Metropolitan Chapter of Naples and General Vicar of the aforementioned archdiocese. On February 2nd: To the Cathedral Church of Campinas, the Reverend Monsignor Octavius Aguiar, formerly titular Bishop of Gergita. On February 25th: To the

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Cathedral Church of Vallo della Lucania, the Reverend Monsignor Blasius D'Agostino, formerly Bishop of Gallipoli. On March 1st: To the Cathedral Church of Tamaulipas, the Reverend Father Ernestus Corripio Ahumada, formerly titular Bishop of Zaparenum. On March 5th: To the Cathedral Church of Barra do Rio Grande, the Reverend Father Agnellus Rossi, Canon of the Cathedral Chapter and of the Catholic University of Campinas, appointed Rector. On March 6th: To the titular episcopal See of Castabala, the Reverend Father Dorotheus Fernández y Fernández, Canon of the Cathedral Chapter of León, appointed Auxiliary to the Most Reverend Joseph Eguino Trecu, Bishop of Santander. On March 9th: To the titular episcopal See of Barena in Pisidia, the Reverend Father Anthony Cardoso Cunha, Canon of the Cathedral Chapter, and also Rector of the minor seminary of Lamego, appointed Auxiliary to the Most Reverend Joseph de Patrocinio Dias, Bishop of Beja. On March 10th: To the Cathedral Church of Verula-Frusinate, the Reverend Father Charles Livraghi, of the diocese of Lodi, Intimate Chamberlain to His Holiness, parish priest and vicarious forane of the town commonly called "San Colombano al Lambro." On March 13th: To the titular episcopal See of Avissa, the Reverend Father Geraldus Mariam de Moráis Penido, parish priest of the town commonly called "Para de Minas" in the archdiocese of Belo Horizonte, appointed Auxiliary to the Most Reverend Anthony dos Santos Cabrai, Archbishop of Belo Horizonte. On March 16th: To the titular episcopal See of Bareta, the Reverend Monsignor Julius Beniamin Jeanmard, formerly Bishop of Lafayette. On March 16th: To the Cathedral Church of Lafayette, the Reverend Monsignor Mauritius Schexnayder, formerly titular Bishop of Tuscamia. On March 23rd: To the titular episcopal See of Cyrene, the Reverend Father Valerianus Bélanger, of the diocese of Valleyfield, appointed Auxiliary by the Most Reverend Paul Aemilius S.R.E. Cardinal Léger, Archbishop of Montreal.

[*Latin ed. p. 221*]

The Sacred Consistorial Congregation:

On March 27th, to the titular bishopric of Priene, the Reverend Father Emmanuel Dos Santos Rocha.

On March 28th, to the titular bishopric of Dystis, the Reverend Father Anthony Ona de Echave, Vicar General and canon of the cathedral chapter of Pamplona, appointed as Auxiliary to His Excellency Father Raphael Balanza y Navarro, Bishop of Lugo in Spain.

On April 1st, to the cathedral church of Middlesbrough, His Excellency Father George Brunner, formerly titular bishop of Elis.

On April 1st, to the cathedral church of Treviso, His Excellency Father Giles Negrin, formerly Archbishop of Ravenna and Bishop of Cervia, to whom the archiepiscopal title was retained in person.

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On April 9th, to the cathedral church of Vittorio Veneto, His Excellency Father Joseph Carraro, formerly titular bishop of Usula.

On April 9th, to the titular bishopric of Chytri, the Reverend Father Michael Novoay Fuente, a priest and canon of the cathedral chapter of Lugo in Spain, appointed as Auxiliary to His Eminence Father Ferdinand, Cardinal Quiroga y Palacios, Archbishop of Compostela.

SACRED CONGREGATION FOR RITES, in Paris, or Carcassonne.

CONCERNING THE CANONIZATION OF BLESSED MARY THERESA DE SOUBIRAN, FOUNDRESS OF THE CONGREGATION OF MARY AUXILIATRICE.

REGARDING THE QUESTION: Should a commission be appointed for the resumption of the cause, as is the case and for the purpose in question? It is the established practice of the Church that, if, after the solemnities of beatification, the devotion of the faithful towards a Servant of God increases, and if, moreover, more graces or miracles are reported to have been received through his intercession, the cause for canonization is resumed (Acta, vol. XXIII, n. 5, p. 15).

April 26, 1956. Therefore, the Beatification...

[*Latin ed. p. 222*]

Acts of the Apostolic See - Official Commentary. Regarding the illustrious Maria Teresia De Soubiran, Foundress of the Congregation of the Most Holy Mother of Perpetual Help, on October 20th of the year 1946, she was declared venerable, and from that time onward, devotion to her increased everywhere, and many graces, and perhaps even miracles, are said to have been granted through her intercession, as testified by three Most Eminent Cardinals, six Most Reverend Bishops, and many other illustrious men and sisters of the Congregation founded by the aforementioned venerable woman. Therefore, the Reverend Father Charles Miccinelli, S.J., legitimately appointed Postulator of this cause, on behalf of the aforementioned Prelates and illustrious individuals, and of the Congregation of the Most Holy Mother of Perpetual Help, humbly offered prayers to the Supreme Pontiff, so that the cause for canonization might be resumed. To this request, the Most Reverend and Reverend Lord Clemens Cardinal Micara, Bishop of Velletri, himself the Promoter of the cause, in the ordinary assembly of the Congregation for Sacred Rites, held at the Vatican on November 16th, 1954, proposed a question for discussion: Should the commission for the resumption of the cause be signed, and with what effect? And the Most Reverend Fathers, entrusted with safeguarding the sacred rites, after the report of the Most Reverend Promoter, and after hearing the Reverend Father Doctor Salvatore Natucci, General Promoter of the Faith, having considered all things, they wrote: Affirmative, that is, if it should please the Most Holy [Father] to sign the commission for the resumption of the

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cause. Finally, after the Most Blessed Father had signed the report, submitted by the Cardinal Prefect of the Sacred Congregation, His Holiness, having ratified the response of the Most Reverend Fathers regarding the Congregation of the Most Holy Mother of Perpetual Help, and regarding Maria Teresia De Soubiran, Foundress, deigned to sign the commission for the resumption of the cause. Given at Rome, from the offices of the Congregation for Sacred Rites, on November 1st, 1955. C. Card. CICOGNANI, Prefect. L. & S. A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 223*]

The Congregation of Rites, 223 II, in ROMA, concerning the beatification and canonization of the Venerable Servant of God, Pope INNOCENT XI, on the matter of whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, as well as the cardinal virtues of Prudence, Temperance, and Fortitude, and their associated virtues, in a heroic degree, in the case and to the extent of what is being considered.

By the merciful, wise, and wondrous counsel of Divine Providence, it has come to pass that while the Church is sorely afflicted in these times, and the darts of enemies are hurled against the hierarchical order, especially against the Roman Pontiff, and satanic malice is unleashed, many are attaining the worthy public reward of honor, either as martyrs, through the shedding of their blood, or as cultivators of heroic virtues.

Indeed, in recent years, not a few have been added to the catalog of the blessed and the saints, among whom Saint Pius X stands out in dignity. Now, another Supreme Pontiff, the Venerable Innocent XI, seems to be hastening to attain the honors of the altar. For by this decree, the Holy Congregation of Rites, with the confirmation of the Supreme Pontiff, solemnly and justly declares that he exercised heroic virtues, as is evident from what is said.

On May 19th, in the year 1611, from Livio Odescalchi and Paula Castelli, parents distinguished by their wealth, piety, honesty, and religious generosity, a son was born, to whom, at his baptism, which took place the following day, the name Benedict was given. This name proved to be a truly auspicious omen. For, forewarned by divine blessings, he never deviated from the right path, from his childhood until his death, and attained Christian perfection.

Indeed, while living in his native city, he excelled in his studies at the schools of the Society of Jesus, and we know that he distinguished himself both in the integrity of his morals and in his piety towards God and the Blessed Virgin, among the members of the Congregation of Mariana. He maintained this reputation for probity even when he practiced the art of financial administration with his relatives, who were engaged in banking.

Having been orphaned of both parents, he studied the legal disciplines

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in ROMA and Neapoli. Having obtained the doctorate in both laws in the year 1639, after mature deliberation before God, in the following year, intending solely to dedicate himself to the service of the Church, either through the study of humility or because of his advanced age, he first entered...

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Official Commentary: He wished to begin his ecclesiastical life with the tonsure. Returning to Rome, he was chosen among the Protonotaries Apostolic to participate. By the secret counsel of divine providence, he was entrusted with the burdensome and odious office of Fiscal Advocate among the Picentes, which he discharged with astute diligence and prudence, bravely, sagaciously, justly, faithfully, and rightly, guided by charity. As a father of the poor, he often paid taxes for them from his own resources. Therefore, in the year 1644, he was elected by the people themselves as Governor of Macerata. Pope Innocent X, on March 6th of the year 1645, created him Cardinal Deacon of the Saints Cosmas and Damian. After a period of three years, he was appointed Prefect of the Legation of Ferrara, and governed it until the year 1651. In the year 1650, the Cathedral Church of Novara was assigned to him, and he received the priestly and episcopal consecration. He governed this diocese piously. Retained in Rome by Pope Alexander VII, who wished to make use of his counsel, he resigned from the Novarese See in the year 1656, and, as "Cardinal of the Curia," he devoted himself entirely to the affairs of the universal Church and works of beneficence, especially in the hospital of St. Gall and the Institute of St. Michael, until the year 1676, when, although reluctant, he was elected to the highest office in the Church. During his pontificate, he spared no effort to improve the morals of the faithful and to foster piety, especially in Rome, so that it might become a city worthy of being the seat of the Supreme Pontiff. For as St. Leo the Great eloquently exhorts the Romans: "You, above all other peoples, ought to excel in merit of piety, who are founded upon that very apostolic rock, and with whom our Lord Jesus Christ will return, and blessed Apostle Peter, above all others, has instructed" (Serm. II in anniv. elect.). By divine impulse, he labored greatly to spread the faith, to preserve the Church from heresy and other dangers to morals, and to reconcile Christian princes among themselves, so that, united in strength, they might fight against the Turks, who, having subjugated the regions of Eastern Europe and Hungary, threatened the freedom of Vienna, and who sought to conquer all of Europe and to reduce the Christian people to slavery. But the diligent efforts and prayers offered to God by the most pious Pope, together with the entire people, averted this great and imminent danger. For by the mercy of God, implored, and with the help of the most blessed Virgin invoked, the Christian armies achieved a glorious victory over the most vile enemy. This triumph testifies that the

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peoples of Christian Europe owe a great debt to this Pope, if they have preserved the Christian faith and civil order, and if they have not been subjected to the servitude of the infidels. Therefore, Innocent instituted a feast to be celebrated in honor of the Name of the Blessed Virgin Mary, as a lasting testimony of this great triumph.

[*Latin ed. p. 225*]

The Sacred Congregation of Rites, 225. A staunch defender of justice, he never wavered from the right path, and with a courageous and unwavering spirit, he firmly resisted anyone, even those wielding royal authority. He burned with the most profound charity for the poor; he was exceedingly humble about himself; abhorring all forms of evil and worldly desires, he looked solely to the glory of God. Furthermore, supernatural gifts from God, granted for the sake of his actions or the prayers of the Servant of God, either during his life or after his death, seem not to be lacking. Having reached old age, and weakened by labors, sorrows, long-standing troubles, and the most grievous illnesses, perfectly subject to the divine will, he patiently endured them all, strengthened by the sacraments of the Church, and on August 12, 1689, he surrendered his soul to God. The fame of his sanctity, which he enjoyed during his life, grew ever greater, and less than two years after his death, on April 11, 1691, canonical inquiries were begun in Rome. On September 3, 1714, Pope Clement XI introduced the cause for his beatification. After Apostolic processes were conducted, both in Como and in Rome, and after all legal requirements were observed, Benedict XIV wished to have certain observations, drawn from some books, considered before him in a special Ordinary Congregation on August 1, 1744. When these were clearly recognized by the entire Congregation as calumnious, the Pope issued a decree on August 8, imposing silence on all, so that those objections would not be repeated in the future. The following year, the process from Novara was approved, and it was decreed that further proceedings could take place. However, due to political interference and the injustices of the times, the cause remained dormant until our time. In recent years, the cause has been resumed; and, before the Most Reverend Cardinal Charles Raphael Rossi, a preparatory Congregation was held on October 26, 1943; the Preparatory Congregation on July 4 of the following year; the New Preparatory Congregation on July 26 of this year; and finally, before His Holiness Pope Pius XII on November 15 of this year, the General Congregation was held, in which Cardinal Clemens Micara, Bishop of Velletri, and promoter of the cause, raised a question for discussion regarding his heroic virtues. The Most Reverend Cardinals, officials, and consultors gave almost unanimous and favorable opinions, to which the Supreme Pontiff immediately adhered, expressing his opinion, and decreed: that, in the theological virtues of Faith, Hope, and Charity, along with the cardinal virtues of Prudence and Justice, he possessed them in a heroic degree and

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to the effect intended. The Venerable Servant of God, Constantly, in the case of Pope Innocent XI, demonstrated Temperance, Fortitude.

[*Latin ed. p. 226*]

Acts of the Apostolic See - Official Commentary 226. This decree was ordered to be duly promulgated and recorded in the acts of the Holy Congregation of Rites. Given at the Arch of Gandulf, near Rome, on the 15th of November, in the year 1955. C. Card. CICOGNANI, Prefect. A. Carinci, Archbishop, Secretary.

OFFICE AND MASS ON THE FEAST OF SAINT JOSEPH, THE WORKMAN, HUSBAND OF THE BLESSED VIRGIN.

On the 1st of May, on the FEAST OF SAINT JOSEPH, THE WORKMAN, HUSBAND OF THE BLESSED VIRGIN MARY, CONFESSOR, of Double Class.

All things pertaining to the Common Office of a Confessor, not of a Pontiff, except those which are proper.

VESPERS

Ant. 1: God, the Creator of the world, placed man to work and to keep the earth, alleluia.

Ant. 2: Christ, the Son of God, deigned to work with His own hands, alleluia.

Ant. 3: Saint Joseph, faithfully exercising the art of carpentry, shines as a wonderful example of labor, alleluia.

Ant. 4: Faithful servant and prudent, whom the Lord appointed over His household, alleluia.

Ant. 5: Joseph, holy craftsman, protect our works, alleluia.

Chapter Col. 3, 14-15: Brothers: Have charity, which is the bond of perfection, and let the peace of Christ abound in your hearts, and be thankful.

Hymn:

O Joseph, the choirs of the blessed celebrate you,

Let all choirs of Christians resound with your praises,

Who, through your merits, were joined to the chaste Virgin of Glaris.

[*Latin ed. p. 227*]

The Holy Congregation of Rites 227. Admiring the pregnant wife, swollen with child, you are filled with doubt and anxiety. Inspired by a supernatural flame, the Angel teaches you about the conceived Child. You embrace the newborn Lord, and you follow the flight to Egypt, enduring plagues; you seek the lost Son and find Him, mingling joys with tears. After his death, pious Providence consecrates the remaining ones, and the Palm receives the glory of the blessed: You, living, surpass all others, you serve God, and are blessed with a wondrous fortune. To us, most holy

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Trinity, have mercy on those who pray, grant to Joseph the merit to ascend the stars; so that at last, it may be permitted us to offer you our perpetual song of praise. Amen. Today is the feast of Saint Joseph, alleluia. He who ministered to the Son of God with his own hands, alleluia. Antiphon to the Magnificat: Christ the Lord deigned to be thought of as the son of a craftsman, alleluia. Prayer: O God, Creator of all things, who established the law of labor for the human race: mercifully grant; that through the example and patronage of Saint Joseph, we may accomplish the works you command, and may attain the rewards you promise. Through our Lord. Completion for the Sunday Office. AT MATINS: Invitation: King of kings, the Lord, who deigned to be thought of as the son of a craftsman, * Venite, adoremus, alleluja. Psalm 91:1. Venite, exsultemus. Hymn: To you, Father Joseph, craftsman worthy of worship, happy Nazareth, hidden in shadow, with great voices and full hearts, we sing at night.

[*Latin ed. p. 228*]

Acts of the Apostolic See - Official Commentary 228. The royal lineage and humble sustenance, the mind bears from Vico Equense, silently opening the gates, while the sacred work nourishes with much manual labor. O, Craftsman, holy mirror of craftsmen, how much do you give to the people through your life? So that labor, sweating, and the workshop itself are sanctified. Those who lack food, are wretched; temper excessive and destructive quarrels; may the mystical Christ grow under the shadow of your homeland. You, God, both three and one, who are Father of all and Creator of things, may we imitate Saint Joseph in his actions, and in his death. Amen.

IN NIGHT PRAYER

Ant. A man goes forth * to his work, and to his labor until evening, alleluia.

* Glory and example of craftsmen, Saint Joseph, alleluia.

* To you, the Son of God wished to obey, alleluia.

From the Book of Genesis

Reading I: Chapter 1, verses 27-28, 31; Chapter 2, verses 1-3.

In the beginning, God created man in his own image; in the image of God he created him: male and female he created them. And God blessed them, and said to them: "Be fruitful and multiply, and replenish the earth, and subdue it." And God saw all that he had made, and behold, it was very good. And there was evening and morning, the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day, God finished his work which he had done, and he rested on the seventh day from all his work which he had done. And God blessed the seventh day, and sanctified it, because in it he had rested from all his work

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which God had created and made.

R/. Six days you shall labor and do all your works, but on the seventh day, it is the Sabbath of the Lord your God: * You shall not do any work in it, alleluia.

* For in six days the Lord made the heavens and the earth, and on the seventh day he rested. You shall not do.

[*Latin ed. p. 229*]

The Sacred Congregation of Rites, 229, Reading II, Chapter 2, verses 7-9, 15: "And the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. And the Lord God had planted a paradise of delight from the beginning, in which he placed the man whom he had formed. And the Lord God brought forth from the ground every tree that was pleasant to the sight and good for food; the tree of life also, and the tree of knowledge of good and evil. And the Lord God took the man, and placed him in the paradise of delight, to till it and to keep it. Ps. The Lord God placed the man whom he had formed in the paradise of delight, * that he might till it, alleluia. – This was the condition of man from the beginning. That he might till it. Reading III, Chapter 3, verses 17-19, 23-24: "And the Lord God said to Adam: 'Because you have hearkened to the voice of your wife, and have eaten of the tree, of which I commanded you not to eat, cursed is the ground for your sake; in labor you shall eat of it all the days of your life. Thorns and thistles shall it bring forth to you, and you shall eat the herb of the field. In the sweat of your brow you shall eat your bread, until you return to the ground, from which you were taken; for you are dust, and to dust you shall return.' And the Lord God expelled him from the paradise of delight, that he might till the ground from which he was taken. And Adam was cast out, and before the paradise of delight, the Lord God placed cherubim and a flaming sword, to guard the way to the tree of life. Ps. After sin, God cast the man out of the paradise of delight, * that he might till the earth in labor, alleluja. – And in the sweat of your brow, God said, you shall eat your bread. That he might till. Glory be to the Father. That he might till. In the Second Nocturne: Antiphon: Jesus, * when he was about thirty years of age, was the son of Joseph, alleluja. – O, the great dignity of labor, alleluja. – He whom Christ sanctified, alleluja. Reading (From the Acts of Pope Pius IV): The Church, most provident Mother of all, devotes the greatest care to protecting and assisting workers, establishing associations for them and favoring them, as Pope Pius XII, the Supreme Pontiff, has long since..."

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - The official commentary affirms that the patronage of Saint Joseph is to be granted to this endeavor. Indeed, Saint Joseph, being the supposed father of Christ, who was worthy to be called

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both "carpenter" and "son of a carpenter," because of the relationship he had with Jesus, abundantly received that spirit by which labor is ennobled and elevated. In a similar manner, associations of workers ought to strive that Christ may always be present in them, in their members, in the families of these members, and in every gathering of workers; since the principal purpose of these associations is to preserve and foster Christian life in their members, and to spread the Kingdom of God more widely, especially among the workers of the same workshop. *Thou shalt not bear false witness against thy neighbor, neither shalt thou oppress him with wrong; * Neither shall thy servant be delayed from morning till evening, alleluia. For the workman is worthy of his reward. He shall not be delayed. Lesson V Regarding this concern of the Church for the working class, the same Pontiff gave further evidence when, having seized the opportunity of a gathering of workers held on May 1st of the year 1955 in Rome, addressing a large crowd assembled in the Forum near the Basilica of Saint Peter, he highly commended the institution of guilds. For in our times, these are most necessary, so that workers properly instructed in Christian doctrine may avoid the errors that abound concerning the constitution of society and economic matters, and may know the moral order established by God, which the Church reveals and interprets, concerning the rights and duties of workers, and, having become participants in this order, may effectively contribute to the same. For Christ was the first to proclaim and to hand down to the Church the principles which, to resolve these questions, remain immutable and valid. *Thou hast given me the protection of thy salvation, and thy right hand hath sustained me; * Protector of me and sustainer of me, alleluia. I am thy protector, and thy reward shall be very great. Protector. Lesson VI In order that the dignity of human labor, and the principles that promote it, may be more deeply ingrained in the minds of people, Pope Pius XII instituted the feast of Saint Joseph, the Worker, who is to be an example and a support for every group of workers. From this example, those who practice laborious arts should learn how and with what spirit they should perform their duties, so that, obeying God first in all things, they may subdue the earth and contribute to economic prosperity.

[*Latin ed. p. 231*]

The Sacred Congregation of Rites declares that [the feast of Saint Joseph] should be observed, so that [the faithful] may attain the rewards of eternal life. And the provident custodian of the Holy Family did not fail to protect [the faithful] with his art and labor, and to bless their homes from heaven. Most Holy Pope [Pius VI] ordered this feast to be celebrated on the first of May, a day which the workers' association has chosen; hence, it is hoped that this day, dedicated to Saint Joseph, the craftsman, will not engender hatred and strife, but rather, that each year it will invite all to strive more and more to perfect those things which are still lacking for the peace of citi-

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zens, and indeed, it will encourage the leaders of the republic to diligently carry out those things which the just order of human society demands.

I am poor and wretched; but the Lord thinks of me, alleluia.

You shall eat the fruit of the work of your hands, and you shall be happy, alleluia.

The Lord.

Glory to the Father.

The Lord.

Nocturn

Antiphon: Is this not the carpenter's son? Is this not the son of Joseph? Alleluia.

The Word of God, through which all things were made, alleluia.

He was worthy to work with his own hands, alleluia.

Reading from the holy Gospel according to Matthew, Chapter 13, verses 53-58.

At that time, when Jesus had finished speaking, he went out there, and the people followed him. And when he came to his own town, he taught them in their synagogue, so that they were astonished and said, "Where did this man get all this wisdom, and these mighty works? Is this not the carpenter's son? Is not his mother Mary? And his brothers are James and Joseph and Simon and Judas? And his sisters are all of them here with us? Where then did all this come from?"

Homily of Saint Albert the Great, Bishop, on the Gospel of Luke, Chapter 4.

On the Sabbath, he entered the synagogue, where all were gathered to listen. And all in the synagogue were looking at him. But some were there out of devotion, some out of curiosity, and some were watching him, intending to seize him in his speech. And the scribes and Pharisees said to the people, "Is this not the son of Joseph?" The expression "son of Joseph" reveals a mark of contempt, as they were not worthy to call him by his proper name. "The son of Joseph" – the Evangelist says less here than what Matthew and Mark knew to be the fuller account: "Is this not the carpenter's son? Is this not the carpenter, the son of Mary?" All these things were said with contempt.

[*Latin ed. p. 232*]

Acts of the Apostolic See - Official Commentary 232 Rj. Jesus was about thirty years of age, *who was thought to be the son of Joseph, alleluia, f. But Joseph was a carpenter, the spouse of the Virgin Mary, of whom was born Jesus. Who was thought to be. Lesson VIII. The carpenter is said to have been Joseph, seeking his livelihood through the skill and labor of his hands, and not eating bread in idleness and luxury, as the scribes

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and Pharisees did. Mary also sought her livelihood through work and the counsel of her hands. And the meaning is: This humble and most poor birth cannot be the Lord Christ, whom God has anointed. And therefore, he should not be believed to be so rustic and so simple. Rj. Wherefore has this wisdom and these virtues? *Is not this the carpenter's son? Alleluia, f. Thus they said in the town of Nazareth. Is not this. Glory to the Father. Is not this. Lesson IX. But the Lord was a carpenter: for the prophet said of him: "You are fashioned as the dawn and the sun." A similar mode of contempt is found in the book of Kings, where they said of Saul, who was promoted to his kingdom: "What is this that hath happened to the son of Cis? is Saul also among the prophets?" Therefore, a small word means much to you, namely, contempt. But the Lord says: "Amen, I say to you, that no prophet is accepted in his own country." But here the Lord calls himself a prophet. For he, to whom all things are known through his divinity, does not receive any inspiration or revelation. But he calls his own country here, strictly, the place of conception and nourishment. But he was not accepted by those who were his own, who were incited by envy against him. We praise you, O God. TO THE PRAISES AND THROUGH THE HOURS Antiphon and Chapter as in the First Vespers. Hymn: Dawn, herald of the sun, And the foretaste of the month, The carpenter's hammer greets the house of Nazareth. Hail, head of the household, Under whom the supreme Artisan, Covered in salty sweat, Exercises his paternal art.

[*Latin ed. p. 233*]

The Holy Congregation of Rites, situated in high places and close to the Most High Bride, is present now to those clients who are afflicted by poverty. Let violence and injustice, and all deceit, be absent from wages; let moderation measure the abundance of food and drink. O Unity of the Trinity, while Joseph prays, we beseech You, direct our steps and the way of all in peace. Amen. * Pray for us, holy Joseph, alleluia. * Faithful protector of our labors, alleluia. * Jesus descended * with Mary and Joseph, and came to Nazareth, and He was subject to them, alleluia.

Prayer: O Creator of all things, who established the law of labor for the human race, mercifully grant; that through the example and patronage of Saint Joseph, we may accomplish the works You command, and may attain the rewards You promise. Through our Lord.

To the Hours: Psalm for Sunday, ad. However, as on feasts.

AD TERTIUM: Chapter: Brothers: Have charity, as at Vespers. *

* * *

* Glory and example of craftsmen, holy Joseph, * Alleluia, alleluia. * Glory and example, to Him whom the Son of God wished to obey. Alleluia, alleluia. * Glory to the Father. * Glory and example. * O great dignity of labor, alleluia. * He whom Christ sanctified, alleluia.

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AD SEXTAM: Chapter Col. 3, 17: Whatever you do, whether in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him.

* O great dignity of labor, * Alleluia, alleluia. * O great.

[*Latin ed. p. 234*]

Acta Apostolicae Sedis - Commentarium Officiale 234 f. Quem Christus sanctificavit. Alleluia, alleluia. Gloria Patri. O magnam. f. Verbum Dei, per quod facta sunt omnia, alleluja. R: Dignatus est operari manibus suis, alleluja.

AD NONAM

Capitulum Col. 3, 23-24

Quodcumque facitis, ex animo operamini sicut Domino, et non hominibus, scientes quod a Domino accipietis retributionem hereditatis. Domino Christo servite.

R: Verbum Dei, per quod facta sunt omnia, * Alleluia, alleluia.

Verbum Dei.

f. Dignatus est operari manibus suis. Alleluia, alleluia.

Gloria Patri.

Verbum Dei.

t. Ora pro nobis, sancte Joseph, alleluia.

R: Laborum nostrorum protector fidelis, alleluia.

IN II VESPERIS

Omnia ut in I Vesperis, praeter sequentia:

f. Ora pro nobis, sancte Joseph, alleluia.

R: Laborum nostrorum protector fidelis, alleluia.

Ad Magnificat.

Ant. Et ipse Jesus * erat incipiens quasi annorum triginta, ut putabatur filius Joseph, alleluia.

AD MISSAM

Introitus Sap. 10, 17

Sapientia reddidit justis mercedem laborum suorum, et deduxit illos in via mirabili, et fuit illis in velamento diei et in luce stellarum per noctem, alleluja, alleluia.

Ps. 126,1

Nisi Dominus aedificáverit domum, in vanum laborant qui aedificant

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eam.

f. Gloria Patri.

[*Latin ed. p. 235*]

The Holy Congregation of Rites, 235. O God, Creator of all things, who established the law of labor for the human and race, mercifully grant that, following the example and patronage of Saint Joseph, we may accomplish the works you command, and may obtain the rewards you promise. Through our Lord.

Reading from the Epistle of the blessed Apostle Paul to the Colossians, Col. 3, verses 15, 17, 23-24.

Brothers: Have charity, for it is the bond of perfection. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Whatever you do, whether in word or deed, do all in the name of our Lord Jesus Christ, giving thanks to God and the Father through him. Whatever you do, work from the heart, as to the Lord, and not to men, knowing that you will receive from the Lord the reward of the inheritance. Serve the Lord Christ.

Alleluia, alleluia. He has heard the cry of the humble, and has saved them from all their oppressors. Alleluia.

Make us, Joseph, to pass our lives without sin: and may your protection always keep us safe. Alleluia.

Outside of the Paschal Time: Gradual.

Psalm 127, verses 1-2.

Blessed is the man who fears the Lord, who walks in his ways. It is good for him to hope in the Lord.

Alleluia, alleluia.

Make us, Joseph, to pass our lives without sin: and may your protection always keep us safe. Alleluia.

After the Seventieth Psalm, omitting the Alleluias and the following verse, the Tract is said:

Psalm 111, verses 1-3.

Blessed is the man who fears the Lord, who greatly delights in his commandments.

His seed shall be mighty in the land; the generation of the upright shall be blessed.

Wealth and riches shall be in his house, and justice shall abide forever.

Sequence from the holy Gospel according to Matthew, Matthew 13, verses 53-58.

At that time, when Jesus had finished these parables, he departed from there and came into his own country, and he taught them in their synagogue, so that they were astonished and said, "Where did this man get all

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this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary, and are not his brothers James and Joseph and Simon and Judas? Are not all his sisters with us? From where then did this man get all these things?" And they were offended in themselves.

[*Latin ed. p. 236*]

Acts of the Apostolic See - Official Commentary 236: "Are not all these things among us?" And they were scandalized in their hearts. But Jesus said to them: "A prophet is not without honor, but in his own country, and in his own house, and among his own kindred," as it is written in the Gospel according to Mark, chapter 6, verse 4: "And Jesus said to them: A prophet is not without honour, but in his own country, and in his own house, and among his own kindred." And He did not do many mighty works there because of their unbelief. I believe. Offering. Psalm 89:11: "May the goodness of the Lord our God be upon us; and the work of our hands confirm, and the work of our hands we shall perfect, alleluia." Secret: "May you, O Lord, accept the sacrifices which we offer from the works of our hands, through the intercession of Saint Joseph, and may they be a pledge to us of unity and peace. Through the Lord." Preface of Saint Joseph: "And you, on the Feast of Saint Joseph." Communion. Matthew 13:51f, 55: "But when the unclean spirits go out of a man, they go through dry places, and they wander, saying: 'Where shall we go, because we have no place to dwell?' And then they say: 'Let us go into the house of that man, whose son was cast out by us'; and, when they are come thither, they beseech him to go away: and he, going away, they go out and dry up in the desert.' Are not this wisdom and these powers from Him? Is not this the carpenter's son? Is not His mother called Maria?" Alleluia. Postcommunion: "May these holy things which we have taken, O Lord, through the intercession of blessed Joseph, complete our work and confirm our rewards. Through the Lord." IN THE ROMAN MARTYROLOGY: On the first day of May, the Feast of Saint Joseph, the Carpenter, Spouse of the Blessed Virgin Mary, Confessor, patron of workers.

[*Latin ed. p. 237*]

The Sacred Congregation of Rites, 237. DECREE: By order of the Most Holy Pope Pius XI, on the first of May of the year nineteen hundred and fifty-fifth, on the feast of Saint Joseph, the patron of workers, it remained to prepare liturgical texts to be included in the Roman Missal and Breviary. These texts, carefully composed by a special Commission and submitted to the approval of the Supreme Pontiff, are now made public by law. Therefore, this Sacred Congregation of Rites decrees that, from now on, all those who are bound to the Roman rite shall, on the first of May, on the feast of Saint Joseph, the worker, reciting the Office of the first class, use these texts; and that the feast of the Apostles Philip and James shall be permanently

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transferred to the eleventh day of May, as its proper day. Furthermore, in the fourth reading of that same feast, the words "Kalendis Maii" shall be omitted; and the entry in the Roman Martyrology concerning the Apostles Philip and James shall be placed first on that same day, the eleventh of May. The feast of Saint Joseph, which until now has been celebrated on the fourth day after the Sunday after Easter, is abolished; and the title "Patron of the Universal Church," which was added to that feast, shall henceforth be attached to the principal feast of Saint Joseph on the nineteenth of March. Having reported all of the above to the Most Holy Pope Pius XI, His Holiness graciously deigned to approve the Office and Mass in honor of Saint Joseph, the worker, as well as the aforementioned changes. April 24, 1956. C. Card. CICOGNINI, Prefect. L. S. F. A. Carinci, Archbishop. 16 - ACTA, vol. XXIII, n. 5. — April 26, 1956. Seleuc, Secretary.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA. Friday, April 6, 1956, the Holy Father Pius XII received in a solemn Audience His Excellency Dr. EMILE REUTER, Extraordinary and Plenipotentiary Ambassador of the Grand Duchy of Luxembourg, for the presentation of his Credentials.

SECRETARY OF STATE

BY APPOINTMENT

By Letters of the Secretary of State dated April 13, 1956, the Holy Father Pius XII, happily reigning, deigned to appoint the Reverend Fathers Abbot Peter Salmon, of the Benedictines; Crisostomo Vijverberg, of the Preachers; Ferdinand Antonelli, of the Minor Friars; William Bertrams, of the Society of Jesus; and John Visser, of the Redemptorists, as Consultors of the Sacred Congregation for Religious.

HONORS

By Letters of the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to bestow:

The Order of Saint Gregory the Great, with Plaque, civil class, May 1955.

Upon Mr. Simoni Nello Andrea, of the diocese of Imola.

Upon Mr. Tedeschi Francesco (Rome).

December 25, 1955 - January 1956.

Upon Mr. Vicini Atilano (Dominican Republic).

April 7, 1956.

Upon Mr. Cherubini Lorenzo (Rome).

April 27, 1956.

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Upon Mr. Borges Leal Castello Branco Antonio (Brazil).
April 28, 1956.
Upon Mr. de Souza Gomes Enrico (Brazil).
April 29, 1956.
Upon Mr. Monteiro de Castro Giuseppe (Brazil).
April 30, 1956.
Upon Mr. d'Aquino di Caramanico, Don Alfonso (Italy).
May 1, 1956.
Upon Mr. Piccolomini Giovanni (Italy).
May 2, 1956.
Upon Mr. Colesanti Mario (Italy).
May 3, 1956.
Upon Mr. Droguett del Fierro Alvaro (Chile).
February 5, 1956.
Upon Mr. Sainz-Lima Jesus Hector (Republic of Argentina).
February 18, 1956.
Upon Mr. Baert Remigio (Belgium).
February 27, 1956.

[*Latin ed. p. 239*]

Diarium Romanae Curiae 239, February 27, 1956. To Mr. Jobiin Giuseppe (Brazil). To Mr. Ferrabino Aldo (Rome). The Order of Saint Gregory the Great, military class, January 1956, with plaque. To General de Moraes Ancora Armando (Brazil). To Colonel Cana vano Pereira Giuseppe (Brazil). To Colonel de Menezez Cortes Gerardo (Brazil). To General Maggessi Pereira Augusto (Brazil). February 28, 1955. The Order of Saint Gregory the Great, civil class: May. To Mr. Guttierrez Granier Giovanni Luigi, of the archdiocese of La Paz. August 16. To Mr. Comeau Willie, of the diocese of Yarmouth. September 22. To Mr. Dill Francesco, of the diocese of Oklahoma and Tulsa. October 30. To Mr. Dodero Paolo, of the archdiocese of Bologna. To Mr. Ferreira Emanuele, of the archdiocese of the Most Holy Assumption. To Mr. de Moffarts Paolo, of the diocese of Namur. To Mr. Tarquinii Vittorino, of the diocese of Teramo. December 10. To Mr. Van Buyten Giulio, of the archdiocese of Malines. December 22. To Mr. Edallo Amos, of the archdiocese of Milan. December 25. To Mr. Criscione Porcelli Giovanni, of the diocese of Ragusa. To Mr. Vadakekalatb.il Pothen Giuseppe, of the diocese of Changanacherry. To Mr. Pottenkulam Zaccaria, of the same diocese. To Mr. Petri Silla Giovanni Battista (Rome). To Mr. Delle Piane Giuseppe, of the diocese of Savona. To Mr. Ciampi Antonio (Rome). January 25, 1956. To Mr. Noli Emiliano, of the diocese of Pavia. To Mr. Lanni della Quara Armando, of the diocese of Brescia. To Mr. Marzoli Luigi, of the same diocese. To Mr. Amato Alfredo, of the diocese of Caserta.

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To Mr. Serrini Alfonso, of the diocese of Osimo and Cingoli. To Mr. Biondi Gastone, of the diocese of Assisi. To Mr. Trendall Dale (Australia). To Mr. Zanzotto Livio (Rome). To Mr. Palazzi Manfredo, of the archdiocese of Bologna. To Mr. Affaticati Dante (Rome). To Mr. Costa Almeida Renato (Brazil). To Mr. de Bittencourt Beranguer Fernando Cesare (Brazil). To Mr. Leckie Lobo Carlo Fernando (Brazil). To Mr. da Ponte Ribeiro Eiras Carlo (Brazil). To Mr. do Nascimento e Silva Gerardo Eulalio (Brazil). To Mr. Teixeira Mesquita Andrea (Brazil). To Mr. Righetti Adriano (Italy).

[*Latin ed. p. 240*]

Acta Apostolicae Sedis - Official Commentary, 240, February 1956.

To Mr. Angelo Perencin, of the diocese of Vittorio Veneto.

To Mr. Edmondo Gahlan, of the diocese of Monaco.

To Mr. Riccardo Letelier Saavedra (Chile).

To Mr. Luigi Basile, of the diocese of Nola.

To Mr. Gaspare Caliendo, of the same diocese.

To Mr. Salvatore Napolitano, of the same diocese.

To Mr. Giovanni Gracie Lampreia (Brazil).

To Mr. Michele François, of the archdiocese of Paris.

To Mr. Giovanni Vitucci (Rome).

The Order of Saint Gregory the Great, military class: January 28, 1956.

To Captain Silvio Borges de Souza Motta (Brazil).

To Colonel Armando Serra de Menezes (Brazil).

To Major Bruno Tassoni (Italy).

February 13.

To Mr. Roberto Romano (Rome).

To Colonel Antonio Campana (Rome).

February 27.

To Colonel Giuseppe Kahl Filho (Brazil).

To Captain Augusto Lopez da Cruz (Brazil).

To Mr. Pietro Aluffi Pentini dei Conti (Rome).

Knighthood of the Order of Saint Gregory the Great, civil class: February 15, 1955.

To Mr. Luigi Lopez de Romana Castresana, of the archdiocese of Arequipa.

To Mr. Edilberto Zegarra Ballon, of the same archdiocese.

April 29.

To Mr. Oscar Filteau, of the archdiocese of Québec.

May 10.

To Mr. Gerardo Doyle, of the archdiocese of St. John's, Newfoundland.

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To Mr. Patrizio Halley, of the same archdiocese.
To Mr. Giovanni O'Dea, of the same archdiocese.
To Mr. Francesco O'Leary, of the same archdiocese.
February 16.
To Mr. Enrico Riedemann, of the archdiocese of Vancouver.
To Mr. Davide Steele, of the same archdiocese.
To Mr. Willie Belliveau, of the diocese of Yarmouth.
To Mr. Osvaldo Burke, of the same diocese.
To Mr. Luigi d'Entremont, of the same diocese.
To Mr. Sam Nichols, of the same diocese.
August 2.
To Mr. Lloyd Felice Dore, of the diocese of Lafayette.
To Mr. Clifton Gaspard, of the same diocese.
February 22.
To Mr. Giuseppe Berney, of the diocese of Oklahoma and Tulsa.
To Mr. Francesco Borelli, of the same diocese.
To Mr. Leone Brandt, of the same diocese.
To Mr. Andrea Connelly, of the same diocese.
To Mr. Giovanni Cravotto, of the same diocese.
To Mr. Nicola Cunningham, of the same diocese.
To Mr. Michele Donnelly, of the same diocese.
To Mr. Michele Ederer, of the same diocese.

[*Latin ed. p. 241*]

From the Roman Curial Diary:
241, 1955, to Mr. Eisenbeis Charles, of the same diocese.
To Mr. Fischer John, of the same diocese.
To Mr. Grellner Richard, of the same diocese.
To Mr. Harrigan John, of the same diocese.
To Mr. Hudson Reynold, of the same diocese.
To Mr. Ingram Charles, of the same diocese.
To Mr. Kavanaugh Alfred, of the same diocese.
To Mr. Lageose Francis, of the same diocese.
To Mr. Lange Lawrence, of the same diocese.
To Mr. Loosen Julius, of the same diocese.
To Mr. Martin John, of the same diocese.
To Mr. Mueggenborg Joseph, of the same diocese.
To Mr. Meuggenborg Paul, of the same diocese.
To Mr. Murphy George, of the same diocese.

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To Mr. O'Brien Leo, of the same diocese.
To Mr. O'Grady John, of the same diocese.
To Mr. O'Neill James, of the same diocese.
To Mr. Beding Nicholas, of the same diocese.
To Mr. Robinson Loran, of the same diocese.
To Mr. Ryan Royal, of the same diocese.
To Mr. Salz Herman, of the same diocese.
To Mr. Schott Valentine, of the same diocese.
To Mr. Sprehe Francis, of the same diocese.
To Mr. Stolta John, of the same diocese.
To Mr. Stuart Robert, of the same diocese.
To Mr. Suits Frederick, of the same diocese.
To Mr. Sullivan William, of the same diocese.
To Mr. Thompson Roscoe, of the same diocese.
To Mr. Wolf Lawrence, of the same diocese.
To Mr. Zaloudek Florian, of the same diocese.
To Mr. Beechwood Henry, of the same diocese.
To Mr. Powers William, of the same diocese.
To Mr. Herzig James, of the same diocese.
To Mr. Pollet Raphael, of the diocese of Tournai.
September 2, to Mr. Bodman Vincent, of the diocese of Oklahoma, and September 22, Tulsa.
To Mr. Bogges John, of the same diocese.
To Mr. Dyer Ray, of the same diocese.
To Mr. Elmenhorst Anthony, of the same diocese.
To Mr. Hagan Charles, of the same diocese.
To Mr. Monsour James, of the same diocese.
To Mr. Pribyl Theodore, of the same diocese.
To Mr. Riley James, of the same diocese.
To Mr. Rother John, of the same diocese.
To Mr. Terry John, of the same diocese.
To Mr. Weaver Joseph, of the same diocese.
To Mr. Weisbender Charles, of the same diocese.
To Mr. Trezza Vito, of the diocese of Diano-Teggiano.
September 30, to Mr. Georges Samuel, of the diocese of Salt Lake City.
October 6, August 22.

[*Latin ed. p. 242*]

Acta Apostolicae Sedis - Official Commentary, Volume 242, October

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1955.

To Mr. Carlo Petit, of the diocese of Namur.
To Mr. Luigi Peeters, of the archdiocese of Malines.
22nd [of October]
To Mr. Maurizio Santens, of the diocese of Gand.
15th of November
To Mr. Giovanni Leopoldo Posteéis, of the same diocese.
18th [of November]
To Mr. Paolo Lindemans, of the archdiocese of Malines.
19th [of November]
To Mr. Pietro Merten, of the same archdiocese.
26th [of November]
To Mr. Giovanni Dowling, of the diocese of Elphin.
29th [of November]
To Mr. Guido Joubert, of the diocese of Bayonne.
7th of December
To Mr. Francesco Duranti, of the archdiocese of Perugia.
19th [of December]
To Mr. Beginaldo Payne, of the archdiocese of Calcutta.
9th of January 1956.
To Mr. Francis Bavano, of the archdiocese of Genoa.
To Mr. Antonio Bordaz, of the diocese of Martinica.
10th [of January]
To Mr. Anastasio Montlouis-Félicité, of the same diocese.
To Mr. Daniele Perié, of the same diocese.
To Mr. Giorgio Plissonneau-Duquesne, of the same diocese.
To Mr. Angelo Alcini, of the diocese of Amelia.
12th [of January]
To Mr. Giorgio Paes de Carvallo (Brazil).
28th [of January]
To Mr. Paolo Enrico Paranaguá (Brazil).
30th [of January]
To Mr. Francis Edoardo, of the diocese of Poona.
3rd of February
To Mr. Giuseppe de Souza Palhares (Brazil).
27th [of February]
To Mr. Dario Moreira de Castro Alves (Brazil).
The Grand Cross of the Order of Saint Sylvester:

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26th of February 1955.
To Mr. Carlo Minano Mendocilla, Minister of War of Peru.
25th of December
To Mr. Carlo Martin Alvarez, of the diocese of Madrid.
28th of January 1956.
To Mr. Pietro Alim (Brazil).
10th of February
To Mr. Arturo Danusso, of the archdiocese of Milan.
27th [of February]
To Mr. Vasco Tristäo Leitáo da Cunha (Brazil).
The Commander's Cross with Plaque of the Order of Saint Sylvester:
10th of October 1955.
To Mr. Guido Di Napoli, of the diocese of Teramo.
1956.
To Colonel Bruno Ungaro (Italy).
To Mr. Vincenzo De Stefano (Italy).
To Mr. Emo Sparisci (Italy).
To Mr. Gianfranco Merli (Italy).
The Plaque of the Order of Saint Sylvester:
7th of November 1955.
To Mr. Tullio Nicoli, of the archdiocese of Milan.

[*Latin ed. p. 243*]

Diarium Romanae Curiae x 243. The Commendation of the Order of Saint Sylvester, Pope: October 29, 1954. To Mr. Damiano Irusta, of the Archdiocese of La Paz. G » 1955. To Mr. Giambattista Clerici, of the Diocese of Como. 10 » » To Mr. Riccardo Bazan, of the Diocese of Teramo. » » » To Mr. Giuseppe D'Antonio, of the same diocese. » ●)) » To Mr. Gioacchino Grossi, of the same diocese. » » » To Mr. Vincenzo Parere, of the same diocese. 20 » » To Mr. Luigi Sidoli, of the Archdiocese of Hartford. 25 » » To Mr. Giuseppe Aldeghi, of the Archdiocese of Milan. » » » To Mr. Ettore Villa, of the same Archdiocese. 2(>)) » To Mr. Adriano Atiman, of the Diocese of Karema. » » » To Mr. Arturo Clerici, of the Archdiocese of Milan. » » » To Mr. Giovanni Marcora, of the same Archdiocese. » » » To Mr. Alfredo Serafino, of the Diocese of Sarno. December 7 » To Mr. Enrico Bonn, of the Archdiocese of KolÃn. 13 » » To Mr. Carlo Mazzeri, of the Diocese of Novara. » » » To Mr. Duilio Nardoni (Rome). 23 » » To Mr. Carlo Becker, of the Archdiocese of Friburgo im Breisgau. 25 » » To Mr. Antonio Herbosch, of the Diocese of Munich. January 5, 1956. To Mr. Luigi Mazza, of the Archdiocese of Florence. » » » To Mr. Eugenio Schiavo (Rome). 11 » » To Mr. Sesto Bajno, of the Diocese of Pavia. » » » To Mr. Giuliano Bonfatti, of the same diocese. » » »

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To Mr. Carlo Testera, of the same diocese. ● » » » To Mr. Franco Vaghi, of the same diocese. 12 » » To Mr. Giuseppe Gioia, of the Diocese of Brzesc. » » » To Mr. Vincenzo Trucillo, of the Archdiocese of Salerno. » » » To Mr. Renato Lunelli, of the Archdiocese of Trento. 14 » » To Mr. Rosario Puzzanghera, of the Diocese of Alatri. » » » To Mr. Domenico Rusconi (Rome). 17 » » To Mr. Abdul-Bari-Bey Tewfiq (Iraq). 2:> » » To Mr. Giuseppe Galli (Rome). 26 » » To Mr. Antonio Amato, of the Diocese of Caserta. February 5 ». To Mr. Lyon Carlo Besa (Chile). » » » To Mr. Douglas Gordon-Orr Camposano (Chile). 18 » » To Mr. Samuele Lozada Benavente, of the Archdiocese of Arequipa. » » » To Mr. Riccardo Pérez Godoy, of the same Archdiocese. 27 » » To Mr. Angelo Battisti (Rome). March 22, Knighthood of the Order of Saint Sylvester, Pope: 1955. To Mr. Renan Estensoro Alborta, of the Archdiocese of La Paz. September 5 » To Mr. Francesco Metkowski, of the Archdiocese of Montevideo.

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - Commentarium Officiale, 30 September 1955. To the Reverend Mr. Andriuolo Vincenzo, of the diocese of Diano-Teg giano. To the Reverend Mr. Gangone Cono, of the same diocese. 3 January 1956. To the Reverend Mr. Michelacci Adolfo, of the diocese of Modigliana. To the Reverend Mr. Aveiro Anselm, of the archdiocese of the Most Holy Assumption. 11 To the Reverend Mr. Barbero Ercole, of the diocese of Pavia. To the Reverend Mr. Chiapperò Agostino, of the same diocese. To the Reverend Mr. Positano Giammichele, of the same diocese. To the Reverend Mr. Babbeno Attilio, of the same diocese. To the Reverend Mr. Tavazzani Cario, of the same diocese. 12 To the Reverend Mr. Nazzari Giuseppe, of the diocese of Lodi. 20 To the Reverend Mr. Schibuola Giovanni, of the diocese of Forlì. 23 To the Reverend Mr. Antonini Giuseppe, of the suburbicarian diocese of Albano. 28 To the Reverend Mr. Stumpf Emanuel (Brazil). To Captain Corsani Ferdinando (Italy). To Captain Faluzzini of Sezzadio Pier Vittorio (Italy). 7 February. To the Reverend Mr. Ferretti Pietro, of the diocese of Tortona. NECROLOGY, 23 February 1956. Reverend Monsignor Galvin Edoardo, Bishop of Hanyang. 27 Reverend Monsignor Guyomar Giovanni Alfredo, Titular Bishop of Assava. 28 Reverend Monsignor Szlagowski Antonio Wladislao, Titular Archbishop of Cotieo. 2 March Reverend Monsignor di Tommaso Antonio, Titular Bishop of Cirene. 4 Reverend Monsignor Dalla Zuanna Vigilio Frederick, Titular Archbishop of Mocisso. Reverend Monsignor Gleeson Edmondo, Bishop of Maitland. 10 Reverend Monsignor Moussaron Giuseppe Giovanni Amato, Archbishop of Albi. 22 Reverend Monsignor de Aquino Correa Francesco, Archbishop of Cuiabá. 2 April Reverend Monsignor Deymier Giovanni Giuseppe Giorgio, Archbishop of Hangchow. 21 Reverend Monsignor Kelly Edoardo, Bishop of Boise City. 25 Reverend Monsignor Czapik Giulio, Archbishop of Agria. 26 Reverend Monsignor Jacquin

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Giorgio, Bishop of Moulins.

[*Latin ed. p. 245*]

May 28, 1956, A.D., and Volume XXXVIII (Series II, No. XXIII), No. 6.

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

DECREES OF POPE PIUS XII

APOSTOLIC LETTER

I. IN THE CATHEDRAL CHURCH OF THE LINENSIS DIOCESE, A COLLEGE OF CANONS IS ESTABLISHED.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY:

Since each diocesan Bishop ought to strive with all his strength that the highest worship of God be celebrated piously and splendidly, and that the good and advantages of the people entrusted to him be fostered with diligence, it is entirely fitting that these be adorned with a body of men, as it were a senate, who, through their intellect, example, and teaching, may assist the sacred Pastors in fulfilling these most important duties. For this reason, we have considered the petitions of the venerable Brother Henry Gelain, Bishop of Lins, to be most welcome, who requested from this Apostolic See that, according to the sacred canons, a College of Canons be established also in his diocese. Therefore, approving what the Most Holy Congregation of the Consistory has decreed to be done, to which, indeed, we have demanded the proper powers for this matter; after hearing the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea, Philip, and Apostolic Nuncio in Brazil, and after obtaining the consent of those who, in some way, are concerned in this matter; using our supreme authority, we have enacted the following:

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary: We decree and command. In the cathedral of Lins, we establish a College of Canons, which we wish to consist of two Dignitaries, namely, the Archdeacon and the Archpriest, and six Canons, of whom one shall be a Doctor of Theology and another shall hold the office of Prefect of Penitents, for the dispensation of penance. These Dignitaries and Canonicates shall be assigned accord-

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ing to the laws; however, as long as they cannot be endowed with a suitable and substantial endowment, we freely permit that these be conferred upon priests who already enjoy some other benefice, provided that this is combined with the care of souls. We also grant that the divine office be celebrated by the assembled College of Canons on at least the following days, which we now specify: Easter, Pentecost, Corpus Christi, the Feast of the Assumption of the Blessed Virgin Mary, the feasts of Saints Peter and Paul, and Saint Anthony of Padua, to whom the cathedral is dedicated as a heavenly patron, as well as on the anniversary of the consecration of the same church, and finally, on other days that shall be determined by the Capitular Constitutions. Furthermore, since those men who participate in such gatherings should be adorned with distinctive vestments, so that their dignity and special authority may be outwardly apparent in some way, we decree that the Dignitaries and Canons, within the boundaries of their diocese, shall wear a black clerical robe with violet trim, a violet silk sash, a cope with crimson (vermelho-cremisi) tabs on the sleeves, a mozzetta of black, hairy silk with crimson trim, and, according to the season, a white fur-lined biretta and violet stockings. Finally, with regard to all other offices, duties, rights, and privileges pertaining to such Colleges, the common laws shall be faithfully observed; and for this reason, as soon as the College of Canons is established, the diocesan Consultors shall perform their duties. For all of these things which we have established, we choose the venerable Brother Armando of Lombardy; we grant him all the powers necessary to carry out this undertaking, which he may delegate to any other person, provided that such person is endowed with ecclesiastical dignity; and if, at that time, another person is presiding over the Apostolic Nunciature in Brazil, we grant him the same powers, which he may also delegate to others. Finally, whoever brings this to fruition shall take care to record the proceedings and send copies thereof to the Sacred Consistory as soon as possible. We will and order that these Letters be effective now and in the future, so that those things which have been decreed herein shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the effectiveness of these Letters shall be able to take effect, since by these Letters we derogate from all such things. Therefore, if anyone, endowed with any authority—

[*Latin ed. p. 247*]

Acts of Pope Pius XII, 247. If anyone, knowingly or unknowingly, acts contrary to these decrees, We command that it be considered entirely invalid and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith must be given to copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to the originals themselves, if they

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were presented. Whoever, in general, disregards or in any way rejects Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the thirtieth day of the month of November, in the year of Our Lord nineteen hundred and fifty-fifth, in the seventeenth year of Our pontificate.

CELSUS Cardinal COSTANTINI, Secretary of the Sacred Roman Ecclesiastical College.

Fr. ADEODATUS.

Cardinal PIAZZA, Secretary of the Sacred Congregation Consistorial.

Hamletus Tondini, Apostolic Chancellor.

Alfonsus Carinci, Archbishop of Seleucia, Dean of the Protonotaries Apostolic.

Bernardus De Felicis, Protonotary Apostolic.

* * *

IN THE DIOCESE OF VALENÇA IN BRASILIA, A COLLEGE OF CANONS IS ESTABLISHED.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THIS EVENT.

Since Our intentions and deliberations also tend towards the fact that the majesty of God, the Creator of all things, may be celebrated with solemn worship and the highest honor; and also that a gathering of chosen priests, like a senate, may be available to the Bishops, to assist them with counsel and action, it is with great joy that We grant the requests of those Bishops.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Official Commentary, concerning requests from dioceses seeking the establishment of a College of Canons in their cathedral church. Such requests, as in the case of the venerable Brother Rodul Fus de Oliveira Pena, Archbishop of Valentinae in Brazil, "Having addressed this matter to the Holy Church, We, after hearing the venerable Brother Armando Lombardi, Archbishop with the titular see of Caesarea and Apostolic Nuncio in Brazil, and after due consideration of the matter, and with the consent of those who might claim or possess some right in this matter; approving those things which the Sacred Congregation of Councils, having previously been empowered by Us, deemed necessary to be done, We establish and decree the following. In the cathedral church of the Valentinae diocese in Brazil, We establish a College of Canons, which shall consist of two Dignitaries, namely an Archpriest and a Cantor, and six Canons, one of whom shall serve as a theologian, and another shall fulfill the office of assisting the people in acts of penance. The Dignitaries and

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Canons, as mentioned above, shall be appointed according to the norms of common law: We grant, however, that, insofar as a suitable benefit is not already provided, these positions may also be assigned to priests who already enjoy another benefit, even if their office and duty involve the care of souls. As for the specific duties of the Canons, We believe that meetings for the performance of ceremonies should be held at least on these days: on the feast day of Saint Sebastian, who is the patron saint of the diocese; on the feast of the Blessed Virgin Mary, to whose honor the cathedral church is dedicated; on Thursday of the greater week; and finally, on other days as prescribed by the Capitular laws or constitutions, which shall be established as soon as possible. Furthermore, since those who participate in the Bishop's council are to be adorned with certain insignia, We decree that the Dignitaries and Canons, within the boundaries of their diocese, shall wear a black clerical habit with violet trim, a violet silk sash, a cassock with red (vermelho-cremisi) trim on the sleeves, a black silk mozzetta with red trim, and, according to the season, a white fur-trimmed biretta and violet shoes. With regard to the other offices and duties of the Canons, and concerning their rights, privileges, and honors, all that is established by the Code of Canon Law shall be observed. Concerning this matter, after the College of Canons has been established, the diocesan Consultors shall cease from their duties. Finally, We desire that these Letters of Ours be put into effect by the venerable Brother Armando Lombardi, whom We have appointed, to whom We grant all the powers necessary to carry out this task, which he may also delegate to any other person of distinguished ecclesiastical standing. Furthermore, he shall cause the necessary documents to be drawn up, and true copies thereof shall be sent to...

[*Latin ed. p. 249*]

The Acts of the Most Holy Father, Pope XII, page 249. He will send to the Sacred Congregation Consistorial as soon as possible. And if, at that time, another should preside over the same Nunciature, he shall be bound by the duties which we have entrusted to him. We wish these Letters to be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full validity as if they were presented. Let those who in any way despise or disregard Our decrees

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know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-ninth day of the month of November, in the year of Our Lord one thousand nine hundred and seventy-five, in the seventeenth year of Our Pontificate.

CELSUS Cardinal COSTANTINI, Secretary.

Fr. ADEODATUS I. Cardinal PIAZZA, Member of the Sacred Consistorial Congregation.

Hamletus Tondini, Apostolic Chancellor, Regens.

Alfonsus Carinci, Archbishop.

Bernardus De Felicis, Substitute.

In Ap. Cane, tom. LXXXXI, n. 86.

Seleuc, Dean.

Proton. Apost.

Proton. Apost.

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - Official Commentary III

A CHURCH PROVINCE IS ESTABLISHED IN THE EQUATORIAL REPUBLIC, THE GUAYAQUILENSIS PROVINCE, NOW TO BE CALLED GUAYAQUIL.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

Since in the Equatorial Republic there is already one ecclesiastical province, namely the Quitensis, and this extends to a very great extent, for the benefit of souls, the venerable Prater Opilius Rossi, Archbishop with the title of Ancyranus and Apostolic Nuncio in the aforementioned Republic, requested this Holy See to divide this ecclesiastical province and to establish a new one from it; to this proposal, our most beloved son, Charles Mary, Cardinal of the Holy Roman Church, Metropolitan of Quitensis, and the venerable Fathers, the Ordinary of the Churches of Guayaquil, Porto Velho, Fluminense, and of El Oro, gave their approval.

Since we are convinced that when the cares of a single Pastor are lessened and, as it were, distributed, it is more advantageous for the welfare of the people and for the governance of the dioceses, we gladly accept these requests; and for this reason, after carefully considering the matter, and with the consent of those who have some right in this change of affairs, or who believe that they have such a right, we decree the following with our supreme authority.

From the Church of Quitensis, and from its Metropolitan Archbishop at the time, we separate the dioceses of Guayaquil and Porto Velho, and the "nullius" prelatures of Fluminense and El Oro, together with their respec-

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tive Bishops and Prelates.

Regarding these dioceses and prelatures thus separated, we raise the ecclesiastical Church of Guayaquil to the rank and dignity of an archiepiscopal metropolitan See, with all rights, privileges, and prerogatives, with which other archdioceses of the same rank enjoy according to the norms of law. To this metropolis, we subordinate as suffragan churches the churches mentioned above, namely the diocese of Porto Velho, and the prelatures of Fluminense and El Oro.

Therefore, from these divisions, and

[*Latin ed. p. 251*]

The Acts of Pope Pius XII, page 251, establish a new ecclesiastical province, which we wish to call the Guayaquil province, defined by the same boundaries as the archdiocese, which will serve as its head and almost its mother, and consisting of four churches. Therefore, we promote the Venerable Brother Caesar Anthony Mosquera Corral, who is currently the Bishop of Guayaquil, to the dignity and honor of Metropolitan Archbishop, granting him the authority, as is fitting, to carry the cross before him within the boundaries of his archdiocese alone, and to receive the pallium, after he has duly requested and obtained it in a public Consistory; and those who will follow him as archbishops of Guayaquil will have this dignity in full. Furthermore, we consider him and his successors to be the superiors of the prelates of the churches that we have mentioned above. Finally, we order that the cathedral chapter of the Guayaquil canons be elevated to the rank, title, and honor of a metropolitan archiepiscopal chapter, with all the rights, privileges, preeminences, and honors that are customarily enjoyed by similar groups of canons. All of these matters will be diligently overseen by the Venerable Brother Opilius Rossi, whom we have mentioned, to whom we grant all the necessary powers to carry out this work, and to whom, if necessary, we may delegate ecclesiastical dignitaries, and we impose upon him the task of drafting the documents pertaining to this establishment of the seat, and of sending accurate copies of them to the Sacred Consistory as soon as possible. If, at the time that these matters are being carried out, another person is in charge of the Apostolic Nunciature in the Ecuadorian Republic, we grant him similar powers to carry out the work and to delegate individuals. We intend these documents to be effective now and in the future, so that those to whom they pertain will observe what has been decreed therein with religious devotion, and thus obtain their full effect. Nothing that contradicts the effectiveness of these documents, of any kind, will be able to prevail, since by these documents we repeal all contrary prescriptions. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that such action be considered entirely null and void. Furthermore, no one is permitted to

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alter or corrupt these documents expressing Our will; rather, the copies of these documents, whether printed or handwritten, bearing the seal of a person established in an ecclesiastical dignity, and signed by a public notary, shall have the same validity as if they were presented. Let anyone who disregards or in any way rejects Our decrees know that they will incur punishment.

[*Latin ed. p. 252*]

Acts of the Apostolic See – Official Commentary 252: It is decreed that those who have not fulfilled the orders of the Supreme Pontiffs shall be subject to the penalties prescribed by law. Given in Rome, at St. Peter's, on the second and twentieth day of the month of January, in the year of Our Lord nineteen hundred and fifty-six, in the seventeenth year of Our Pontificate.

CELSUS Cardinal OOSTANTINI,

Fr. I. ADEODATUS Cardinal PIAZZA,

S. B. E.

Chancellor of the Sacred Congregation Consistorial,

Hamletus Tondini,

Apostolic Chancellor,

Alfonsus Carinci, Archbishop of Seleucia,

Dean of the Protonotaries Apostolic,

Bernardus De Felicis, Protonotary Apostolic,

In Ap. Cane, tab., vol. LXXXXII, n. 9.

APOSTOLIC LETTERS

TO THE TEMPLE OF THE BLESSED VIRGIN MARY OF MONTE, LOCATED IN THE SUBURB OF THE CITY OF BOMBAY, IT IS GRANTED THE TITLE OF BASILICA MINOR, AND FURTHERMORE, THE FACULTY IS GRANTED TO THE BOMBAY ECCLESIASTICAL ORDINARY TO CROWN THE IMAGE OF THE BLESSED VIRGIN MARY, PRESERVED IN THE SAID TEMPLE.

PIUS PP. XII

For the perpetual memory of this event.

The Temple of the Mother of God, a refuge of salvation and a bulwark of the Faith, is declared to be a sacred place, situated on a pleasant hill, from which one can see the city of Bombay and the vast expanse of the sea. In this suburban region, called "Bandra," many faithful dwell, who diligently observe the institutions of the Catholic religion. This Temple of the Blessed Virgin Mary of Monte, as it is called, was constructed in the Gothic style in

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the year nineteen hundred and forty, in the place of the former sanctuary, which was built in the year seventeen hundred and sixty-one, and which could not accommodate the multitude of the faithful. Furthermore, this hill has, from ancient times, been dedicated to the Most Holy Mother, the hope of the human race.

[*Latin ed. p. 253*]

The Acts of Pope Pius XII, 253, state that it is a sacred place, since even before the year one thousand five hundred and sixty, the Society of Saint Ignatius established a seat of devotion there. Therefore, since this temple is a most noble work, most holy in religion, and greatly celebrated by the gatherings of the faithful, Our beloved Son Valerian Gracias, Archbishop of Bombay, requested that We grant it the title and status of a Minor Basilica, and also that We allow the venerable image of the same Virgin Mary, kept there, which is venerated not only by the faithful but also by non-Christians with great devotion, to be adorned with a golden diadem, in Our name and by Our authority. Responding with a willing heart to these requests, prompted by Our desire to promote devotion to Mary, We, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, hereby, by these letters, perpetually and forever, elevate the Temple of the Blessed Virgin Mary of the Mount, called in the English language "Our Lady of the Mount," dedicated to the mystery of Her Nativity, located in the suburb called "Bandra," within the city of Bombay, to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to buildings of the same name. Furthermore, by these same Apostolic Letters and by Our authority, for the sake of future remembrance, We entrust this to the Ordinary of Bombay, whom We have mentioned, so that, on a day chosen by himself, after the solemn Masses, he may, according to the prescribed rite and formula, place a golden crown, in Our name and by Our authority, upon the image of the Blessed Virgin Mary of the Mount, located in the same temple. Notwithstanding any contrary things. And in order to increase the honor of this temple, We decree that these present Letters shall remain firm, valid, and effective forever; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth fully support them; and that it shall be rightly judged and determined; and that, from this moment, they shall be rendered void if anything contrary to these should occur, knowingly or unknowingly, by anyone, by any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the twenty-first day of the month of October, in the sixteenth year of Our pontificate. By special mandate of

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the Most Holy Father, [Signature] Jo. Bapt. Montini, Pro-Secretary of State.

[*Latin ed. p. 254*]

Acta Apostolicae Sedis - Official Commentary 254. II. THE CHURCH OF BLESSED MARY V., IN PLACENTIA, IN THE CITY, KNOWN AS (SAINT MARY OF THE CAMP), IS ENRICHED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR. POPE PIUS XII. For the perpetual memory of this event. — Placentia, a large city, is renowned for its artistic works and the crowds that gather there; among these is the sacred building dedicated to the Most Holy Virgin, commonly called "Santa Maria di Campagna." This church, the principal center of Marian devotion in that city, was begun in the year 1522 by Alexio Tramello, the architect of Piacenza, and the construction of this work required the citizens to contribute generously with a common spirit. There, the image of the Blessed Virgin Mary is venerated, which had already been religiously honored in that place for five centuries, and in the year 1622, during that same year, it was again redeemed with a golden diadem by the Most Reverend Father Francisco Borgongini, Duke, of the Church, whom we recently mourned, in our name and with our authority. The annals recount that our predecessor, Blessed Pope Urban VIII, before the faithful, in the year 1695, invoked the blessing of the expedition to the Holy Land before that very image, and the Preface, which the Church of Rome still uses, was recited in honor of the Blessed Virgin. Furthermore, this church is renowned for its restored arts, being the first structure to be built in that style, and its beauty, due to the sublime arches and the dome imposed on the building, contribute greatly to its splendor, as do the exquisite decorations and the images, especially those painted with vibrant colors by that man of no small renown, commonly known as "Pordenone." In this illustrious church, consecrated in the year 1561, the Franciscan friars have performed their duties from ancient times, ensuring that nothing is lacking in the divine rites, and that the faithful lack nothing. There one can also see the sacred furnishings and relics of the saints, so that this dwelling of piety is rightly equipped and adorned. Wishing...

[*Latin ed. p. 255*]

255 The Acts of Pope Pius XII, in this Marian year, to increase the dignity of this temple and to encourage the faithful to a more fervent devotion to the Mother of God, the Venerable Brother Humbert Malchiodi, Archbishop with the title of Serrae in Macedonia, Auxiliary Bishop of Plasencia, requested us to grant the temple, which we have often mentioned, the name and title of a Minor Basilica. With a willing heart, we grant these requests, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we elevate, by these letters and perpetually, the temple of the

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Blessed Virgin Mary, commonly called "Santa Maria di Campagna," in Plasencia, to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to that title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully avail themselves of them; and that they shall be duly judged and defined; and that anything to which, concerning these matters, anyone may attempt to do, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment forward.

Given from the Palace of Gandulf, under the Fisherman's ring, on the third day of November, in the sixteenth year of our pontificate, 1954.

By special mandate of the Most Holy Father,

BAPT. MONTINI

Prosecretary of State

The Cathedral Church of Bari is adorned with the honors and privileges of a Minor Basilica.

PIUS PP. XII

For the perpetual memory of this event.

The temple of Bari is considered a principal, truly holy, and religious monument, renowned for its artistic works and its grandeur. From ancient times, as the writers of history recount, a bishop's residence was established in that city as early as the sixth century. In the eleventh century, the Byzantine Archbishop rebuilt the temple.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Commentarium Officiale. The construction of a church for the Greeks was begun, which was completed by his successors in the year 1056, but it was destroyed when Bari was ravaged by impious fury. However, the Most Reverend Rainald, Bishop of Aoste, restored this dwelling of religion, according to the precepts of Roman art, as they say, with a larger form, adding sacred towers and a portico, and repaired it for the better. At the end of the tenth century, Archbishop Romuald adorned the church, embellished with new works, and on the fourth day of the month of October, in the year 1292, solemnly consecrated it to God in honor of the Blessed Virgin Mary, received into heaven. But the church, which had been preserved in its ancient beauty through the passing of time, was changed less elegantly in the eighteenth century and covered with roofing in a manner befitting that age. In the past few decades, it has

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been restored to its former splendor, so that those who see it are greatly impressed. Furthermore, in the crypt, distinguished by its size and abundance of decorations, is the Image of the Blessed Virgin Mary, "Hodigitria," which was brought to Bari from Constantinople in the year 733, and is constantly venerated by the faithful. Through this image, the Most Holy Virgin was declared the heavenly patroness of the city and province of Bari by this Apostolic See. Finally, the church is adorned with precious furnishings and all those things that pertain to the adornment of the house of God. It should also be noted that the sacred rites are cared for by most excellent men belonging to the Chapter of Canons. Therefore, the Venerable Brother Henry Nicodemo, Archbishop of Bari, petitioned Us to grant, that, since the aforementioned church has been magnificently restored and made again suitable for religious worship, and given the opportunity of the first gathering of the Archdiocese of Mary, in order to create a lasting memory of this year for the Mother of God, We would grant the church, which We have praised, the name and title of a Minor Basilica. With a willing heart, We, after consulting with the Sacred Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and perpetually, We elevate the Cathedral Church of Bari, dedicated to the Blessed Virgin Mary, assumed into heaven, to the honor and dignity of a Minor Basilica, with all the honors and privileges that rightfully belong to churches bearing the same title. Notwithstanding any contrary things. These things We decree, We establish, We decide, that these present letters shall forever remain firm, valid, and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from now on.

[*Latin ed. p. 257*]

Acta Pii PP. XII, 257, would be rendered void, should anything contrary to these matters be attempted, knowingly or unknowingly, by anyone with any authority whatsoever. Given from the Vatican, under the seal of the Fisherman, on the fourth day of November, in the year 1944, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, by Apostolic Brief, confers the honors of a Minor Basilica upon the Church of Santa Maria, commonly known as "del Piratello," in the Diocese of Imola. Pius PP. XII. For the perpetual memory of this event. The devotion to the Mother of God is very great, as We have learned, in the Church of Forocorneli, dedicated to the same Blessed Virgin Mary, which in Italian is called "del Piratello." The origin of this devotion dates back to ancient times, as is revealed in the historical records, when, in the tenth century, the Most Holy Theotokos, depicted in a not ungraceful image in that place, signified to

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a certain pilgrim, seeking to reach Loreto for the sake of piety, that she wished to be venerated with particular devotion by the people of Forocorneli. Roses suddenly appeared there, bringing with them the news of this heavenly manifestation. From that time on, the devotion grew day by day, and the church was built with great skill, requiring the ingenuity and resources of distinguished artists. It should also be noted that the first administrator of this religious house was the Blessed Jeremiah Lambertenghi, a member of the Third Order Regular of Saint Francis. Therefore, the Virgin, venerated there, is considered the principal patroness of the city and diocese of Forocorneli, and she presides over their honest deliberations and undertakings, offering them the solace they desire in times of adversity and a safe refuge. It is also worthy of note that our Predecessor, Pope Pius IX, of blessed memory, when he presided over the Church of Forocorneli, used to frequently visit this seat of the Marian devotion. Furthermore, the church is richly adorned with all that is necessary for the worship of God, and it lacks nothing in sacred objects of great value. The divine rites and the Christian piety are also diligently observed.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Official Commentary. Members of the Third Order of Regular Franciscans, who dedicate themselves to the care of the faithful, to whom the building, which they had constructed and had expanded with initial additions, was entrusted again after more than ten years, were moved and desired that, as a kind of lasting monument for the Marian year of this current year, it might inflame and strengthen the Christian people in devotion to the Blessed Virgin. Therefore, Venerable Brothers Paulinus Ioannes Tribbioli, Bishop of Imola, and Benignus Carrara, Bishop with the title of Hieropolis, with the help of divine grace, made supplications to Us, so that We might grant the aforementioned church the title and status of a Minor Basilica. We gladly fulfilled these requests, and moreover, because Our beloved sons, the Cardinals of the Holy Roman Church, Caietano and Cicognani, have expressed their desire for this, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, in perpetuity and in the manner of a *foro corneliensis* [a legal term indicating full and irrevocable effect], elevate the church of the Blessed Virgin Mary, commonly called "dei Piratello," to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to churches bearing the same title. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain valid and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, anything to the contrary, concerning

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these matters, attempted by anyone, knowingly or unknowingly, shall be null and void. Given from the Palace of Gandulfi, under the Fisherman's ring, on the nineteenth day of the month of November, in the year 1904, in the sixteenth year of Our pontificate. By special mandate of the Most Holy Lord Cardinal, Gildo Prugnola, Prefect of Apostolic Briefs, has signed.

[*Latin ed. p. 259*]

Acta Pii PP. XII 259 V SANCTA ZITA V. DECLARED HEAVENLY PATRONESS OF SERVANTS AND WOMEN ENGAGED IN DOMESTIC TASKS. PIUS PP. XII For the perpetual memory of this matter. — No one can deny that the condition of those who, amidst the storms of life, serve others is becoming increasingly difficult each day, and is subject to greater dangers. It is not to be doubted that it is necessary for those who serve in the homes of others to possess the strength of a special virtue, so that they may earn their livelihood and endure life. Therefore, it seems most fitting that those, and all who perform domestic duties, should be protected by a special heavenly patronage, so that they may have a Patroness to whom, trusting in their hardships, they may turn, and from whom they may draw an example of Christian humility, obedience, integrity of morals, and patience. Recommended by these virtues of the soul, shines forth Saint Zita, a virgin from Lugo, who, having served in a certain family for twelve years, and who, although initially treated poorly, gradually won them over through her modesty, reverence, and gentleness. Having lived a humble life with outstanding virtue, she became a worthy servant, and, adorned with the honors of the Saints, she has flowed into eternity as a most excellent lady, and with blessedness. Therefore, let her preside over those who, on earth, share the same condition, so that they may become sharers in a glory not dissimilar. Guided by this counsel, the Venerable Brother Anthony Torrini, Archbishop of Lugo, in the name of the clergy and the faithful entrusted to him, requested that We declare Saint Zita the Heavenly Patroness of all women engaged in domestic service. Furthermore, many Cardinals, numerous Archbishops, Bishops from almost the entire Catholic world, the superiors of certain religious congregations, and some who hold public offices, and indeed, many women and young girls engaged in service, have made similar requests to Us. Gladly granting these supplications, We, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, in perpetuity, We choose, We declare, Saint Zita, the Virgin, as the heavenly Patroness among God of servants and women engaged in domestic tasks, with all the honors and liturgical privileges that are customary.

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - The official record. The following pertains

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properly to the assemblies of patrons. Notwithstanding any contrary matters. We decree, establish, and ordain that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that they shall fully suffice and shall suffice in the future for those to whom they pertain, or may pertain, now and forever; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these, by any authority whatsoever, knowingly or unknowingly, should occur. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the eleventh day of the month of March, in the year 1905, in the seventeenth year of Our Pontificate. By special mandate of the Most Holy Cardinal from the public affairs of the Church, Gildo Brugnola, from Apostolic Briefs to the Most Reverend Fathers, to Joseph Slipyi, Archbishop of Leopolis, Metropolitan of Halicensis; to Constantinus Bohachevskyi, Archbishop titular of Beroë; to Basil Ládyka, Archbishop titular of Martyropolis; to Ioannes Bucko, Archbishop titular of Leucade; to Nicolaus Carneckyi, Bishop titular of Lebediensis; to Paulum Goidic, Bishop of Fragopolitanus; to Nilum Savaryn, Bishop titular of Iotanum; to Isidorum Boreckyi, Bishop titular of Amathusium in Cyprus; to Andreas Roboreckyi, Bishop titular of Tanaítanum; to Gabriel Bukatko, Bishop titular of Severianense; to Nicolaus Elko, Bishop titular of Apolloniensis; to Nicetas Budka, Bishop titular of Patarensem; to Ioannes Latysewskyi, Bishop titular of Adadense; to Ambrosius Sen y Syn, Bishop titular of Mainense; to Basilium Hopko, Bishop titular of Midilense; to Maximum Germaniuk, Bishop titular of Sinnense; who maintain peace and communion with the Apostolic See: in the year one thousand since the Princess St. Olga received the sacred baptism. Pope Pius XII, to the Venerable Brothers, greetings and the Apostolic Blessing. We know that you, with great eagerness, desire that all those whom you have entrusted to your pastoral care, your sons, may worthily celebrate together the year one thousand since...

[*Latin ed. p. 261*]

Acta Pii PP. XII 261 celebrate, from which the most noble Princess St. Olga, having been completely freed from the empty superstition of the pagans, was illuminated by Christian light, and purified by the lustral waters of the sacred font. You have indeed conceived a most excellent plan, which we are confident will prove fruitful; for from this auspicious event, the Christian beginning of the history of that illustrious people arose, which in the annals of the Cattolica Church recounts so many excellent deeds, from which the splendor of holiness often shines forth. The zealous zeal for the apostolate, with which the soul of St. Olga burned, encountered every kind of most serious difficulty, and delayed her from fully and happily bringing to fruition the great plan she had conceived with such hope. Indeed, on the one and hand, it was neither convenient nor expedient to summon preach-

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ers of the Gospel, ready to meet the needs of the people, who, strengthened by divine grace, would traverse those distant regions and convert a vast multitude to obedience to the precepts of the Christian doctrine, because of the often obstructed routes. On the other hand, that people, strong and generous, but not yet cultivated, was not easily drawn away from the customs and morals of their ancestors, nor easily led to embrace the new religion. But the noble and holy woman, relying more on divine than on human resources, sought to obtain what she could not achieve by persuasion and exhortation, by constant supplications and prayers offered to God. Her grandson, St. Vladimir the Great, moved by the same love for Jesus Christ and the same sanctity as his grandmother, spared no labors or expenses, so that the people entrusted to him might be illuminated by the Gospel light, and so that the Cross of the Divine Redeemer might shine with the highest honor in his dominion, and that all might conform to his doctrine as far as they were able. That Prince Vladimir, as we have written in the Encyclical Letters, beginning with the words "Orientales (omnes," persevered not only in the unity of the Cattolica Church, mindful of its office, but also diligently took care that friendly and reciprocal relations might exist between the Apostolic See and his own realm." Therefore, let these most holy Princes Olga and Vladimir be an example to you and to all of you, especially this year, in which you celebrate the tenth centenary of that people's reception into the bosom of the Cattolica Church. Such secular celebrations will vividly remind those to whom you have entrusted yourselves of that most beloved land, its most celebrated cities, towns, castles, and villages, from which they, or their fathers, have sprung; and again, all will experience, in a more fervent way, not only the land itself, but also...

[*Latin ed. p. 262*]

Acts of the Apostolic See - Official Commentary 262, for "it is more dear to us to love our country more than ourselves," 2 but above all, the heavenly and eternally enduring one; and let the mind, as it were, behold those sacred buildings and temples, perhaps today profaned by sacrilege, in which formerly, from among those very people, many poured forth the sweetest prayers to God, and from Him received, in return, the most sublime and sweetest consolations. Let them remember the glories, the virtues, the concord of their ancestors; let them remember, lamenting and with a Christian spirit forgiving their enemies, that their Bishops and priests were deprived of the authority of their office and seat, and were either afflicted by death, or held in custody, and then exiled. But if the present situation in those regions is obscure, and the future seems uncertain and full of anxieties, let them not despair; but let them, together with all those who have children in Christ, supplicate Him earnestly – whose heavenly light illuminates the minds of men, and whose merciful grace moves the wills of men – that the principles of justice, equity, and charity may prevail over all, and that,

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finally, the most merciful God may hear His people and not deliver His inheritance to *brium*. Let all who retain the Catholic faith from that people be "the fragrance of Christ... among those who are saved, and among those who perish"; let all be "anxious to maintain the unity of the Spirit in the bond of peace. One body and one Spirit: as you are called in one hope of your calling." 5 Therefore, those who have been entrusted with your pastoral duties should persevere, not only steadfast and constant in their own faith, but also, as far as they can, bring others back to the one fold of the Catholic Church, which the Lord Christ Himself entrusted to the Blessed Peter, the Prince of the Apostles, and to his successors, to be fed. 6 Let them do this not only through supplications offered to God, but also through the example of charity, of pious penance, and of other virtues. We believe, Venerable Brothers, that that mission, which the Provident God, according to the secret counsel of His will, entrusted to this people, namely, to lead the Eastern peoples to the Christian faith and to the unity of the Church, is still valid today, even though, in the present circumstances, it seems unjustly burdened by every kind of difficulty.

[*Latin ed. p. 263*]

Acta Pii PP. XII 263: They proclaim and preach Christ crucified, and thus, they certainly ascend to the Lord; and they implore liberty for the Church, and forgiveness for the persecutors. Therefore, be confident; God is not mocked; He sometimes delays so that the faith, firmness, constancy, and patience of His servants may be tested, in much the same way that gold, when tested by fire, is purified and shines more and more. But, as He Himself is good, merciful, and just, He sees your tears, and He certainly hears your supplications. We say to you, be confident. We, who, like Our Predecessors, have always striven with loving zeal for all the communities of the Church in the East, join our voices to yours in fervent prayer, and we bring them together to the throne of God, beseeching that that most beloved people, of whom not a few, rather than out of a perverse will, have unfortunately departed from the one fold because of the conditions of the present times, may return to Catholic unity, by the Divine will, as soon as possible; and therefore, to Us, who are, as the Successor of the Princes of the Apostles and the Vicar of Jesus Christ, moved not by any human concern, but by divine charity and a common concern for salvation, desire and long for all with open arms and ardent love. May the return of all of you be a sign of good fortune, not to a foreign, but to a paternal and common home, and may it be a reminder of the memory of the servant of God, Andrew Sheptytsky, Archbishop of Leopolis; who endured so many labors and sorrows for the sake of bringing back the dissenting brethren to unity, and who, as We have already written, "desired nothing more than to demonstrate his deepest veneration for the Apostolic See, and, for the sake of his flock, to whom he had long devoted his strength and his care,

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he would readily offer martyrdom, if it were necessary, with the help of divine grace." Pray to all of them, who are with God, and to the heavenly patrons of your nation, that an end may finally be put to all those evils, which afflict Us no less than you, and that better and happier times may come for the Catholic Church and for that most beloved people. With this hope, and with complete confidence in God, We impart to each and every one of you, Our beloved Brothers, and to each of your flocks, and to all those who steadfastly guard the Catholic faith in those regions, or who strive towards it, heavenly consolation.

LEO XIII, Apostolic Letter "Praeclara gratulationis," dated June 20, 1894; A. L., vol. XIV, page 201.

* Littera Encyclical "Orientales omnes"; A. A. S., 1946, page 57.

[*Latin ed. p. 264*]

Acts of the Apostolic See - Official Commentary 264 of superior and other offices, a witness to the conciliatory spirit and to the most loving will of Ours, We impart the Apostolic Blessing, abundantly bestowed in charity, to the Most Reverend Dominico. Given in the year 1943, in Rome, at St. Peter's, on the twentieth day of the month of January, in the seventeenth year of Our Pontificate. PIUS PP. XII To the Most Reverend Peter Alexander Renard, Bishop of Versailles, President of the National Convention of the Association called "UNION DES ŒUVRES CATHOLIQUES DE FRANCE." Our paternal solicitude for the clergy of France has made it particularly pleasing to Us to learn of the Congress of pastoral care which you are preparing to preside over in your episcopal city. Priests, religious, and lay activists will gather there in large numbers to study, with the assistance of several members of the hierarchy, the necessity and characteristics of a comprehensive pastoral action, which brings together, for a common work, the labors and initiatives of each. With a generous heart, We bless these endeavors and encourage them. Already three years ago, We were pleased to praise "the effort of lucidity" of the Catholics of France and their concern to adapt pastoral care to the present conditions of cities and countryside, through the prudent use of sociological data. "We seek," We said, "to see clearly in order to act effectively." Who, indeed, can fail to recognize the number and diversity of forms of apostolate and Catholic action that, under the vigilance of the Pastors, have developed in your homeland in recent decades? Congresses and study sessions ceaselessly attest to this vitality; missions are multiplying, which, based on a methodical and patient analysis, animate an entire city or an entire rural area; religious instruction and spiritual formation, intellectual research, and social action are, along with the sacramental ministry and liturgical life, the object of a zeal that knows no rest. And how can We fail to mention the institution recently founded by Us to revive faith and Christian life in regions or social environments that require a truly missionary action? So many difficult and courageous

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efforts are known to Us: may they be

[*Latin ed. p. 265*]

Acta Pii P. XII, 265. Presbyteri Franciae eos ardentissima confidentia persequuntur, in fidei docilitate illis qui a Spiritu Sancto constituti sunt Ecclesiam Dei gubernare! 1. Ut omnia fructus eorum apportent, talia conamina primo requirunt firmamentum doctrinale, et illam caritatem fraternam inter presbyteros, quam paucas hebdomadas praeteritis clero Romano commendavimus. Sed, in plano apostolatus, qui est congressus vestri, etiam requirunt iudicium coordinationis ministeriorum intra amplum ambitum actionis. Haec exigens, sine dubio, semper valida est; sed magis in nostro tempore imponitur, non solum ad remediandum numero nimis parvo operariorum apostolicorum, sed etiam ad melius correspondendum complexitati auctae relationum humanarum et novis dimensionibus structurae socialis vitae et laboris. Quare, omnes presbyteri qui se dedunt in aliquo sector, voluntatem habebunt suas functiones sacerdotales, diversas et complementares, esse ad servitium unius et ipsius operis Ecclesiae, sub auctoritate Episcopi. Episcopo diocesis, qui est responsabilis omni apostolatu qui ibi perficitur, incumbit aestimare magnitudinem conjunctionum virium quae desiderantur, definire condiciones et terminos eorum, et assignare cuilibet metas actionis. Praeterea, non est dubium quin parochiae, cellulae irrefragabiles communitatis christianae, sint primae quae hoc meliori ordine coordinationis fruantur. Tempus non est pro conatibus solitariis et dispersis. Quamdiu apostolatus est opus commune, presbyter acquirit virtutes, ordinis spiritualis et pastoralis, quae requiruntur ad illud exercendum in hoc spiritu. Curam habebit praesertim ut respexit diversitatem ministeriorum et, quando necesse est, sacrificia necessaria faciat; cura totius non faciet ut obliviscatur momenti contactus individualis et directionis animarum; iusta aestimatio datorum propriarum medio ad evangelizandum non potest facere ut obliviscatur efficaciam supernae actionis gratiae, potentiam Verbi Dei et fecunditatem supernaturalem sanctitatis. Sicut pater familias "qui ex thesauro suo res novas et res veteres elicit" 2, apostolus hodiernus ex fide sua in Ecclesia impulsum semper novum capere debet, ut actionem pastoralem initiativis felicibus impleat, simul cum reverentia normis traditionalibus, probatis et sancitis a potestate hierarchica. 2. Cf. Act. 20, 35. Mt. 13, 52.

[*Latin ed. p. 266*]

Acta Apostolicae Sedis - Official Commentary 266. The Congress of Versailles, convened by the leaders of the Union of Works, is already, as we know, the fruit of a long and fraternal collaboration between the various movements of French Catholic life. May God grant that it foster in the future a fruitful coordination of apostolic efforts in your country! It is with

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this paternal wish that We grant you, as well as to your colleagues in the episcopate and to all Our beloved sons, priests, religious, and lay members, Our Apostolic Blessing. From the Vatican, March 30, 1956. PIUS PP. XII To the Most Reverend Father Chrysanthum, Titular of the Saints Cosmas and Damian, Archbishop of Bogota, completing his fifth and twentieth years in the episcopacy. PIUS PP. XII, Beloved Son, greetings and Apostolic Blessing. With good reason, the faithful entrust to you, with the favor of the sacred ministers, their devotion, as we have gladly learned, and strive with ardent zeal to ensure that your fifth and twentieth anniversary of the episcopacy, which you will celebrate next month in May, with God's help, may be marked by public demonstrations of love and esteem. Indeed, from the very flourishing period of your ministry, entrusted to you for the salvation of souls, you have diligently fulfilled your duties, especially in the pastoral care of parishes. After accepting the episcopacy, first in the diocese of Tunja, and then in this metropolitan see of Bogota, you have diligently exercised your pastoral ministry. You have devoted particular attention to resolving social issues, and also to promoting radio schools, so that young people, especially in rural areas, might be educated in the salutary doctrine of the Church and in civil culture. Therefore, it is very dear to Our heart that candidates for the priesthood, as well as priests of all ages, may actively engage in social apostolate. Seeing the excellent merits that you have earned for the Church, We Ourselves, who also wished to adorn you with the Roman purple, have gladly found a fitting opportunity to speak of your pastoral ministry, so that...

[*Latin ed. p. 267*]

The Most Holy Fathers, Pope Pius XII, with heartfelt joy, acknowledge your diligent and devoted efforts, and we earnestly implore God to bestow abundant heavenly graces and consolations upon you. In order that the upcoming celebrations may bring a greater abundance of fruit to your flock, we freely grant you the faculty, that on a day you shall determine, after having performed the Sacred pontifical rite in the presence of the faithful, you may, in our name and by our authority, bestow a plenary indulgence upon them, according to the established conditions of the Church. Finally, as a pledge of heavenly protection and a token of our special paternal care, we impart to you, our beloved son, to your Auxiliary Bishops, to your entire clergy, and to all the faithful under your care, the Apostolic Blessing, in the Lord.

Given at Rome, near the Holy Apostles Peter and Paul, on the fourteenth day of the month of April, in the year one thousand eight hundred and fifty-six, in the ninth year of Our Pontificate.

PIUS PP. XII

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TO THE REVEREND FATHER P. ENGELBERT EBERHARD, OF THE ORDER OF THE FRATERS EREMITES OF SAINT AUGUSTINE, GENERAL SUPERIOR, CONCERNING THE SACRED CELEBRATIONS TO BE HELD IN COMMEMORATION OF THE QUINCENTENARY OF THE DEATH OF SAINT RITA OF CASCIA.

PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing.

We have gratefully received your letter, which informs us that the solemn commemoration of Saint Rita of Cascia will soon be celebrated, marking the five hundredth anniversary of her death. We earnestly hope that those who, under your guidance, dedicate themselves to this pious undertaking, may achieve a happy and successful outcome, and that it may also contribute greatly to the promotion of religious devotion and the improvement of morals. For the most holy Augustinian sister, a renowned ornament and outstanding flower of Umbria, shines so brightly through the examples of her life, that all may be encouraged to endure hardships with invincible fortitude, to show mercy to those who harm them, and to strive for the pure delights of Christian piety, moved by the hope of eternal goods and the most ardent desire. Indeed, whether she fulfilled the weighty duties of a mother of a family, or whether she was afflicted by the anxieties of widowhood, or whether she devoted her life to heavenly contemplation, she—

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - The official commentary shows that, in all matters in which she was involved, she always demonstrated piety, patience in labor, and magnanimity; therefore, she shines as an example, especially for women. These, diligently imitating her, whom they invoke as a salutary and beneficial patron, may, through equanimity, modesty, the study of self-abnegation and devotion, and obedience to the laws of the Church, prove themselves worthy of much praise, and, gathering the harvest of heavenly merits, may greatly benefit themselves and others, especially their relatives. Therefore, having implored heavenly assistance from God, that the faith may be more fervent in the hearts of those present at these celebrations and gatherings, and that virtue may arise with greater zeal for generous works, to you, beloved son, and to all who strive to prepare these sacred celebrations in honor of Saint Rita, and also to all those who participate in them, we impart the Apostolic Blessing, infused with paternal charity. Given in Rome, at Saint Peter's, on the eleventh day of the month of February, in the year 1903, in the seventeenth year of Our Pontificate. PIUS PP. XII. TO THE REVEREND FATHER P. GODEFRIDUM SPIEKMAN, GENERAL MODERATOR OF THE CONGREGATION OF THE PRIESTS OF THE MOST HOLY SACRAMENT, CELEBRATING THE END OF THE CENTENNIAL YEAR FROM THE FOUNDATION OF SAID CONGREGATION. PIUS PP. XII. Beloved son, greetings and the Apostolic

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Blessing. — With pious joy anticipated, the day will soon arrive when you and your companions will celebrate one hundred years since the founding of your religious Institute. As befits the office of piety, you will offer solemn prayers of thanksgiving to God, who, being propitious to your family from its beginnings, has promoted its growth and progress through generous gifts. It is fitting for Us to seize this outstanding opportunity to testify to the benevolence with which We have always regarded you, and, praising you and your companions, to openly declare that We place great hope in your virtue and in the form of religion which you have received, as a patrimonial and paternal inheritance, from Blessed Peter Julian Eymard. Indeed, the praise of this man will never cease, who, with singular piety, venerated the Most Holy Eucharist, and through his works, sermons, and writings, greatly aroused the zeal of many for the study of the august mysteries of the altar, with him...

[*Latin ed. p. 269*]

From the Acts of Pope Pius XII, page 269: It has been persuasively demonstrated that the Sacrament of piety, the sign of unity, and the bond of true charity, is a most efficacious means by which the glory of God may be increased, the communion and association of men may be amplified, and the summit of evangelical perfection may be attained. Indeed, our age, lacking in virtues, which, having neglected divine law and hope, eagerly pursues earthly things with ever greater avarice, needs, following the example and warnings of Blessed Peter Julian Eymard, that, by applying the remedy of the great ones, it may prefer better things. Therefore, we exhort you to, steadfastly adhering to the footsteps of your law-giving Father, diligently preserve those generous spirits of piety with which He was imbued, and, acting and speaking for the benefit of the Church as much as possible, promote them. We therefore earnestly desire that the sacred celebrations may be a greater ornament and adornment to your Institute, and that, joyfully beholding the golden harvest of salutary fruits sown in the minds of men, you may receive the pledge of divine help and consolation. We impart to you, beloved sons, and to all the priests of the Society of Jesus, our Apostolic Blessing, with all our heart, for your endeavors and undertakings. Given in Rome, at St. Peter's, on the tenth day of the month of April, in the year 1956, in the twenty-ninth year of Our Pontificate. PIUS PP. XII. ADDRESSES TO THE INSTRUCTORS OF THE SOCIETY OF JESUS. To the Reverend Father Prefect from the Third Probation, and to the members of the Curia. * Most beloved sons, you who are present before Us now, you religious members of the Curia of the Society of Jesus, and especially you Instructors from the Third Probation, who, filled with the pursuit of wisdom, have been summoned to Rome by Our most beloved Superior General, we know that you have been so diligent and moderate in your requests that you have sufficiently received from Us the Apostolic Blessing in the public admis-

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sion. Nevertheless, although We are pressed by so many occupations and concerns in these times, We nevertheless wished to converse with you for a while, so that, opening Our paternal heart, We might express a singular... * Given on March 25th of the year 1956.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Commentarium Officiale. We bear witness to Our will with the entire esteemed Order, and especially with you, Instructors, to whom the task of great counsel and prudence has been entrusted. You are, indeed, the most select portion of the Society of Jesus, since you have been chosen and appointed among your brethren with exceptional authority: "those who are able to command by authority." For, after the parts of the office of the highest importance have been performed, those matters pertaining to the affairs of the Institute are considered "substantial matters of the second order." This is easily understood. For the labors and efforts expended over long periods of time in forming minds in religion and piety, so the highest and ultimate hand is added. In this way, as it were, the weapon returns to the blacksmith's workshop before being used in the apostolic struggle. This is like an interval, in which the young man is exercised in the "school of affections" to develop the excellent qualities of his mind; finally, he is impelled to undertake arduous tasks, namely, "greater self-denial and continuous mortification in all things, as far as possible," so that "having advanced in themselves, they may better lead others to the glory of God and our Lord."

I. - This was the ingenious and astute plan of your Patriarch, which has consistently been put into practice with great benefit to religious life and has subsequently been imitated by other Institutes. Nevertheless, since this same plan first came to mind and was put into effect four centuries ago, it is possible that to some, it may seem less suitable for our time for various reasons, for example, because people of our time are more inclined to act promptly and expeditiously, or because the needs of the apostolate are now more pressing at a given time. We believe the opposite; for in our time, it is greatly necessary that interior religious life should abound in constancy, soundness, and vigor, especially because the benefit of souls and the preparation of better apostles require it. Therefore, the time of the third probation should be regarded as a sacred period, divinely suggested and clearly and thoroughly worthy, which must be observed with all care. For this reason, we urge you that, upon completion of your studies, this entire year be devoted, without exception, to intense meditation, in houses dedicated to this purpose.

[*Latin ed. p. 271*]

Acta, Pontificii Pauli XII, 271: "Let those who are born into [the religious life], and in this, as far as possible, undergo again the experiences and trials

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of the novitiate, and let the prescriptions and norms be observed with the utmost care."

II. "Nevertheless, in the entire third period of the ascetic discipline, we desire that you devote your attention to matters of the greatest importance, namely, that you may thoroughly understand your Institute and draw inspiration for yourselves and for those who are imbued with its spirit, through study and work. The very form of this religious life is wonderfully displayed in the golden book of Spiritual Exercises, which we have repeatedly adorned with our commendations. Let your 'tertians' understand, cherish, relish, admire, and love all that these pages contain: the notes, the additions, the meditations, the contemplations, the prescriptions. Let them diligently seek to understand the reason for each thing, and where it may be found, and let them carefully discern what it aims at. Let them diligently apply themselves, so that, having completed the third period of probation, they may be thoroughly convinced of the Ignatian way and of the need to preserve it entirely, and that nothing may ever be taken away from it that pertains to its very nature. From this observance and reverence, it will chiefly happen that this kind of institution will continue to be effective in accomplishing wonderful things, as has happened in times past, provided that it is not distorted by fickle judgment or abandoned through lack of strength."

III. "Finally, most beloved Instructors, spare no effort, exert all your industry, strive diligently, and offer prayers to God, so that what is sought to be achieved in this important period of time may be attained with the happiest outcome. For, after the young religious members have spent so many years in study, they are easily in danger of somewhat neglecting or undervaluing spiritual matters, when the fires that were previously kindled begin to cool. If they have again retreated to this place of solitude and have devoted themselves to voluntary bodily penance, they will not only regain their former strength, but will also acquire new strength, namely, many firm and lasting qualities, which they will preserve for the periods of their lives that are to follow. The study of sacred prayer, the austerity of life, and the restraint of the senses, which they will observe with your wondrous eyes, will be a great encouragement to them. Your words, which will shine and burn at the same time, will enlighten their minds and kindle sparks of the divine flame in their hearts. You will be the authors of their safe journey, leading them along the paths, with prudence clearly evident, in whom they can safely confide, and you will protect them by warning and encouraging them to avoid those doctrines that are contrary to the Catholic dogma and to good morals."

[*Latin ed. p. 272*]

Acts, of the Apostolic See - Official Commentary 272, concerning ascetical practices and social institutions, which present certain novelties that are

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either false or insidious. Through charity and diligent study, you will find that these can remove boredom, should it arise, among members who have advanced to a more mature life, and can restrain excessive apostolic zeal in those who have already gained experience in the care of souls and the comforting consolations of divine grace. These few points, and others, we have hastened to communicate to you in this address, as we deemed it necessary. You have come together from all parts of the world, and shortly, at the conclusion of your congress, you will return to your respective provinces. Carry with you our singular Apostolic Blessing, which we impart to you most earnestly, in this auspicious year, in which the secular celebrations of the glorious departure of your Founder are publicly observed with joy. May this be a most excellent fruit, that your spirits may become ever more radiant and fervent, to whom God has called you to embrace the religious life. These desirable and excellent benefits will be especially fostered by you, most beloved Instructors, and by the most provident industry of your endeavors. Finally, may God, the giver of all gifts, bless you all, individually and collectively; may He bless and grant abundant heavenly consolations to your most worthy General Prefect and to those members associated with him in the Curia, and also to the entire Society of Jesus, with whom we are still bound by the most tender and intimate bonds of paternal charity and good esteem.

To those who attended the Thirteenth International Congress of the Universal Federation of Catholic Girls (F.M.J.F.C.), held in Rome.

"Today, dear girls, you inaugurate the Congress which has gathered in Rome the members of the World Federation of Catholic Young Women, and, spurred by your filial affection, which We greatly appreciate in its entirety, you have come to offer Us, with fervor and joy, a testimony of your devotion and new projects of your zeal. During this week, you will tirelessly dedicate yourselves to study sessions, meetings, demonstrations of faith and piety, and you will together address the problem..."

* April 3, 1956.

[*Latin ed. p. 273*]

Acta Pii PP. XII 273: Essentiel à tout mouvement d'Action Catholique est celui de la vie spirituelle. Nous disons essentiel, parce que, plus encore que les problèmes d'organisation interne ou ceux de l'action sur le milieu, la vie spirituelle constitue le cœur même de l'apostolat chrétien, et ceci d'une manière d'autant plus urgente que l'orientation du monde moderne, et son appel toujours plus avide aux ressources prodigieuses de la technique, semblent s'opposer diamétralement à la pratique de la prière et de l'union à Dieu. L'enquête, que vous avez menée en guise de préparation à ces journées d'étude, vous a révélé sans doute le déchirement dont souffrent beaucoup de jeunes chrétiens et chrétiennes d'aujourd'hui. Découvrant avec enthousiasme les moyens de connaissance et d'action qui s'offrent à

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eux, ils s'en emparent sans hésiter, les utilisent sans arrière-pensée et se lancent à la conquête d'un univers, dont la science et la technique reculent chaque jour les limites. La vitesse accrue et la commodité des moyens de communication, l'abondance des livres et périodiques, la radio, le cinéma, la télévision les mettent en contact avec toutes les formes de la vie et de l'activité humaines. Saisis dans ce tourbillon qui ne leur laisse plus le loisir de la réflexion et du recueillement, comment n'en viendraient-ils pas insensiblement à perdre le sens d'autres réalités, plus vraies et plus hautes, mais aussi plus austères, celles de la vie spirituelle, dont ils conservent malgré tout comme une nostalgie, mais qui risquent de s'estomper progressivement jusqu'à perdre à leurs yeux presque toute valeur et toute signification. Puisque vous assumez la mission de répondre aux besoins actuels de la jeunesse sur le plan international, vous devez regarder en face la difficulté et y chercher des solutions adéquates. Nous vous félicitons de votre effort lucide et généreux, dont les fruits, Nous l'espérons, ne se feront pas attendre et, au moment où vous vous préparez à commencer votre Congrès, Nous voudrions vous adresser un mot d'exhortation et d'encouragement, comme expression de Notre paternelle sollicitude et de la confiance que Nous mettons en vous. Le monde moderne s'édifie comme une construction aux dimensions gigantesques, mais l'âme humaine, malgré son émerveillement et son attachement à cette nouvelle demeure, ne pourra jamais échapper au mystère de son origine et de sa destinée, à l'emprise de Dieu son Créateur, pour qui elle est faite et à qui elle doit retourner. Votre apostolat prend appui sur cette inquiétude radicale ; mais afin de pouvoir conduire autrui jusqu'à la découverte du surnaturel dans toute sa plénitude, il faut que vous-mêmes parcouriez en le méditant ce long et difficile itinéraire.

[*Latin ed. p. 274*]

From the *Acta Apostolicae Sedis* – Official Commentary 274: There exists a progression, which extends from the spontaneous faith of children and simple souls to the fully considered assimilation of the entire Christian message and all its demands. Modern civilization seduces with its timeliness; it is oriented towards the future, towards conquest, towards the organization of a society that transcends political and ethnic boundaries and extends to the entire universe. How can you remain convinced of the equally fascinating timeliness and the powerful impetus of spiritual life, if you have not, in some way, experienced it? If, each day, you do not strive to penetrate more deeply into this world, which is more secret, but more real and more wonderful than the other, and to discover it under the guidance of God Himself? But the difficulty arises at the very moment when the conditions for this discovery become unavoidable. Noise, agitation, and haste lose all their rights here. It is necessary to enter the inner sanctuary, into calm and silence, and above all, to patiently and humbly await the grace

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from above, to accept the will of Another, of whom John the Baptist said: "He must increase, and I must decrease" – John 3:30. Daily and prolonged prayer, the only path that leads to the presence of God, how many young people have the courage to subject themselves to it? Do not hope, dear girls, to exercise an apostolate worthy of the name, if you do not first accept this fundamental requirement, the importance of which Christian tradition has never ceased to emphasize. Materialistic civilization strives to anchor man in the present world, to present to his eyes only earthly hopes, to increase his confidence in the effectiveness of human labor and its ability to remedy the ills of humanity. Even Christians themselves are not immune to this fascination. Some, too confident in themselves, find it difficult to admit the precariousness of the results achieved through the use of only technical and economic resources. Others, incapable of the sincere effort that Christian life demands, seek to reduce its requirements: they urgently demand concessions and accommodations. The dogma offends them with its absolute nature; they accuse Christian morality of intransigence and would prefer that it adapt to the circumstances of the modern age, to the seemingly insurmountable difficulties that oppose its observance; thus, they bend the rigor of the precepts to the subjective judgment of individuals. And you know how much obedience to the Church, to its directives, to its counsels of prudence, costs many of your contemporaries.

[*Latin ed. p. 275*]

Acta Pii, Pp. XII 275: To restore within your social environment a true sense of Christianity, it is necessary that, being fully aware of these problems, you have perceived the true principle of their solution: a fervent life of grace, jealously guarded and maintained. This fervor, far from affecting only the superficial layers of feeling, must permeate the entire soul, penetrate the intellect, and illuminate with its brilliance the knowledge of revealed truths and the moral norms that inspire individual and social conduct. The attitude of a person towards earthly goods, and especially towards the advancements of technology, depends first on the conviction, not merely theoretical, but intimately experienced and nourished by prayer and reflection, that this world passes away: — "For the fashion of this world passeth away" (1 Corinthians 7:31) — and that, for the sinful person, there is no salvation except in the acceptance of the sacrifice of Christ, in dying with Him and in Him: true life is not here below, but in the hereafter. Already, however, it begins on earth in the one who adheres to Christ and to His entire teaching, that is, for the one who recognizes the Church as the depositary of the divine message, which it infallibly interprets, and of the power to govern and sanctify men. You are well aware, as are all young women today, of your personal autonomy, and you do not desire an authority that imposes itself without giving proof of its power. The ultimate justification of the Church and the submission that is due to it, faith will

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give you; the love of God poured into your hearts by the Holy Spirit alone can make you understand and accept everything that Christ teaches you through the Church, without concealing, diminishing, or erasing anything. You also love to engage in action and rejoice in the fruits obtained through your initiative. Who will teach you, except the Holy Spirit, to remain humble in success, to dedicate yourselves without expecting anything in return, perhaps without tangible results, but in unwavering and silent fidelity? You will then have no need to fear failure or disillusionment, but you will bravely endure them with an even heart. It is often seen, alas!, that well-intentioned young women, but superficial in their faith and lacking reasoned convictions, succumb to the allure of generous sentiments, of seemingly very beautiful ideas, of bold apostolic endeavors, and yield without discernment to this allure, with the frequent risk of committing serious imprudences and bearing their sad consequences. Religious education is lacking to them.

[*Latin ed. p. 276*]

From the *Commentarium Officiale* of the Apostolic See, 276: They possessed zeal, but it was neither complete nor solid; their minds were more readily nourished by brilliant phrases than by firm doctrine, and they were more easily captivated by spectacular gestures than by humble and generous service. Therefore, be eager, dear daughters, for a stable and well-balanced inner life; do not neglect any aspect of Christian truth, but explore with seriousness and patience its inexhaustible riches. Practice all the virtues, without rejecting any of them. When you do not perceive the reason for a particular restriction or measure of authority, know that you must obey with submission, and the grace that you will merit through this obedience will soon enlighten you. Finally, who could truly call himself a member of a Savior who redeems the sins of the world through suffering and death, without accepting his own share of sacrifice, without striving each day to conform his life more closely to that of the Crucified? The present world, permeated by materialistic influences, turned towards pleasure and ease, does not understand this requirement and adopts practices that contradict it. Since you must live in this world and suffer its influence, it is clear that a struggle is necessary. You yourselves carry within you a kind of antagonism. You wish to be children of light in a world that rejects it. And if the renunciation of so many attractive aspects of modern life seems costly to you, let yourselves first be conquered by the ideal that Christ proposes to you. Is it not the most noble of all, since it invites both to personal intimacy with God Himself, to the conquest of the world for His Kingdom, and to universal charity and fraternity? "I have overcome the world," He says to His own. May this victory, which, before being manifested in historical events, is celebrated in the depths of hearts, purify them of all selfishness and inflame them with love for God and for men. The struggle that you

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wage through the Catholic Action is essentially an internal and spiritual struggle; it is on this plane first that you must, through self-renunciation, overcome the resistance of nature to the new life that is germinating in your souls and desires to flourish there. And the fruit of your charity and your works will be all the more abundant and lasting to the extent that they testify to a deeper rooting in true supernatural grace. We know, dear daughters, that the path that We indicate to you demands courage and self-denial. But consider so many of your sisters, who...

[*Latin ed. p. 277*]

Acts of Pope Pius XII, 277: At this hour, they heroically fight for the preservation of their faith, and do not hesitate to face martyrdom, both in heart and in body. May their love for Christ and their intrepidity support your daily efforts! If it sometimes seems to you that you contribute only a modest amount to the immense work that must be accomplished, thank the Lord, who deigns to accept it, and He will reward your fidelity by giving you the opportunity to serve Him better and more. We pray that He may pour forth His favors abundantly upon yourselves, upon your associations, and upon all your endeavors, and, with all our heart, We give you assurance of Our paternal Apostolic Blessing.

III. To those who participated in the Tenth Congress of the Cultivators, held in Rome.

To the National Confederation of Italian Cultivators: We are grateful, beloved sons and daughters of the Confederation of Direct Cultivators, for having come to bring us, together with the fragrances of the nascent spring that adorns your beautiful and fertile lands, – even after the trials of such a harsh winter, – the comfort of your filial devotion. We gladly welcome, even in this present Tenth Congress, the desire expressed to us to seal your vows and resolutions with Our exhortation and blessing, convinced, as We are, of the high merits of your category, of its growing importance within society, to which you contribute unequaled benefits, both material and moral. Very appropriately, for about a decade, the Confederation has been multiplying its efforts to ensure that cultivators receive recognition of their just rights, but also to promote among them the observance of obligations, which derive from Christian social principles. Indeed, whoever examines the aims that your association proposes will easily recognize the intention of its leaders to be inspired by those precepts, and the will to respect the human and social values that the Church defends and promotes in the world of work. All of this, while it is a source of comfort to Us, gives you the certainty of walking on the right path, a path not always recognized, nor by all.

* April 11, 1956.

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* ACTA, vol. XXIII, n. 6. – May 28, 1956.

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Official Commentary follows. To cultivators, as to all laborers, suggestions and programs of every kind continue to arrive from various places, such that they confuse their ideas, so that they often do not know how to distinguish between what is just and unjust, what is right and greed, freedom and slavery, in a word, their true good from common ruin. How can you avoid such snares and distinguish truth from falsehood? There is only one means: to ascertain whether those programs are in accordance with, or in contrast to, the principles of Christian social doctrine. This is indeed the firm standard of comparison, which deserves the full trust of the honest worker, because it is the result of the broadest view of reality; it is founded on the eternal order established by God, manifested by nature; it is suited to safeguard the dignity of the person, as the principle and end of relationships between men; it does not yield to one-sided class interests; it respects the just hierarchy of values; it does not sacrifice one good for another, but seeks to harmonize them all in justice and love. Therefore, in affirming rights, in exposing needs, and in perfecting the programs of your category, strive not to stray from the spirit of that doctrine, from which you can learn what are the duties, but also the rights in a well-ordered society. It is not for Us to define the particular measures that society must adopt to fulfill the obligation of providing assistance to the rural category; nevertheless, it seems to Us that the aims pursued by your Confederation coincide with the duties of society itself towards you. These are, for example, to promote agricultural property and its productive development; to place tenant farmers in conditions of wages, contracts, and income that favor their stability on the lands they cultivate and facilitate the attainment of full ownership (always respecting the productivity, the rights of the owners, and especially their investments); to encourage them with concrete assistance to improve crops and livestock, so that both their income and the national prosperity may benefit; to promote, moreover, in their favor, forms of assistance and insurance, common to other workers (but administered according to the special conditions of the farmer); to facilitate technical training, especially for young people, according to rational and modern methods in continuous progress; and finally, to strive to remove that too glaring difference between agricultural and industrial income, which causes the abandonment of the countryside, with so much damage to the economy in a country like yours, founded in...

[*Latin ed. p. 279*]

Acts, P.P. XII, 279, largely concern agricultural production. To these offices of the society, which are for your benefit, add those derived from the particular conditions of your regions, which are still insufficiently provided

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here and there with dwellings, roads, schools, aqueducts, electricity, and medical clinics. Now, while it is permissible for you to request from the national community the implementation of these and similar measures, you must not forget your obligation not to demand them without considering the real possibilities of the nation, or with the impatience of those who view the State as a mere servant of individuals and classes. All of this teaches you the spirit and the letter of Christian social doctrine, which you have adopted as the standard of your association, and to which your leaders intend to adhere in striving for your improvement. But, while awaiting the time when your votes and intentions, expressed during the days of this present Congress, will be transformed into reality as soon as possible, it is incumbent upon you to undertake or continue the personal duty of cultivating yourselves, as workers, as members of society, and as children of God. We therefore wish to say a few brief words about each of these three duties.

I. Cultivate yourselves as workers. It is commonly said that "nature does everything" in the fields. This is true when the marvelous power of nature is attributed to that prodigy of germination, growth, and maturation, which no human force or art can reproduce and replace. But nature awaits to be helped and guided by the intelligence and hand of man, in order to reveal its almost limitless power for the benefit of men. The work of the farmer is therefore a form of almost direct collaboration with the work of God, and greatly honors those who perform it. Now, the more intelligent, diligent, and vigilant this collaboration is, the more readily nature is prepared to generously respond to human efforts. You know how modern sciences have opened and continue to discover new ways to strengthen the collaboration of man with nature, in order to use its resources more wisely. It is necessary to know, study, and adopt the methods that science suggests. This implies the abandonment of empirical and rudimentary systems, which constitute not only a waste of human energy, but also a renunciation of important results, all the more valuable because, especially in your country, the land proves inadequate for the number of its inhabitants. The farmer of today cannot be content with the methods...

[*Latin ed. p. 280*]

Acta Apostolicae Sedis - Official Commentary 280, so-called patriarchal. However, they must acquire the technical knowledge of their profession, trustingingly guided by those who recognize agriculture as a science and an art. Above all, young people must be encouraged to acquire a modern professional culture, providing them with the time and means. In this, your Confederation will help you, which has already planned prudent initiatives to adequately prepare rural youth for technical, economic, and social responsibilities, and to make them excellent leaders of enterprises.

II — Cultivate yourselves as members of society. The life, often secluded,

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of farmers, might lead you to consider yourselves as strangers to the work of the nation, and perhaps even in a position of inferiority compared to other citizens. Nothing is more erroneous. The agricultural class, especially in Italia, has been and is the foundation of the life of the nation, both for the significant economic contribution it provides, and for the health, vigor, and morality of which it abounds. Italian rural families, which have always given, until today, to the nation, not fewer than to the Church, countless saints and distinguished scientists, artists, and men of government, devoted to the Fatherland, demonstrate that they are still the good sap of the great tree. Continue in this splendid tradition; be persuaded, moreover, that your ordinary contribution to social life consists in improving the productivity of your work, in watching that you are not seduced by disruptive forces eager to draw you into their orbit, and in actively working, through a firm action, so that the community, both in the center and in the periphery, is guided and governed by men of unimpeachable integrity.

Here also, we wish to add a particular word to young people, who are so often tempted to abandon the countryside by the false dream of an easy life in the city. The echo that reaches you, dear young people, from the great cities, through the press, radio, television, and cinema, is prone to distort reality in you. The life described in the light of art and entertainment is very different from the daily life of every day. In every way, the law of compensation is fulfilled even when comparing the advantages of the city to those of the countryside. The generous earnings of the city are diminished by the easy opportunities for waste; the spectacular entertainments are not worth the serenity of the hours spent in family peace; nor does the abundance of conveniences outweigh the sacrifice of independence.

[*Latin ed. p. 281*]

Acta Pii PP. XII 281, concerning health and the security of the future, are prerogatives of rural life. All the praise that has always and everywhere been bestowed upon the life of the countryside is not without foundation. However, it will be up to your wisdom to choose; but if you should decide to change your occupation, be careful not to base yourselves on glittering and vain appearances.

III — Cultivate your faith diligently. It is often said that the farmer is closer to God, since he witnesses almost hour by hour the wonders of His Providence. However, it can happen that constant labor, hardships, and even distances themselves can prevent the seed of faith contained in his heart from germinating and maturing into fruits of instruction, of religious practices, and even, if it is possible, of genuine sanctity. For its part, the Church has never neglected this chosen portion of the flock of Christ, sending zealous priests to reside among them in order to attend to their spiritual needs. Contrary to the early days of Christianity, the rural population has, until today, almost maintained the true Christian tradition. But at present,

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the new conditions of rural life have given rise to not a few serious problems of a spiritual and material nature, the solution of which must be taken to heart by both the priest and the farmer, and by the civil community itself.

What, then, should be your fundamental duty? Maintain the closest contact with the priest. God made Himself visible in the Only Begotten Son, who, in turn, continues "to dwell among us" in the eternal priesthood of the Church. The priest is the way to Christ, he is the steward of the means of sanctification, he is the authoritative herald of His Gospel. Docile to his teachings, his advice, his invitations, you will find in him pastures of health for the soul thirsting for truth and grace, and, in daily trials, the loving father and brother concerned for your true well-being. Therefore, shorten the distances that separate you from him; break, if necessary, the ice of coldness in order to establish affectionate relationships with him, dispel suspicions, which are often spread deliberately. If you show yourselves worthy of his sacred ministry, he will not fail to shine in your eyes as the image of the good shepherd described by Christ.

In a word, we would like you to venerate him, to listen to him, to obey him, with the same filial sentiments that at this moment burn in your hearts when you look upon Our humble person. In this way, Our heart will no longer tremble from the fear that the ravenous wolf, always lurking, will succeed in wreaking havoc.

[*Latin ed. p. 282*]

Acts of the Apostolic See - Official Commentary 282 concerning your souls, dearest ones, for whom the Divine Redeemer shed His blood. You will return, beloved children, to the fertile fields and the smiling hills, marked by the traces of your labors, to continue your mission as workers, as citizens, as Christians. May God accompany you and remain always with you, in the house and in the fields, during work and rest; may His law be at the forefront of your thoughts, and His love at the depths of your hearts. And whenever the melodious sound of a bell, in harmony with the rustling of the wind, the murmur of the waters, and the chirping of the birds, spreads forth, like a voice that calls to thoughts of heaven and promises divine blessings upon the furrows and the harvests, soaked with your sweat, raise your thoughts to God in fervent prayer of thanksgiving and supplication. With the confidence that Our concerns and Our wishes, beloved children of the soil, will be fulfilled in you and for you, may Our paternal Apostolic Blessing descend and spread, like the fragrance of ripe fields, upon all of you, as a sign of divine favors.

Given at Rome, this [date].

Those present, by the grace of God, at the Convent of Lepers, Rome, at the International Congress for the defense and social rehabilitation of lepers.

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* We cordially welcome you, gentlemen, and are pleased to receive you on the occasion of the International Congress for the defense and social rehabilitation of lepers. You certainly do not doubt the keen interest that We take in the charitable work that you have already accomplished and that you desire to continue with even greater effectiveness. Our gratitude also goes to the Sovereign and Military Order of Malta, which, faithful to its charitable traditions of assisting the infirm, has wished to undertake such a task of particular gravity. There are still, alas, many countries where this disease wreaks its havoc, and far too many of its victims. Currently, there are more than five million lepers in the world, of whom only four hundred thousand are receiving treatment. Yet, medicine possesses proven remedies capable of halting the progress of the disease, and even of restoring health to those who can be treated in time. Therefore, this Congress, which brings together...

* April 16, 1956.

[*Latin ed. p. 283*]

Acta Pontificii, Pius XII, 283: Savants et sociologues de quarante pays. Il nous semble particulièrement opportun de réunir votre savoir et votre expérience, afin de donner à la lutte contre la lèpre un nouvel élan et une plus grande extension. Lorsqu'on parle de la lèpre, un fait mérite d'être souligné en premier lieu : c'est le changement radical qui s'est opéré depuis 1941 dans sa thérapeutique; en effet, à cette époque ont débuté les premiers essais de traitement par les sulfones (promin, sulphétrone, diasone), qui se sont révélés beaucoup plus efficaces que le chaulmoogra utilisé jusqu'alors, mais dont le prix élevé rendait difficile l'application à un grand nombre de patients. Un progrès important a été enregistré en 1948 lorsqu'on a songé à substituer aux dérivés sulfonés la sulfone-mère : ce médicament, de prix modique et d'emploi aisé, permettait son utilisation à grande échelle, parmi des populations pauvres et peu évoluées. On peut donc affirmer à présent que la lèpre n'est plus inguérissable, même si l'on reste encore trop démuni à l'égard des manifestations douloureuses et si les rechutes restent encore possibles dans un certain nombre de cas. Comment souligner suffisamment la portée d'un tel résultat, surtout si l'on se rappelle la terreur que la lèpre inspirait jadis et inspire encore à présent, bien à tort d'ailleurs? Son antiquité — ne remonte-t-elle pas jusqu'aux temps de la préhistoire? —, les développements littéraires qui l'ont prise pour thème, le caractère spectaculaire des déformations qu'elle inflige, quand elle est parvenue à un stade avancé, les mesures de défense sociale qu'elle a déterminées au cours des siècles, en particulier la claustration cruelle et, d'ailleurs, d'utilité très contestée, tout cela contribuait et contribue encore à entretenir à son égard une aversion en quelque sorte instinctive, contre laquelle il importe de réagir fortement. Il faut d'abord remarquer que, si la lèpre est contagieuse, elle l'est moins que la tuberculose et ne se

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propage qu'avec difficulté : seulement 3 à 6% des personnes vivant auprès des hanséniens contracteraient l'infection; cette faible proportion est due au fait qu'un certain nombre de malades n'émettent pas de germes ou n'en émettent qu'en petite quantité, et à cette particularité que le bacille se transmet surtout par voie cutanée. Il suffit d'observer les règles essentielles de l'hygiène pour éviter dans une large mesure le danger de contamination; on a d'ailleurs pu noter comme exceptionnel le fait que des médecins ou leurs familles vivant à proximité des lieux d'hospitalisation aient contracté la maladie.

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - Commentarium Officiale. Il n'y a donc aucun motif d'adopter, vis-à-vis de la lèpre, des mesures plus sévères que pour d'autres maladies contagieuses; on évitera même ainsi une des causes les plus actives de sa propagation: la dissimulation du mal. Les malades traités avec libéralité ne craindront plus le médecin à l'égal du policier, et viendront d'eux-mêmes demander des soins au lieu de se cacher, de rester pour leur entourage des facteurs permanents de contagion et de se condamner eux-mêmes à en subir les pires conséquences. La suppression des préjugés courants et des méthodes de coercition conditionne donc le succès des campagnes anti-lépreuses, et vous avez pleinement raison de mettre en évidence la réalité des faits telle qu'elle se présente aujourd'hui. Tout autorise à croire que les méthodes de prophylaxie anti-tuberculeuse, qui ont fait leurs preuves en Europe et sont basées sur le dépistage et le traitement précoces, obtiendront les mêmes effets là où on appliquera à la lèpre des procédés semblables. Cependant, une difficulté sérieuse retarde encore aujourd'hui les progrès de la médecine dans ce domaine; de nombreux problèmes concernant l'épidémiologie de la lèpre n'ont pas encore trouvé de solution. Le bacille de Hansen s'avère en effet très difficile à étudier; il n'arrive à se fixer naturellement que dans l'organisme humain et, malgré les travaux poursuivis par de nombreux savants pendant plus d'un demi-siècle, on n'a pas encore réussi des essais de culture en laboratoire; on n'est pas non plus parvenu à l'inoculer aux animaux et à déterminer chez eux une maladie transmissible. On manque également d'enquêtes épidémiologiques, qui mettraient en évidence les facteurs biologiques, climatiques, raciaux, sociaux, jouant un rôle dans son expansion. Pareil travail requiert évidemment un appareillage scientifique coûteux et que précisément les pays, où la lèpre sévit davantage, sont incapables de se procurer. On aperçoit là, du simple point de vue de la recherche, une tâche considérable et de première importance. Quant aux mesures d'action directe, il apparaît comme primordial de préparer dans chacun des pays intéressés un personnel spécialisé, ayant reçu une formation sérieuse auprès des savants les plus compétents en la matière. Il faudrait ensuite organiser la lutte aux endroits les plus touchés: des dispensaires bien équipés, fixes ou

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mobiles suivant les cas, constitueront les éléments de pointe s'efforçant de repérer et de soigner à temps les malades de type bénin, tandis que les contagieux seront dirigés vers des sanatoriums, qui leur assureront tous les soins nécessaires sans entraver leur liberté. Aussi longtemps qu'on fut privé d'un remède vraiment efficace, le soin des hanséniens exigeait de ceux qui s'y consacreient un dévouement.

Translation:

284 Acta Apostolicae Sedis - Official Commentary. There is, therefore, no reason to adopt, with regard to leprosy, measures more severe than those applied to other contagious diseases; indeed, this would avoid one of the most active causes of its spread: the concealment of the illness. Patients treated with generosity will no longer fear the doctor as much as they fear the police, and will come of their own accord to seek care, rather than hiding, remaining a constant source of contagion for those around them, and condemning themselves to suffer the worst consequences. The elimination of common prejudices and coercive methods, therefore, conditions the success of anti-leprosy campaigns, and you are quite right to highlight the reality of the situation as it presents itself today. Everything suggests that anti-tuberculosis prophylactic methods, which have proven effective in Europe and are based on early detection and treatment, will achieve the same results where similar methods are applied to leprosy. However, a serious difficulty still hinders the progress of medicine in this field today; many problems concerning the epidemiology of leprosy have not yet been resolved. The Hansen bacillus, in fact, proves to be very difficult to study; it only manages to establish itself naturally in the human organism, and despite the work carried out by numerous scientists for more than half a century, it has not yet been possible to achieve successful cultures in the laboratory; nor has it been possible to inoculate it into animals and to induce a transmissible disease in them. There is also a lack of epidemiological surveys that would highlight the biological, climatic, racial, and social factors that play a role in its spread. Such work obviously requires expensive scientific equipment, which, precisely, the countries where leprosy is most prevalent are unable to obtain. From the simple point of view of research, a considerable and highly important task is apparent. As for direct action measures, it is essential to prepare, in each country concerned, specialized personnel who have received serious training from the most competent scientists in the field. It would then be necessary to organize the fight in the most affected areas: well-equipped dispensaries, fixed or mobile depending on the case, will constitute the spearhead, striving to identify and treat in a timely manner patients with mild forms of the disease, while those who are contagious will be directed to sanatoriums, which will provide them with all the necessary care without restricting their freedom. As long as one is deprived of a truly effective remedy, the care of lepers required

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from those who dedicated themselves to it a profound devotion.

[*Latin ed. p. 285*]

Acta Pontificii, Pius XII, 285, heroic. How many religious men and women have not hesitated to reside in leprosaria, from which all hope seemed banished, and who, in turn, became victims of the same scourge! Currently, the therapeutic approach to leprosy is similar to that of any other chronic affliction; treatment, when applied with discernment and accompanied by systematic monitoring to prevent accidents and address them, consistently yields appreciable results. What better stimulus for generous souls who dedicate themselves to this task with even greater zeal than in the past! At the same time as the healing of bodies and the already difficult problems it presents, it is necessary to confront psychological and social difficulties, particularly those arising from the hospitalization of contagious cases, which the very slow progression of the disease will keep away from their families and occupations for several years. Separated from society, does the afflicted individual not then have a more urgent need for moral and spiritual assistance, for understanding, for encouragement? Especially when their condition offers little hope of healing, should they not have reasons to live and to suffer, reasons that human doctrines are quite incapable of providing? Precisely because leprosy requires prolonged treatment, sometimes causes painful deformities and infirmities, and also because unjustified attitudes of revulsion and fear persist towards it, the afflicted individual needs all of their spiritual resources; they desire to understand the meaning of the trial that strikes them and to bear it not with cold stoicism or blind resignation, but with the generous courage that only a solid religious faith can provide. For yourselves, gentlemen, you aspire to bring all your energies, all the resources of your intelligence and your heart to bear in this anti-leprosy struggle. May a well-conducted campaign make known to the general public the means currently available to medicine to address this struggle, as well as its true nature, and, on the other hand, the urgency of a more energetic and broader action. Today, as in the past, Catholic missions are dedicated to this cause, either directly through the maintenance of medical services, dispensaries, and hospitals, or indirectly through scientific research and the most diverse forms of social assistance. When the leper, in the process of healing, returns to civil life, they encounter the difficulties of rehabilitation, and sometimes their body retains the stigmas of the suffering endured; therefore, a significant amount of work remains to be done in the field of social assistance, as well as to erase, through the means of reconstructive surgery.

[*Latin ed. p. 286*]

Acta Apostolicae Sedis - Official Commentary 286. Concerning aesthetics and orthopedics, the consequences of the disease. A matter of organiza-

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tion and technique, certainly, but even more so, a work of human sympathy and sincere love. Here, too, We wish to believe that Catholics, formed in the school of a Master who proposes charity as His first precept, will strive with ingenuity and fervor, if possible through an "International Catholic Committee," to alleviate these sufferings and to bring greater serenity and inner joy to their brothers afflicted by trial. A particularly expressive episode in the Bible illustrates, through the healing of a man afflicted with leprosy, the admirable ways in which divine Providence knows how to draw men to the truth. Naaman the Syrian, ignorant of the true God, came to the prophet Elisha to implore him for healing; reluctantly obeying his command, he bathed in the Jordan, regained his health, and acknowledged, "for I know that there is no God but the God of Israel." The divine intervention is not limited to the healing of the body; it penetrates more deeply, to the spirit, delivering it from error and indicating the path that leads to the light. When Christ encountered lepers during His journeys, He could not remain deaf to their pleading cries. "Lord, if you will, you can make me clean," said one of them. He stretched out his hand, touched him, and "immediately his leprosy was healed." We too, gentlemen, We desire that this same cry, still repeated today by millions of men, should inspire a great outpouring of compassion. Let the wonderful achievements of modern science be used to the maximum to eliminate this particularly painful affliction of humanity, but let us also think with even greater concern of immortal souls seeking truth and the life that does not pass away. Like the lepers mentioned in the Gospel, they aspire to encounter the person of Jesus, the only Savior, through the charity of men of today, who are willing to proclaim His Name and to be sincere witnesses of His power and His love. Calling down the favors of Heaven upon yourselves and upon all those who dedicate their best efforts and affections to the service of lepers, We wish your endeavors the greatest success, and from the bottom of our hearts, We give you as a pledge Our paternal Apostolic Blessing.

4 Reg. 5, 15.

2 MATTH. 8, 2.

3 Ibid. 8, 3.

[*Latin ed. p. 287*]

Acts of Pope Pius XII, 287, To the Members of the Associations (A.C.L.I.) of Christian Italian Workers.

Beloved sons and daughters! Catholic workers and workwomen! We hold dear in our hearts the memory of your impressive reception in Roma last year, when, on the radiant evening of the first of May, before the Basilica Vaticana, a symbol of every lasting Christian victory, you asked Us to solemnly consecrate the feast of labor, whose meaning and purpose

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We Ourselves indicated to you. With the grace of the Father and with the authority of the Supreme Pastor, We not only granted your just desire, but, as a gift drawn from the heavenly treasures, We instituted the liturgical feast of your Patron, Saint Joseph, the virginal spouse of Mary, the humble, the silent, the just worker of Nazareth, so that He might be your special Protector before God, your palladium in life, for your protection and defense in the trials and struggles of labor.

We still hear echoing in Our ears the solemn "yes" with which you publicly expressed your joy for so great a grace, and together, you affirmed the active commitment that derives from such a consecration for each Christian worker. After a year from that day, while for the first time in the universal Church this feast is celebrated today, it is supremely dear to Us, almost as a return for your visit to Roma, to transport Our spirit and Our living voice among your excellent ranks gathered in Milano, the capital of industrious Lombardy, the beating heart of Italian labor, confident that We will also find Ourselves here in the place assigned to Our humble person by divine Providence, as Vicar of Christ and Shepherd of souls.

Our meeting today, which takes place with joyful prospects under the maternal gaze of the Virgin, whose image overlooks the entire Lombard metropolis and stands at the pinnacle of your affections, while it recalls what was already accomplished last year, intends to open new paths for the beneficial movement of Christian workers and to point out even vaster spaces. Among you, indeed, there are numerous and enthusiastic *Habita die 1 Maii mensis a. 1956.*

[*Latin ed. p. 288*]

Acta Apostolicae Sedis - Commentarium Officiale. Two hundred and eighty-eight representatives of Catholic workers' associations, not only from every part of Italia, but from many other nations, came to testify, not so much to an imagined international unity of the working class, but to the close unity of Catholic workers, as members of the Church, desiring to bring the entire world of labor back to Christ, to Whom it belongs, as does every other sphere of social life. We would like it to be noted that, when it comes to Catholic workers, it is not so much a matter of creating their unity, but of recognizing and reaffirming it in one's own and others' consciences, since it already exists in the very essence and foundation of their faith in the one Christ, Redeemer of all men, and in the one Church, Mother of all the faithful, beyond every boundary, above any particular interest. In this substantial and firm unity, Catholic workers also find the compelling reason, indeed the duty, to open themselves to the entire surrounding world, to spread everywhere the Kingdom of God, which is a kingdom of justice and love. Therefore, the profound reason for being of your association, as of every other Catholic association, is to be found not in the fear of other movements, or in competition with others,

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or even in that sense of solidarity that unites the members of the same category, but in the intimate duty and zeal that you feel, as Catholics, to be apostles of Christ among your brothers and sisters, who are ignorant of or reject His saving message. United in Christ, the vital center of your unity, you wish to be His apostles, not only because you share with Him those conditions of life that were already His for many years during His earthly sojourn, when the sweat of labor beaded on His brow, but above all because, as more faithful and more resolute disciples, you feel enveloped by His divine flame of love for all men on earth. The love and apostolic force of Christ impel you to see in every worker the man whom God has created and redeemed, in order to restore to him what is rightfully his according to divine will. Therefore, We could affirm of the activities of your Associations: "Love makes their hearts beat, that same love which made the heart of Christ beat, and inspires them with zeal for the defense and respect of the dignity of the modern worker, and with active zeal to put him in material and social conditions in harmony with such dignity."

Beloved sons and daughters. Maintain this foundation intact and firm.

[*Latin ed. p. 289*]

To the most pious Christian members of your Associations, we express our certainty that no historical development of the workers' movement will undermine their reason for being, nor their unity, nor their right to expansion, for as long as there are workers, that supposed development cannot alter the relationship between you and Christ, nor between you and your brothers. Whatever the future may hold for the world of labor, it will always be necessary for a more or less extensive group of apostles to imprint or maintain in social life the seal of the Kingdom of Christ, by implementing or supporting those values that are most important to every man, to every mature and aware worker, such as justice, freedom, and peace in the positive collaboration of the classes. In this communication of supernatural and human goods lies the right and duty of expansion of the Associations, an expansion which We desire to be prompt and concrete in beloved Italy, for all workers, even simply as men, belong to their Creator and Redeemer, to Christ, to whom they must therefore return, if they are distant, with enlightened conscience. However, it seems that some do not have a clear understanding of the logical and necessary derivation of the Associations from the very essence of Christianity; but, on the contrary, they show a certain inner discomfort in their efforts to justify, and almost excuse, the existence of Christian workers' associations. Excuse them before whom, and from what accusation? Excuse them for the sake of what they call the workers' movement as such; excuse them for the supposed "rupture" that the Associations would bring to the movement itself! Does not everyone see how such reasons and fears are unfounded? Any social movement, therefore, including the workers' movement, presupposes as its

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principle and its goal man, with his supernatural destiny and his complex set of natural rights and duties, from which it is impossible to abstract, even when the movement sets itself directly economic and contingent goals. As for the feared "rupture" and separation, the truth lies precisely in the opposite. The Associations intend to open their doors to everyone, desiring to establish ever broader agreements between those belonging to the world of labor, to give rather than to receive. A striking demonstration was offered just a year ago, when Christian workers made everyone participate in the celebration of May First, previously considered almost a distinguishing mark of a particular segment of the working class, and they now offer another bright proof, welcoming workers from different nations to this Milanese gathering. Therefore, as the maintenance of their own character must not prevent the Associations from exercising an ever greater...

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Commentarium Officiale: Concerning the expansion of their circle, you must be vigilant so that they do not disappear and be almost absorbed into the worker's movement as such. Those who feel agitated and insecure about the indestructible foundation, which no historical development can overcome, of your unity, would not be fit to lead the Acli in its mission to become a leaven in the evangelical sense for the working world. Moreover, the unity of the worker's movement as such in the world does not seem to have been favored by the course of history. The social life of the last hundred and more years of European and American industrialism shows a different reality. Even there, where the idea of the unity of the proletariat as a class in struggle against the capitalists spread among the workers, a lasting movement of union of workers was not achieved. Insurmountable social differentiations, and other factors, between the elements of the employment contract opposed the unity of the proletariat, and it is also known that the idea of the international unity of the working class has always failed due to national differences in the complexities of war. Therefore, courage and firmness, beloved sons and daughters! Cling firmly to your peaceful banners, to which a splendid future, rich with well-founded promises, already seems to smile. The Acli contain within themselves a living and intrinsic force, which, fully developed, will effectively contribute to hastening the hoped-for arrival of true social peace. Are Christian workers, moved by eternal principles and drawing from faith and grace the gentle strength to overcome obstacles, perhaps far from the day when they can exercise the office of leadership among the world of work? Why should it be so? The sound doctrine they profess, the righteous sentiments that animate them, are all legitimate titles to become guides of the present worker's movement. Thus inspired, the union of Christian workers formed within the Acli can be confident of achieving greater and more rapid gains. Every serene spirit can easily rec-

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ognize in you the honesty of your intentions, the moderation in the means employed, a correct conception of justice, and above all, your independence from external forces and interests. However, when there are well-founded reasons to suspect the honesty, rectitude, and particularly the ability of supposed leaders to restrain greed after having stimulated it, at the very moment when the right claimed turns into a wrong, it is understandable that resistance is encountered, or that apparent concessions are made that do not change the substance of things at all. Now, none of these suspicions tarnish the trust that the society...

[*Latin ed. p. 291*]

Acta Pii PP. XII 291: "Ad vos, operarii christiani, dirigamus illos sermones; ipsa scit ex quibus fontibus et in quibus alveis fluit vestrum motus. Valeant ut testimonium fidei illius consensūs qui ex omni parte vobis adferuntur, incipiens ab illustrissimus vestris Pastoribus, et prae omnis a dignissimo Archiepiscopo metropolitanae Ambrosianae, ab multis aliis personis quae participant huius diei conventui vestro, et ab ipsis operariis, etiam non militantes in vestris filis, sed qui vobis non celant suam sympathiam et suum auxilium. Itote ergo cum conscientia firma ad alta quae proposuitis; itote cum cura speciali ad fratres qui sunt víctimas errorum et falsorum mirabilium. Et augeat vestra diligentia et fides in bonum successum cogitatio quod Nos vobiscum sumus, cum conscientia Nostri apostolici officii, et Nostri amoris non vani, non inoperosi, non sterilis, sed vivi, iusti, efficaces. Huius amoris, Papa vos amat, Ecclesia vos amat! Paterne, comprehendentes sortem vestram et familiam vestram, conscii necessitatum vestrarum, iuribus vestris legitimis, sicut et debitis vestris, Nos vobiscum sumus in praesentibus agitatissimis rerum mundi; et quia ministerium quod Ecclesia, secundum constantem traditionem suam, praebet praesenti classibus operariis, accipit criteria et leges ex aeterna sapientia Evangelii, nemo ex vobis, carissimi filii, potest dubitare beneficiis religiosis, moralibus et materialibus, quae actio sua, solertissima et indefessa, destinata est consequi per vias ordinis et pacis. Ordo et pax! Haec sunt ea suprema bona quae opera Nostra proponit se obtinere, quoties respicimus res terrenas et manum porrigimus ad illos qui possunt determinare cursum earum. Praesertim pax, sicut vos, carissimi filii, bene scitis! Ecclesia – hoc mille simul repetavimus – odit bellum et horrores eius, praesertim nunc cum arma destructiva, quae omnia bona et omnem civilizationem minantur, trepidam humanitatem; vult et defendit pacem, pacem internam inter filios eadem patriae, et pacem externam inter membra magnae familiae humanae. Sed indiget cooperatoribus firmis et validis in tam magna opere. Nunc inter hos, multi in omni regione mundi, vos inveniemus, operarii christiani omnium climationum et omnium linguarum, vos, carissimi filii, congregati hodie sub umbra mirabilis Cathedralis Mediolanensis. Cum vestra fide adhaesione ad doctrinam Evangelii et normis directivis

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sacrae Hierarchiae, non solum laboratis, in campo laboris, ad triumphum Regni Dei in societate quae saepe obliviscitur praesentiam eius, voluntates, iura sacrosanctissima, sed ponitis vos inter primas cohortes eorumque sanarum virtutum corporis socialis."

[*Latin ed. p. 292*]

Acts of the Apostolic See - Official Commentary 292, dedicated to the peaceful struggle for the common salvation of the peoples. Acquire a full awareness of the honor of this double cooperation that the A.C.L.I. requests of you, increase the vigor of its action with your example and work, and God will not fail to allow you to taste the fruits of justice, order, and peace, to which you yourselves will have validly contributed. With this wish, we invoke abundantly and perpetually upon your persons, your families, and your work, the grace of the Lord, as we impart from our heart to all those present, and to those united with you in hope and love, Our paternal Apostolic Blessing.

TO THE CHRISTIAN FAITHFUL OF THE EQUATORIAL NATION, ON THE SOLEMN CORONATION OF THE IMAGE OF THE BLESSED VIRGIN MARY, MOTHER OF SORROWS, IN THE CITY OF QUITENSI.

Beloved children, – Ecuadorian Catholics, and especially Quito Catholics – who with great devotion and enthusiasm today place a crown upon the brow of your "Dolorosa del Colegio," as the fiftieth anniversary of the manifestations with which She showed you her predilection is celebrated: What idea, beloved children, has it been to celebrate with festivities and joy the One who appears before you with eyes filled with tears? Who has taught you to crown with a crown of prayer the One who holds in her hands a crown of thorns? The Virgin wept, and her tears and sorrows were first prophesied in the words of the Holy Old Man, 1 and then powerfully described with sublime conciseness by that Lady, who stood near the cross of her Divine Son; 2 and these tears obtained for us salvation and grace. According to accounts of witnesses, the Virgin, – even in the midst of her eternal happiness and as a sign of her maternal solicitude for the salvation of her children – showed anguish and sadness, to the point of seeming...

*Given on the 22nd day of April in the year of Our Lord 1956.

(References: Luke 2:35, John 19:25)

[*Latin ed. p. 293*]

Acta Pii Pp. XII 293, which was about to break into tears, upon seeing your most Catholic nation ravaged by persecution, stained with blood, dragged to such extremes by sectarian hatred, that the ancient and holy heritage of faith itself seemed in danger, especially if the purpose of desacralizing the education of your children were to be carried out. And who could doubt that it was those anxieties and those sorrows that implored from Heaven the necessary strength to stem the forces of evil

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and to prepare this springtime of souls, whose fruits you now have the joy of beholding? They are tears, but precious tears, which well deserve, most beloved children, your most sincere gratitude; they are pains, but pains whose fruits you are enjoying, and in which you should rightly see a singular manifestation of maternal love. Therefore, the festivities and the rejoicing are fitting, and so is the golden crown, although all of this reminds you once again of that sublime contrast, which makes the joys of motherhood a source of tears, and which transforms every mother, conscious of her mission, into a heroine of duty. But all your honors and solemnities could remain as mere noise, carried away by the wind, if your pious consideration did not pause for a moment to reflect: The Virgin wept, but will she not also weep today, and who knows, perhaps because of our fault? For, indeed, most beloved children, with what eyes could She see, for example, a life of faith reduced perhaps to a series of outward manifestations and deprived of that inner spirit, which values all things, and without which the outward appearance means nothing and is worth nothing? What effect will a proud and haughty heart have upon Her, a heart that looks down upon the poor and the humble, and seems to know only how to be superior to anyone who dares to appear in its presence? Will She find there the love due to Her Divine Son, obedience to the Church, the observance of commandments and precepts? The Virgin wept, most beloved children, and we would not be acting with the sincerity with which we wish to act, if we did not tell you that we greatly fear that She will weep still; without, of course, doubting the comfort and joy that you give Her with your filial piety, especially at this moment. And it is Quito, the legendary and historical Quito, nestled on the slopes of the proud Pichincha and crowned with volcanic peaks, which seems to sleep a dream of glory in the temperate peace of its high plateau; it is Quito, the one of the enchanting "Azucena," which We ourselves had the singular satisfaction of raising to the highest honor of the...

[*Latin ed. p. 294*]

Acta Apostolicae Sedis - Commentarium Officiale. 294. Quae hodie Matrem vestram Dolorificam ad hoc triumphum paravit, veterem debitum gratitudinis solvendo, in quo plus quam aurum et gemmae, sicut in omni dono filiale, cor est quod offertur. Civitas felix, quia, ut Spiritus Sanctus dicit, Matrem suam honorare est idem quod thesaurum magnum colligere; 3 beata civitas et beatus populus, si fideles esse sciatis illis quae in hac sollemni occasione promisistis; quia, ut dicere possumus paraphrasando 4 locutiones magni Doctoris Ecclesiae, bene est quod primum propositum sit Matrem vestram honorare, et deinde venire proposito fugiendi peccatum et vivendi vitam meliorem; sed si unum diem talia proposita obliviscuntur, nec gratias aguntur sicut debet, nec valet quidquam honores et laudes. Accipe illos, o Dolorosa del Colegio, vel, ut plus universaliter es

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nota, Dolorosa de Quito; accipe illos, et sit ea ipsa Tua, lacrimae Tuae quae descendentes super illam terram fertilis, fructus perfectionis christianae et sanctitatis prosperare et maturare faciant. Est populus qui Te amat et qui non vult Te plangere amplius; est populus qui paratus est plangere ipse sua peccata, ut Tu ridas; est populus filiorum Tuorum, devotissimorum filiorum Tuorum qui hodie illam coronam offerunt, ut signum tangibile reconciliationis, ut memoria perennis amoris quem Tibi proficiscuntur, ut signum recognitionis Tuae materna potentiae. Est populus dilectus qui, quamquam Te lacrimis costit, potest tibi assecurare quod non sunt lacrimae perditae, sed quod precisamente propter eas, plenissime confidunt in Tua benignitate et in Tua intercessione apud Tuissimum Filium Tuum, qui cum Patre et Spiritu Sancto vivit et regnat in saecula saeculorum. Amen. Ad finem, benedictio specialis nostro amantissimo Filio et Praelato vestro, cuiis manibus impositionem coronae commisimus, quam Nos ipsi libenter imposuissemus nostris; benedictio illi civitati et toti nationi Ecuadoriae; benedictio toti Americae linguae Hispanicae, et, praesertim, omnibus illis qui in his momentis, alio modo, vocem Nostram audiunt. * Cfr. EcclA. 3, 5. 4 S. AUGUST. ENARB. in Psalm. 75 n. U; MIGNE, P. L., t. 36, col. 965.

[*Latin ed. p. 295*]

Sacred Congregation of Religious.

ACTS OF THE HOLY CONGREGATIONS.

SACRED CONGREGATION OF RELIGIOUS.

DECREE: NORMS ARE GIVEN REGARDING CONVENTS WHICH REGARD THE ADAPTATION OF THE STATES OF PERFECTION.

That salutary and fruitful movement of the adaptation of the States of Perfection, which, at the close of the Holy Year 1950, happily began under the paternal and illustrious guidance of His Holiness, Our Lord Pope Pius XII, has, throughout this quinquennium (1950-1956), borne abundant fruit everywhere, both with regard to religious perfection and formation, and with regard to the apostolic ministry and the coordination of institutions among themselves.

But that this beneficial renewal and adaptation may proceed prudently and in an orderly manner, may progress daily, and may become more secure and widely disseminated, the Holy Congregation entrusted with the affairs of religious members, having obtained permission and approval from His Holiness in an audience granted to the Most Eminent Cardinal Prefect of this Holy Congregation on November 3, 1955, has established and decreed the following norms, which will be most effective when the renewal of discipline and internal life of the States of Perfection is brought

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into question, always respecting the rights of the Ordinaries, as is established by the sacred Canons:

1. It is not permitted for gatherings or congresses, whether diocesan, regional, or national, as well as reading courses and special schools for male or female members of the States of Perfection, in which their internal life, legal status, or education and formation are to be discussed, to be held or instituted without the consultation of the Holy Congregation of Religious. For the very nature of the matter requires that the Holy See, to which the supreme and effective governance of the public status of perfection is reserved, be assured both of the doctrine and of the suitability of the programs, and also of the competence and experience of those who will preside over or teach in these gatherings.

[*Latin ed. p. 296*]

Acts of the Apostolic See - Official Commentary 296 2. Therefore, those responsible for gatherings and promoters or presidents of this kind should, in due time, present to this Holy Congregation a list of participants and speakers; and after the gathering has taken place, the one who presided over it should report to the same Holy Congregation on the matters discussed, the debates held, the conclusions reached, and generally on all that pertains to the appropriate renewal of the states of perfection. 3. Where federations or councils of Superiors Major already exist, with their own statutes and specific commissions, and have been approved by the Holy See, it will be opportune to choose, from among their members, men of proven virtue who can speak effectively at the aforementioned gatherings and courses, and to propose them to the Sacred Congregation. 4. It is praiseworthy for the Most Reverend Local Ordinaries to convene the members of the states of perfection who reside and minister in the diocese, so that they may examine, communicate, or paternally discuss with them those matters pertaining to the ministries exercised by them, insofar as they legitimately benefit the diocese. Such gatherings are highly recommended, since they appear to be perfectly suited to attest to and foster unity with the Father and the Pastor of the flock, and to effectively promote and direct the works of the apostolate. All of these things, if diligently and carefully carried out, will not only prevent gatherings and any projects aimed at the appropriate renewal of the states of perfection from being hindered or suppressed, but will also contribute in the greatest possible way to bringing about more abundant fruits each day. Notwithstanding any contrary opinions. Given in Rome, on March 26, A.D. 1956. VALERIUS Card. VALERI, Prefect. fB S. Arcadius Larraona, C. M. F., Secretary.

[*Latin ed. p. 297*]

Diarium Romanae Curiae 297 DIARIUM ROMANAE CURIAE Thursday, May 3, 1956, the Holy Father Pius XII received in a solemn Audience

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His Excellency, Dr. Count FRANCESCO R. W. H. M. J. DE MARCHANT D'ANSEMBOURG, Extraordinary Envoy and Minister Plenipotentiary of the Netherlands, for the presentation of his Credentials. Thursday, May 17, 1956, the Holy Father Pius XII received in a solemn Audience His Excellency, Dr. DOMINGO GOICOLEA VILLACORTA, Extraordinary Ambassador and Plenipotentiary of the Republic of Guatemala, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES Tuesday, January 10, 1956, in the Palace of Congregations at San Callisto, in the presence of the Most Reverend and Venerable Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the Cause of the Servant of God Maria Fortunata Viti, a professed nun of the Order of Saint Benedict, the Sacred Congregation of Rites, preparatory, was convened, in which the Reverend Prelates and the Reverend Theological Consultants discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, January 24, 1956, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites, preparatory, was convened, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates, and the Reverend Theological Consultants discussed two miracles which are said to have been wrought through the intercession of the Blessed Peter Julian Eymard, confessor, founder of the Congregation of Priests of the Most Holy Sacrament and of the Handmaids of the Most Holy Sacrament.

The Most Reverend and Venerable Cardinals and the Reverend Prelates then examined the reports of the revisers of the writings of the Servants of God:

1. Filippo Rinaldi, priest, Rector Major of the Salesians of Saint John Bosco.

2. Maria Giuseppina Micarelli, foundress of the Institute of the Franciscan Sisters of the Infant Jesus.

3. Bernarda Heimgartner, co-foundress of the Sisters Teachers of the Holy Cross of Menzingen, of the Third Order of Saint Francis.

Tuesday, February 14, 1956, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites, ordinary, was convened, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates, and the Reverend Theological Consultants...

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - The Official Commentary. The Eminences and Reverend Prelates, officials, discussed the introduction of the cause of the Servants of God: 1. Marcello Spinola y Maestre, Archbishop of Seville, Cardinal of the Holy Roman Church. 2. Vittoria Rosoamanarivo, widow. The Eminences and Reverend Cardinals also examined the report of the theological reviewers concerning the writings of the Servant of

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God Mamerto Esquiu, Bishop of Cordoba in Argentina, of the Order of the Friars Minor. The Office and Mass of Saint Joseph, the craftsman, were also examined. On Tuesday, February 28, 1956, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in preparatory session, convened, in which the Eminences and Reverend Cardinals, the Reverend Prelates, officials, and the Reverend theological consultants discussed the heroic virtue of the Servant of God Stefano Pernet, priest of the Congregation of the Augustinians of the Assumption, founder of the Little Sisters of the Assumption. In the ordinary session, the Eminences and Reverend Cardinals and the Reverend Prelates, officials, examined the report of the theological reviewers concerning the writings of the Servants of God: Federico Jansoone, priest of the Order of the Friars Minor; Maria Bernarda Bütlet, foundress of the Congregation of the Franciscan Missionary Sisters of Mary Help of Christians; Maria Elena Stollenwerk, co-foundress of the Congregation of the Handmaids of the Holy Spirit; Giuseppina Endrina Stenmanns, co-foundress of the same Congregation of the Handmaids of the Holy Spirit. On Tuesday, March 6, 1956, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in ordinary session, convened, in which the Eminences and Reverend Cardinals and the Reverend Prelates, officials, discussed the introduction of the cause of beatification of the Servants of God: Maria of the Wounds of Jesus, religious of the Monastery of the Divine Providence in Badalona, Spain; Maria Lichtenegger, secular virgin. On Tuesday, March 13, 1956, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Reverend Cardinal Clemente Micara, Bishop of Velletri, Promoter or Relator of the cause of beatification and canonization of the Servant of God Luigi Guanella, priest, founder of the Congregation of the Servants of Charity and the Daughters of Saint Mary of Providence, the Holy Congregation of Rites, in a preparatory session, convened, in which the Reverend Prelates, officials, and the Reverend theological consultants discussed the heroic virtues of the aforementioned Servant of God. On Tuesday, March 20, 1956, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Reverend Cardinal Clemente Micara, Bishop of Velletri, Promoter or Relator of the cause of beatification and canonization of the Servant of God Gertrude Comensoli, foundress of the Institute of the Sisters of the Most Holy Sacrament (the Sacramentine), the Holy Congregation of Rites, in a preparatory session, convened, in which the Reverend Prelates, officials, and the

[*Latin ed. p. 299*]

From the Roman Curia Diary, 299. The Reverend Consultors in theology discussed the heroic nature of the virtues of the aforementioned Servant of God. On Tuesday, April 10, 1956, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites convened, in which the Most

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Reverend and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend theological Consultors discussed the heroic nature of the virtues of the Servant of God Mary Celina of the Presentation, a professed nun of the Third Order of St. Francis of Assisi. The same Most Reverend and Reverend Lords Cardinals and Reverend Prelates then discussed in an ordinary Congregation: 1. Regarding the resumption of the cause for the canonization of the Blessed: Rocco Gonzalez de Santa Cruz, Alfonso Rodríguez, and John of the Castillo, Martyrs of the Society of Jesus. 2. Regarding the examination of the writings of the Servants of God: a) Francis Mary of the Cross Jordan, a priest, founder of the Society of the Divine Savior and the Congregation of the Sisters of the Divine Savior; b) Brother Albert (Adam Chmielowski), founder of the Brothers and Sisters of the Third Order of St. Francis, Servants of the Poor; c) Mary of the Heart of Jesus (Giuseppa Sancho de Guerra), foundress of the Congregation of the Servants of Jesus. On Tuesday, April 17, 1956, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites convened, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Venerable Servant of God Mary of Providence (Eugenia Smet), foundress of the Institute of the Sisters Auxiliaries of the Souls in Purgatory. The same Most Reverend and Reverend Lords Cardinals and Reverend Prelates then discussed in an ordinary Congregation: 1. Regarding the resumption of the cause for the canonization of the Blessed Crescentia Boss, a Virgin, a professed nun of the 3rd Order of St. Francis. 2. Regarding the report of the theological examiners of the writings of the Servant of God Bernard Lehner, a young layman. On Tuesday, April 24, 1956, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites convened, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Venerable Servant of God Innocent XI, Pope. On Tuesday, May 8, 1956, in the Palace of Congregations at St. Callisto, in the presence of His Eminence, the Reverend Lord Cardinal Clemente Micara, Bishop of Velletri, Promoter or Relator of the cause of the Servant of God Valentino Paquay, a professed priest of the Order of Friars Minor, the preparatory Sacred Congregation of Rites convened, in which the Reverend Prelates and the Reverend theological Consultors discussed the heroic nature of the virtues of the aforementioned Servant of God.

[*Latin ed. p. 300*]

Acta Apostolicae Sedis - Official Commentary 300 SECRETARIAT OF STATE, BY APOSTOLIC BRIEF, the Most Holy Father Pius XII, reigning happily, has deigned to appoint:

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January 5th) > " 12th " 14th " " " " 21st " " " 31st "

February 2nd, 1956.

The Most Eminent and Reverend Cardinal Striteli Samuel Alfonso, Protector of the Dominican Sisters of St. Catherine of Siena (Kenosha, Milwaukee).

The Most Eminent and Reverend Cardinal Léger Paul Émile, Protector of the Religious Hospitaller Sisters of St. Joseph (Montréal).

The Most Eminent and Reverend Cardinal Ciriaci Peter, Protector of the Archconfraternity of St. Roch (Rome).

The Most Illustrious and Reverend Monsignor Zerba Cesare, Supernumerary Voting Prelate of the Supreme Tribunal of the Apostolic Signatura.

The Most Illustrious and Reverend Monsignor Stoppini Irvin, Referendary Prelate of the Supreme Tribunal of the Apostolic Signatura.

The Most Illustrious and Reverend Monsignor Casoria Giuseppe, Referendary Prelate of the Supreme Tribunal of the Apostolic Signatura.

The Most Illustrious and Reverend Monsignor del Amo Pachón Leo, Auditor of the Tribunal of the Rota at the Apostolic Nunciature in Madrid.

The Most Illustrious and Reverend Monsignor Ugalde Ocariz Philip, Defender of the Bond of the Tribunal of the Rota at the Apostolic Nunciature in Madrid.

The Most Eminent and Reverend Cardinal Cicognani Gaetano, Protector of the Society of the Priests of St. Francis Xavier (Rome).

His Excellency, the Most Reverend Monsignor Paupini Joseph, titular Archbishop of Sebastopolis of Abasgia, Apostolic Nuncio in Iran.

The Most Eminent and Reverend Cardinal Grente George, Protector of the French Federation of Religious Hospitaller Sisters of St. Joseph of the Hôtel-Dieu (La Flèche, Le Mans).

With letters from the Secretariat of State dated April 27th, 1956, the Most Holy Father Pius XII, reigning happily, has deigned to appoint the Reverend Fathers McCormic Vincent A., Dezza Paul, and Buijs Lewis, of the Society of Jesus, as Consultors of the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 301*]

From the Roman Curia Diary, along with documents from the Secretariat of State, it is recorded that the Most Holy Father, Pope Pius XII, may he reign happily, deigned to appoint:

Assistants to the Papal Throne:

February 23, 1955. His Excellency, Reverend Monsignor Adam Gregory, Bishop of Valence in Venezuela.

August 27. His Excellency, Reverend Monsignor Angelo Maria Ocampo Berrio, Bishop of Tunja.

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November 28. His Excellency, Reverend Monsignor Giuseppe Aideo Desmarais, Bishop of Amos.

December 25. His Excellency, Reverend Monsignor Patrizio Luigi O'Boyle, Archbishop of Washington.

February 27, 1956. His Excellency, Reverend Monsignor Giuseppe Antonio O'Sullivan, Archbishop of Kingston.

March 28. His Excellency, Reverend Monsignor Giovanni Battista Piasentini, Bishop of Ohioggia.

April 27. His Excellency, Reverend Monsignor Leone Pietro Kierkels, titular Archbishop of Salamina.

Apostolic Protonotaries, with the same privileges as those participating:

October 27, 1954. Monsignor Giuseppe Barraza, of the diocese of Sinaloa.

June 14, 1955. Monsignor Patrizio Nicholson, of the diocese of Antigonish.

July 7. Monsignor Tommaso Percival Davis, of the archdiocese of Adelaide.

October 13. Monsignor Alfonso Parent, of the archdiocese of Québec.

November 22. Monsignor Giuseppe P. Le Net, of the diocese of Les Cayes.

December 3. Monsignor Vincenzo Vagnoni, of the archdiocese of Fermo.

Monsignor Giovanni Reilly, of the archdiocese of New York.

January 6. Monsignor Leonardo Van Eynde, of the archdiocese of Malines.

January 28. Monsignor Vilfrido Craugh, of the diocese of Rochester.

Monsignor Giacomo C. McAniff, of the same diocese.

Monsignor Tommaso Ennis, of the diocese of Covington.

February 4. Monsignor Enrico Lagomarsino, of the archdiocese of Genoa.

February 27. Monsignor Virgilio Cappelletti, of the archdiocese of Milan.

April 3. Monsignor Carlo Figini, of the same archdiocese.

Monsignor Francesco Rossi, of the same archdiocese.

Prelates:

Domestic Prelates of His Holiness:

June 18, 1954. Monsignor Fernando Sales Ferris, of the archdiocese of Valence.

July 22. Monsignor Giulio Van Meenen, of the diocese of Brentwood.

September 27. Monsignor Giovanni O. Bennett, of the archdiocese of Liverpool.

November 3. Monsignor Alfredo E. Blout, of the archdiocese of Westminster.

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March 11, 1955. Monsignor Giuseppe Bruneiii, of the archdiocese of Naples.

June 14. Monsignor Alfredo Boudreau, of the diocese of Antigonish.

[*Latin ed. p. 302*]

Acta, Apostolicae Sedis - Commentarium Officiale 302 14 » 20 June » » 1955. Monsignor Gallivan William, of the same diocese. » Monsignor Sommers Hugh Joseph, of the same diocese. » Monsignor Lanteigne Francis, of the diocese of Balburst in Canada. 7 July » Monsignor Aylward James, of the Archdiocese of Adelaide. » » » Monsignor Fahey John, of the same Archdiocese. » » » Monsignor Gatzemeyer Louis, of the same Archdiocese. » » » Monsignor Hanrahan Michael, of the same Archdiocese. » » » Monsignor Redden Isidore, of the same Archdiocese. » » » Monsignor Russell William, of the same Archdiocese. 21 » » Monsignor Adamson Thomas, of the Archdiocese of Liverpool. 22 August » Monsignor Byrne Thomas, of the diocese of Rockhampton. » » » Monsignor Tiernan Daniel, of the same diocese. 26 » » Monsignor Gonzalez Edward Anthony, of the diocese of Calabozo. 3 October » Monsignor Crowe Stanislaus, of the diocese of Sale. » » » Monsignor Walsh William, of the same diocese. 22 » » Monsignor Wheeler William Gordon, of the Archdiocese of Westminster. 9 November » Monsignor Cono vas John Joseph, of the Archdiocese of Panamá. 11 » » Monsignor Malouin Armando, of the Archdiocese of Sherbrooke. 6 December » Monsignor Broussard Milburn J., of the diocese of Alexandria, Louisiana. » » » Monsignor Bassi Victor, of the Archdiocese of New York. » » » Monsignor Blake Dionysius, of the same Archdiocese. » » » Monsignor Code Joseph, of the same Archdiocese. » » » Monsignor Coleman Dionysius, of the same Archdiocese. » » » Monsignor Doyle Joseph, of the same Archdiocese. » » » Monsignor Fennessy Dionysius, of the same Archdiocese. » » » Monsignor Grundner Joseph, of the same Archdiocese. » » » Monsignor Hearon James, of the same Archdiocese. » » » Monsignor McCarthy William, of the same Archdiocese. » » » Monsignor McCormack Christopher, of the same Archdiocese. » » » Monsignor McEvoy John, of the same Archdiocese. » » » Monsignor McKeon Francis, of the same Archdiocese. » » » Monsignor Nolan Philip, of the same Archdiocese. » » » Monsignor O'Connor Raymond, of the same Archdiocese. » » » Monsignor Ponsiglione Mario, of the same Archdiocese. » » » Monsignor Ryan James, of the same Archdiocese. » » » Monsignor Ryan Lawrence, of the same Archdiocese. » » » Monsignor Walsh Joseph, of the same Archdiocese. 12 » » Monsignor Belford John, of the diocese of Manchester. » » » Monsignor Benoit Hector, of the same diocese. » » » Monsignor Bousquet Omer, of the same diocese. » » » Monsignor Sliney John, of the same diocese. 21 » » Monsignor Mli-

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narovich Clement, of the diocese of Fort Wayne.

[*Latin ed. p. 303*]

From the Roman Curial Diary, 303, December 21, 1955.
Most Reverend Mr. Skrzypinski Giuliano, of the same diocese.
Most Reverend Mr. Brown Filippo, of the Archdiocese of Washington.
Most Reverend Mr. Denges Giuseppe, of the same Archdiocese.
Most Reverend Mr. Ellis Giovanni T., of the same Archdiocese.
Most Reverend Mr. Fisher Elmer, of the same Archdiocese.
Most Reverend Mr. Hannan Filippo, of the same Archdiocese.
Most Reverend Mr. Kennedy Giuseppe, of the same Archdiocese.
Most Reverend Mr. Miltenberger Luigi, of the same Archdiocese.
Most Reverend Mr. Rakowski Pietro, of the same Archdiocese.
Most Reverend Mr. Roach Edoardo, of the same Archdiocese.
Most Reverend Mr. Spence Giovanni, of the same Archdiocese.
Most Reverend Mr. Ciancio Nicolò, of the Archdiocese of Catania.
January 25, 1956.
Most Reverend Mr. Duchene Emilio, of the Diocese of Salina.
Most Reverend Mr. Engbarth Carlo, of the same diocese.
Most Reverend Mr. Gesenhues Enrico, of the same diocese.
Most Reverend Mr. Mulvihill Michele, of the same diocese.
Most Reverend Mr. Riedel Francesco, of the same diocese.
Most Reverend Mr. Spoorenberg Enrico, of the same diocese.
Most Reverend Mr. Azzi Carlo, of the Diocese of Rochester.
February 26.
Most Reverend Mr. Ball Edoardo, of the same diocese.
Most Reverend Mr. Ball Giovanni, of the same diocese.
Most Reverend Mr. Boyle Carlo, of the same diocese.
Most Reverend Mr. Burns Francesco, of the same diocese.
Most Reverend Mr. Curtin Giuseppe, of the same diocese.
Most Reverend Mr. Gannon Lorenzo, of the same diocese.
Most Reverend Mr. Hoefen Francesco, of the same diocese.
Most Reverend Mr. Lambert Geraldo, of the same diocese.
Most Reverend Mr. Maney Giovanni, of the same diocese.
Most Reverend Mr. Moffatt Patrizio, of the same diocese.
Most Reverend Mr. Predmore Giorgio, of the same diocese.
Most Reverend Mr. Randall Giovanni, of the same diocese.
Most Reverend Mr. Ratigan Arturo, of the same diocese.
Most Reverend Mr. Straub Federico, of the same diocese.

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Most Reverend Mr. Danz Giovanni, of the Diocese of Covington.

February 4.

Most Reverend Mr. McKenna Giuseppe, of the same diocese.

Most Reverend Mr. Wilson Leone, of the same diocese.

Most Reverend Mr. Sinigaglia Giovanni, of the Archdiocese of Athens.

March 9.

Most Reverend Mr. Antunes Borges Antonio, of the Diocese of Leiria.

March 25.

Most Reverend Mr. Pereira Alvim Custodio, of the Diocese of Viseu.

Most Reverend Mr. Nicola, of the Archdiocese of Gaeta.

Most Reverend Mr. Ferraro Mariano Vitale, of the Archdiocese of Otranto.

March 1.

Most Reverend Mr. Lasi Alpinolo, of the Diocese of Bertinoro.

March 13.

Most Reverend Mr. Cyr Filippo, of the Archdiocese of St. Germain of Rimouski.

March 14.

March 25.

March 31.

Most Reverend Mr. Charbonneau Paolo Emilio, of the Diocese of San Girolamo de Terrebonne.

Most Reverend Mr. Décary Pietro, of the same diocese.

Most Reverend Mr. Cashman Davide, of the Archdiocese of Birmingham.

Most Reverend Mr. Marcozzi Giacinto, of the Diocese of Teramo.

[*Latin ed. p. 304*]

Acta Apostolicae Sedis - Official Commentary 304: Extraordinary Chamberlains of His Holiness: May 1954. Monsignor Bernardo Oahill, of the diocese of Southwark. February 21, 1955. Monsignor Giuseppe Lebrun, of the diocese of Valence in Venezuela. July. Monsignor Tommaso McKenna, of the archdiocese of Liverpool. October 22. Monsignor Federico G. Row, of the archdiocese of Westminster. Monsignor Giovanni Leonard, of the archdiocese of Sydney. December 26. Monsignor Stefano Gardena, of the archdiocese of Fermo. Monsignor Luigi Marconi, of the same archdiocese. Monsignor Tommaso Mariucci, of the same archdiocese. Monsignor Orlando Perfetti, of the same archdiocese. Monsignor Mario Scoponi, of the same archdiocese. Monsignor Lorenzo Sabatini, of the same archdiocese. Monsignor Giacinto Zuccarini, of the same archdiocese. Monsignor Robert Brown, of the archdiocese of New

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York. January 6. Monsignor Giovanni Driscoll, of the same archdiocese. Monsignor Giacomo Roberts, of the same archdiocese. Monsignor Vilfrido Chartier, of the diocese of Manchester. January 12. Monsignor Lorenzo Gardner, of the same diocese. Monsignor Tommaso Hansberry, of the same diocese. Monsignor Giacomo McGreal, of the same diocese. Monsignor Giorgio Gingras, of the archdiocese of Washington. January 21. Monsignor Giovanni Roeder, of the same archdiocese. January 19, 1956. Monsignor Bernardo Dickman, of the diocese of Salina. Monsignor Giovanni McManus, of the same diocese. Monsignor Michele Moran, of the same diocese. Monsignor Francesco Senecal, of the same diocese. Monsignor Edgardo Weigel, of the same diocese. Monsignor Gregorio Dugan, of the diocese of Rochester. January 26. Monsignor Patrizio Flynn, of the same diocese. Monsignor Giovanni McCafferty, of the same diocese. Monsignor Emmett Murphy, of the same diocese. Monsignor Leslie Whalen, of the same diocese. Monsignor Lodovico Aldrighetti, of the diocese of Verona. February 23. Monsignor Angelo Marini, of the same diocese. Monsignor Ilario Mirandola, of the same diocese. Monsignor Ilario Salvetti, of the same diocese. Monsignor Umberto Tosi, of the same diocese. Monsignor Andrea Mastronardi, of the diocese of Anglona. January 25. Monsignor Davide Tursi, of the same diocese. Monsignor Pietro Stacchini, of the diocese of S. Miniato. Extraordinary Chamberlains of Sword and Cape of His Holiness: January 28, 1956. Mr. Carlo van Caloen, of the diocese of Bruges. February 27. Mr. Mario Páparo (Rome). March 28. Mr. Tommaso Battibocca dei Conti (Rome).

[*Latin ed. p. 305*]

From the Diary of the Roman Curia, Chamberlain of Honor in a peacock blue attire, 30th of the Holiness of His [Pius XII], February 27, 1956. Monsignor Giovanni De Ruggiero (Rome). Chamberlain of Honor, bearing the sword and mantle of His Holiness: March 3, 1956. Mr. Gioacchino Giulianelli (Rome). Chamberlain of Honor, supplementary, bearing the sword and mantle of His Holiness: December 25, 1955. Mr. Raimondo Delhaye, of the Archdiocese of Malines. February 27, 1956. Mr. Giuseppe Borgioli (Rome). March 28. Mr. Aurelio Cinque, of the suburbicarian Diocese of Albano. HONORS. With letters from the Secretariat of State, the Holy Father, Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great: March 6, 1956. Upon the Honorable Professor Antonio Segni, President of the Council of Ministers of the Italian Republic. The Commander's Cross of the Order of Saint Gregory the Great: January 19, 1956. Upon Mr. Enrico Heyman, of the Diocese of Gand. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: February 4, 1956. Upon Mr. Arturo Schwertman, of the Diocese of Covington. The Plaque of the Order of Saint Gregory the Great, civil class: December 29, 1955. Upon Mr. Riccardo Boylan, of the Diocese of

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Brooklyn. February 4, 1956. Upon Mr. Alberto Grosser, of the Diocese of Covington. February 27. Upon Mr. Guido Arangi (Rome). Upon Mr. Giovanni Lopez (Rome). April 7. Upon Mr. Enrico (Daniel-Raps), of the Archdiocese of Paris. The Commander's Cross of the Order of Saint Gregory the Great, civil class: April 27, 1955. Upon Mr. Tommaso Giovanni Meuwissen, of the Diocese of 's-Hertogenbosch. July 7. Upon Mr. Emanuele Aspuru y San Pedro, of the Archdiocese of San Cristobal de la Habana. November 11. Upon Mr. Leonard Tommaso D'Arcy, of the same Archdiocese. Upon Mr. Arturo Kelly, of the same Archdiocese. Upon Mr. Carlo McTague, of the same Archdiocese.

[*Latin ed. p. 306*]

Acta Apostolicae Sedis - Official Commentary 306, December 13, 1955. To the Reverend Mr. Stefano Lamarche, of the diocese of Liegi. January 21, 1956. To the Reverend Mr. Giovanni Demaret, of the archdiocese of Malines.

To the Reverend Mr. Alberto Michotte van den Berck, of the same archdiocese. February 23. To the Reverend Mr. Ottorino Barlottini, of the diocese of Verona. February 27. To the Reverend Mr. Edmondo Mercuri (Rome). March 3. To the Reverend Mr. Guido Toja, of the archdiocese of Milan. March 16. To the Reverend Mr. Aurelio Baldeschi Balleani, of the diocese of Jesi. To the Reverend Mr. Aurelio Trionfi Honorati, of the same diocese. March 17. To the Reverend Mr. Giuseppe Carraro, of the diocese of Padua. To the Reverend Mr. Andrea De Besi, of the same diocese. To the Reverend Mr. Francesco Falletti, of the diocese of Ventimiglia. March 21. To the Reverend Mr. Emanuele Giudice, of the diocese of Grosseto. To the Reverend Mr. Concetto Franchi, of the diocese of Ripatransone. To the Reverend Mr. Arnaldo Brandizzi (Rome). March 23. To the Reverend Mr. Antonio Celimi (Rome). March 28. April 17. To the Reverend Mr. Carlo Carletti (Rome).

Knighthood of the Order of Saint Gregory the Great, civil class: January 11, 1955. To the Reverend Mr. Davide C. Van Dijk, of the diocese of Harlem. To the Reverend Mr. Giovanni Peynenburg, of the diocese of 's-Hertogenbosch. January 18. To the Reverend Mr. Enrico C. Verheij, of the archdiocese of Utrecht. February 18. To the Reverend Mr. Bernardo G. Drion, of the diocese of Breda. November 11. To the Reverend Mr. Edoardo Brooks, of the archdiocese of Toronto. To the Reverend Mr. Tommaso Day, of the same archdiocese. To the Reverend Mr. Salvatore Fisher, of the same archdiocese. To the Reverend Mr. Alessandro Kuska, of the same archdiocese. To the Reverend Mr. Edoardo Shoniker, of the same archdiocese. To the Reverend Mr. Giuseppe Sullivan, of the same archdiocese. March 26. To the Reverend Mr. Antonio Habana, of the prelatura « nullius » of Davao. To the Reverend Mr. Carlo Marquette, of the diocese of San Giacinto. To the Reverend Mr. Giovanni R. Welsh, of the diocese of Alexandria, Louisiana. December 6. December 12. To the Reverend Mr. Giuseppe Fobes, of the

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diocese of Manchester. To the Reverend Mr. Pietro Schleimer, of the diocese of Luxembourg. March 19. March 25. To the Reverend Mr. Paolo K. T. Sih, of the archdiocese of Newark. January 10, 1956. To the Reverend Mr. Edoardo Guglielmo Fanning, of the diocese of Boise City. March 21. To the Reverend Mr. Pietro Munnichs, of the archdiocese of Malines. To the Reverend Mr. Corrado Verhaeghe de Nayer, of the same archdiocese. February 4. To the Reverend Mr. Giacomo Hagan, of the diocese of Covington. To the Reverend Mr. Giuseppe Gausepohl, of the same diocese. March 25. To the Reverend Mr. Leone Petit, of the archdiocese of Carthage. March. To the Reverend Mr. Wolfango Pinardi, of the archdiocese of Milan. March 16. To the Reverend Mr. Nicola Colio, of the diocese of San Severo. To the Reverend Mr. Salvatore Mro, of the same diocese.

[*Latin ed. p. 307*]

Diarium Romanae Curiae, March 16, 21, 24; April 17; 1956.

To the Reverend Mr. Piscitelli Gaetano, of the same diocese.

To the Reverend Mr. Fasola Virgilio, of the diocese of Grosseto.

To the Reverend Mr. Gennaoui Giorgio, of the Patriarchate of Antioch of the Melchites.

To the Reverend Mr. Catanoso Genoese Pasquale, of the Archdiocese of Reggio Calabria.

To the Reverend Mr. Carraro Giovanni Battista, of the diocese of Treviso.

The Grand Cross of the Order of Saint Sylvester: April 27, 1956.

To the Reverend Mr. Ricaldone Paolo, of the Archdiocese of Turin.

The Plaque of the Order of Saint Sylvester: March 20, 1956.

To the Reverend Mr. D'Amico Alfonso (Rome).

The Commendatorship of the Order of Saint Sylvester: February 16, 1955.

To the Reverend Mr. Correoso de Quesada Alfredo, of the diocese of Camagüey.

To the Reverend Mr. Fanjul y Estrada Carlo, of the same diocese.

To the Reverend Mr. Vizcanio Michele, of the diocese of Almeria.

April 19; December.

To the Reverend Mr. Platteau Giorgio, of the diocese of Tournai.

January 12, 1956.

To the Reverend Mr. Narduzzi Nestore, of the diocese of Viterbo.

To the Reverend Mr. de Selys Maurizio, of the diocese of Liegi.

21.

To the Reverend Mr. Brusselmans Francesco, of the Archdiocese of Malines.

To the Reverend Mr. Coppens Alberto, of the same Archdiocese.

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To the Reverend Mr. Grootaers Giovanni, of the same Archdiocese.
To the Reverend Mr. Yernaux Nestore, of the same Archdiocese.
To the Reverend Mr. Zech Maurizio, of the same Archdiocese.
To the Reverend Mr. Gallucci Alberto, of the diocese of Sora.
To the Reverend Mr. Bonomi Biagio, of the Archdiocese of Taranto.
To the Reverend Mr. Galli Giuseppe (Rome).
23; February 7.
To the Reverend Mr. Magarotto Cesare (Rome).
To the Reverend Mr. Corvi Alberto, of the Archdiocese of Milan.
March.
To the Reverend Mr. Castiglioni Marazzi Arnaldo, of the same Archdiocese.
To the Reverend Mr. De Feo Gaetano, of the same Archdiocese.
To the Reverend Mr. Saporiti Carlo, of the same Archdiocese.
To the Reverend Mr. Lahn Lotario (Germany).
7; 14.
To the Reverend Mr. Damasceni Domenico, of the diocese of Bitonto.
To the Reverend Mr. Polverari Francesco, of the diocese of Senigallia.
To the Reverend Mr. Dal Canto Danilo, of the diocese of S. Miniato.
16.
17.
To the Reverend Mr. Conte Ernesto, of the diocese of Aversa.
To the Reverend Mr. Arnone Carmelo, of the diocese of Caltanissetta.
To the Reverend Mr. Miotti Livio, of the diocese of Padua.
To the Reverend Mr. Schiesari Antonio, of the same diocese.
To the Reverend Mr. Cornolo Giuseppe, of the diocese of Joliet.
22.
To the Reverend Mr. Comici Antonio, of the Archdiocese of Genoa.
23.
To the Reverend Mr. Lo Bianco Aurelio, of the same Archdiocese.
To the Reverend Mr. Rossi Attilio, of the same Archdiocese.

[*Latin ed. p. 308*]

Acta Apostolicae Sedis - Official Commentary 308, March 26, 1956.
To the Reverend Mr. Giovanni Costantino, of the diocese of Mondovì.
To the Reverend Mr. Crispino Catteruccia (Rome).
To the Reverend Mr. Carmelo Cuttitta (Rome).
To the Reverend Mr. Giovanni Festa (Rome).
To the Reverend Mr. Giuseppe Fumo, of the archdiocese of Turin.

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To the Reverend Mr. Ferdinando Fiorentini, of the archdiocese of L'Aquila.

To the Reverend Mr. Emilio Cristoforoni, of the diocese of Albenga.

To the Reverend Mr. Michele Palumbo, of the diocese of Castellammare di Stabia.

To the Reverend Mr. Antonio de Órlevas de Gama Regalào, of the diocese of Coimbra.

The Knighthood of the Order of Saint Sylvester:

February 16, 1955.

To the Reverend Mr. Aurelio Portuondo de Regii, of the diocese of Oamagüey.

To the Reverend Mr. Giorgio Recio y Rodríguez, of the same diocese.

April 19.

To the Reverend Mr. Antonio Aparici Mocholi, of the archdiocese of Valencia.

July 12.

To the Reverend Mr. Alberto Hannan, of the archdiocese of Adelaide.

November 11.

To the Reverend Mr. Fred Crawford, of the archdiocese of Toronto.

To the Reverend Mr. Luciano Germain, of the same archdiocese.

To the Reverend Mr. Melville Kelly, of the same archdiocese.

To the Reverend Mr. Gilberto Labine, of the same archdiocese.

To the Reverend Mr. Giuseppe Seitz, of the same archdiocese.

To the Reverend Mr. Giacomo Wall, of the same archdiocese.

February 26.

To the Reverend Mr. Benedicto Alfredo, of the "nullius" prelature of Davao.

To the Reverend Mr. Emanuele Cabaguio, of the same prelature.

January 19, 1956.

To the Reverend Mr. Bruno Vivarelli, of the diocese of Terni.

February 21.

To the Reverend Mr. Pietro Devuyst, of the archdiocese of Malines.

To the Reverend Mr. Carlo Lathouders, of the same archdiocese.

To the Reverend Mr. Filippo Verreydt, of the same archdiocese.

February 23.

To the Reverend Mr. Aldo Ghezzer, of the diocese of Verona.

To the Reverend Mr. Guido Giusti, of the same diocese.

To the Reverend Mr. Gianni Becchi, of the same diocese.

March 5.

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To the Reverend Mr. Policarpo Clarke, of the archdiocese of Smirne.

March 13.

To the Reverend Mr. Pietro Scarpa, of the diocese of Vittorio Veneto.

March 6.

To the Reverend Mr. Paolo Desana, of the diocese of Casale Monferrato.

To the Reverend Mr. Daniele Novazio, of the same diocese.

To the Reverend Mr. Giorgio Cossu, of the diocese of Jesi.

March 7.

To the Reverend Mr. Tiburzio Bazzan, of the diocese of Padova.

To the Reverend Mr. Giovanni Battista Cecchella, of the same diocese.

March 11.

To the Reverend Mr. Luigi Passerini, of the diocese of Grosseto.

To the Reverend Mr. Duilio Danieli, of the diocese of Tivoli.

To the Reverend Mr. Silvano Salvatori, of the same diocese.

April 5.

To the Reverend Mr. Rino Cavazzini, of the diocese of Padova.

[*Latin ed. p. 309*]

An. et vol. XXXXVIII, 31 Maii 1956 (Ser. II, v. XXIII), N. 7. ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE. ACTA PII PP. XII. LITTERAE ENCYCLICAE AD VENERABILES FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES: DE CULTU SACRATISSIMI CORDIS IESU.

PIUS PP. XII, VENERABILIBUS FRATRIBUS, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

«Thou shall draw waters with joy out of the saviour's fountains.» These words, with which the prophet Isaias, using significant images, foretold those many and abundant gifts of God, which the Christian age would bring, these words spontaneously come to Our mind, as We commemorate the hundredth year since Our Predecessor, of blessed memory, Pius IX, granting willing consent to the petitions presented from the entire Catholic world, decreed that the Feast of the Most Sacred Heart of Jesus be celebrated throughout the Church.

Indeed, those heavenly gifts, which the worship offered to the Most Sacred Heart of Jesus pours forth into the hearts of the faithful, purifying them, recreating them with heavenly solace, and inciting them to all virtues, cannot be enumerated in any way. Quae Is. X I I , 3. 21 - ACTA, vol. XXIII, n. 7. — 31-5-1956.

[*Latin ed. p. 310*]

Mindful of the most wise saying of the Apostle James: "Every best gift

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and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration," We rightly and justly recognize in this same cult, which flourishes with ever greater fervor throughout the lands, an inestimable gift, which Our Incarnate Word and Divine Savior, being the one Mediator between God the Father and mankind, bestowed upon His Church, His mystical Bride, and which, in the course of these times, has required so many labors and difficulties to be endured. While the Church enjoys this inestimable gift, it can more clearly demonstrate its love for its Divine Founder, and in a certain way, bring to fruition that exhortation which the Evangelist John recounts as having been spoken by Jesus Christ Himself: "But in the last day, that was the great day of the feast, Jesus stood and cried, saying: If any man thirst, let him come unto me, and drink. He that believeth in me, as the scripture saith, out of his belly shall flow rivers of living water." Indeed, for those who heard Jesus speaking, it was not difficult to refer these words, in which He promised a source of "living water" springing forth from His own being, to the sacred utterances of the prophets Isaiah, Ezekiel, and Zachary, who foretold the Messianic Kingdom, and also to that typological rock, from which, struck by Moses, water flowed in a wondrous manner. Divine charity first leads to the outpouring from the Holy Spirit, who is Love, personal, both of the Father and of the Son, within the bosom of the most holy Trinity. Therefore, the most learned Apostle, as if echoing the words of Jesus Christ, attributed the outpouring of charity in the hearts of the believers to this Spirit of Love: "And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost who is given to us."

[*Latin ed. p. 311*]

The most intimate bond, which Holy Scripture affirms to exist between divine charity, which ought to burn brightly in the hearts of Christians, and the Holy Spirit – who is, indeed, Love itself – clearly demonstrates to us all, Venerable Brothers, the very nature of that devotion which must be offered to the Most Sacred Heart of Jesus Christ. For, as it is perfectly clear that this devotion, if we consider its particular nature, is an excellent act of religion, inasmuch as it demands from us the fullest and most complete offering and consecration of our will to the love of the Divine Redeemer, whose wounded Heart is the living index and sign; so it is equally clear, and indeed in a certain way more so, that this very devotion primarily aims to return divine love with our love. For it follows solely from the force of charity that the minds of men are perfectly and completely subject to the dominion of the Supreme Being, since the affections of our love are so united to the divine will that they become, as it were, one thing, according to that which is written: "But he who is joined to the Lord is one spirit." 1 Corinthians 6:17.

However, although the Church has always held and holds the devotion

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to the Most Sacred Heart of Jesus in such high esteem, and strives to promote it everywhere among the nations and to spread it in every way among Christian peoples, and also endeavors with all its might to protect it against the interpretations of Naturalism and Sentimentism, as they are called, it is nonetheless greatly to be lamented that, in past times and even in our own age, this most noble devotion has not been held in the same place of honor and esteem among some Christians, and sometimes even among those who profess to be animated by a desire to embrace the Catholic religion and to pursue holiness. "Jesus answered and said to her." John 4:10.

[*Latin ed. p. 312*]

We, who, by the secret counsel of God, have been chosen as guardians and dispensers of that most sacred treasure of faith and piety, which the Divine Redeemer entrusted to His Church, admonish all of you, our sons, that, although the worship of the Most Sacred Heart of Jesus, as if triumphant over the errors and negligence of men, permeates the Mystical Body of Christ, yet some of you are still influenced by preconceived opinions, and sometimes go so far as to consider it, if not entirely unsuitable, then certainly detrimental, to the spiritual needs of the Church and of the human race in this our age.

Indeed, there are those who, while associating this worship with particular and varied forms of piety that the Church approves and encourages, but does not command, consider it to be something added, which individuals may, according to their own inclination, add or omit; and there are also those who consider this very worship to be burdensome, and of little or no benefit, especially to those who serve in the Kingdom of God, guided by the principal purpose of using their strength, resources, and time to defend, transmit, and promote the Catholic faith, to instill Christian social doctrine, and to foster those religious practices and works which they consider to be far more necessary today; and finally, there are those who are so far from considering this worship to be a valid aid to the proper and renewed formation of Christian morals, both in the private life of each individual and in domestic life, that they rather consider it to be a form of piety that nourishes the senses rather than the mind and soul, and therefore more suitable for women, since they see in it something that is not entirely in harmony with the refined sensibilities of men.

Furthermore, there are those who, considering that this kind of worship primarily requires penance, expiation, and other virtues, which they call "passive," because they do not produce external results, do not consider it to be suitable for fostering the spiritual piety of our times, which is directed towards open and demonstrable acts of charity.

[*Latin ed. p. 313*]

The Acts of Pope Pius XII, page 313, emphasize that it is necessary to

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strive for action, for the triumph of the Catholic faith and for the zealous defense of Christian morals; these morals, as everyone knows, are easily corrupted today by the deceptive interpretations of those who, regardless of their religious affiliation, disregard the distinction between truth and falsehood, and are, as they say, infected by the principles of materialism, atheism, and secularism. Who can fail to see, Venerable Brothers, that such opinions are entirely inconsistent with the sentiments that Our Predecessors, commending the cult of the Most Sacred Heart of Jesus, publicly proclaimed from this chair of truth? Who would dare to assert that this devotion, which Our Predecessor, the immortal Leo XIII, declared to be "the most excellent form of religion," is less necessary or less suitable for our time; and in which he saw a powerful remedy for those very evils that today, and undoubtedly in a greater and more acute way, torment and distress both individuals and society as a whole? "This," he said, "which we commend to all, will be beneficial to all." And he added these exhortations and admonitions, which also pertain to the cult of the Most Sacred Heart of Jesus: "From this, that ancient force arises, which has long been present, and which vehemently demands that help be sought from Him, through whose power these things may be driven away. But who is that, except Jesus Christ, the Only Begotten Son of God! 'Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.' To Him, therefore, we must flee, who is the way, the truth, and the life." No less did Our Blessed Predecessor, Pope Pius XI, deem this cult to be conducive to the fostering of Christian piety, as he wrote in his Encyclical Letters: "In this... form of piety, does not the very essence of religion and, indeed, the norm of a more perfect life, lie? For it leads minds to a profound knowledge of Christ the Lord..."

[*Latin ed. p. 314*]

"Does the record of the Apostolic See – the official commentary – more effectively and with greater fervor inspire minds to embrace and emulate [the devotion to the Sacred Heart]?" For us, as for Our Predecessors, this principle of truth has been clearly demonstrated and proven; and when We assumed the Supreme Pontificate, and We saw the cult of the Most Sacred Heart of Jesus flourishing and almost triumphant among Christian peoples, We rejoiced at the countless salutary fruits emanating from it throughout the entire Church; and We were pleased to signify this in Our first Encyclicals. Indeed, these fruits – not only filled with trials and anxieties, but also with ineffable consolations – have not diminished in number or in beauty, but rather have increased during the years of Our Pontificate; various undertakings have happily arisen which are conducive to fostering this devotion, and which are most suitable to the needs of Our times: We speak of associations for the promotion of culture, religion, and charity; of writings published in print, which illustrate the historical, ascetical, or

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mystical aspects pertaining to this cause; of pious works of penance; and, in particular, of those testimonies of fervent piety, which the "Sodalitas ab Apostolatu orationis" has produced, under whose auspices, and with its support, families, colleges, institutions, and even nations have been consecrated to the Most Sacred Heart of Jesus; and We have often, with paternal joy, congratulated them, either through letters sent for this purpose, or through prayers offered in their presence, or even through announcements transmitted by radio waves. Therefore, as We observe such an abundant source of salutary waters, that is, of heavenly gifts of divine love, flowing forth from the Sacred Heart of Our Redeemer, and pervading countless sons of the Catholic Church, We cannot help but, Venerable Brothers, address you paternally..."

[*Latin ed. p. 315*]

The Acts of the Most Holy Fathers, XII, 315, urge us to join with you in offering the highest praise and thanks to God, the giver of all good things, with these words of the Apostle to the Gentiles: "Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the Church, and in Christ Jesus, in all generations for ever and ever. Amen." But after we have given due thanks to the eternal God, we desire to remind you and all the beloved children of the Church through these Encyclical Letters, to consider with greater attention those principles which are derived from the Scriptures, and from the teachings of the Saints and theologians, upon which the worship of the Most Sacred Heart of Jesus is founded. For we are convinced that only when we have thoroughly examined the primary and higher nature of this worship, illuminated by the light of divinely revealed truth, can we truly and fully appreciate its incomparable excellence and the inexhaustible abundance of heavenly gifts which it offers, and thus, meditating and contemplating the countless benefits received from it, can we worthily commemorate the first exact century from which the feast of the Most Sacred Heart of Jesus is celebrated throughout the Church. Therefore, guided by this purpose, in order to offer to the minds of the faithful wholesome nourishment, by which, nourished, they may more easily understand the true nature of this worship and receive its abundant fruits, we will explain the pages of the Old and New Testaments, in which the infinite love of God for the human race is revealed and presented, a love which we can never fully contemplate; then, we will touch upon the most important aspects of those commentaries which have been handed down by the Fathers and Doctors of the Church; and finally, we will endeavor to set forth in the clearest light that closest connection which exists between the form of piety, which is due to the Heart of the Divine Redeemer, and

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the worship in...

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - The official commentary emphasizes that this devotion is due to the love that the Holy See and the city of Augustae bear for all people. We believe that, if the most important forms of this piety, on which it is based, were illuminated by those principles which arise from the Sacred Scriptures and from the doctrine transmitted by the ancients, Christians could more easily draw "Thou shall draw waters with joy out of the saviour's fountains," that is, they could better appreciate the importance of the worship of the Most Sacred Heart of Jesus in the liturgy of the Church, and in its internal and external life and activity, and thus also gather those spiritual fruits by which each individual may healthily renew his manners, as is the desire of the pastors of the Christian flock. But in order that all may more rightly understand the meaning of this, it is necessary to consider the reasons that the compilers of the texts to be upon the Old and New Testaments offer concerning this devotion. Indeed, it is clear to you, Venerable Brothers, that there are two such reasons. One, indeed, which also applies to the other sacred members of the body of Jesus Christ, is based on the principle that we know that His Heart, as the most noble part of human nature, is hypostatically united to the Person of the Divine Word; therefore, the same worship of adoration is due to it, as the Church honors the Person of the Incarnate Son of God. This is a matter of Catholic faith to be maintained, as it was solemnly sanctioned in the Ecumenical Councils of Ephesus and Constantinople II. The other, which pertains specifically to the Heart of the Divine Redeemer, and likewise requires that the worship of latria be given to it, arises from the fact that His Heart, more than all other members of His body, is the natural index or symbol of His immense charity towards the human race. "Thou shall draw waters with joy out of the saviour's fountains [Is. XII, 3]." Council of Ephesus, canon 8; cf. MANSI, Sacrorum Conciliorum Ampliss. Collectio, IV, 1083 C; Council of Constantinople II, canon 9; cf. ibid. I, 382 E.

[*Latin ed. p. 317*]

The acts of Pope Pius XII, page 317, in *Sacro Corde*, state that, as Our Predecessor, Pope Leo XIII, observed, the symbol [Balaklawa] and the expressed image of the infinite charity of Jesus Christ, which moves us to love one another.

Indeed, the sacred books never fail to mention a special veneration and love, given to the Heart of the Incarnate Word, as it is the symbol of His most ardent charity. This, although certainly to be acknowledged, cannot diminish our admiration, nor lead us in any way to doubt the divine charity towards us, which is the principal reason for this devotion, since in the Old and New Testaments, such images are preached and instilled, which

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strongly move the hearts. These images, since they were presented in the sacred scriptures, which foretold the coming of the Son of God, made man, can certainly be considered the most noble signs and indications of that divine love, namely, the most sacred and to be adored Heart of the Divine Redeemer.

As for our matter, we do not believe it necessary to bring forth many things from the books of the Old Testament, which contain divinely revealed and ancient truths; but we consider it sufficient to recall that covenant between God and the people, begun with peaceful sacrifices, – the primary law of which was inscribed by Moses on two tablets and interpreted by the prophets – a pact which was not only strengthened by the bonds of the supreme dominion of God and the obedience due from men, but also solidified and sustained by higher reasons of love. For the people of Israel, the supreme reason for obeying God was not the fear of divine punishments, which the thunder and lightning flashing and emanating from the summit of Mount Sinai inspired in their hearts, but rather the love due to God: "Hear, O Israel: The Lord our God is one Lord" (Deuteronomy 6:4). "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength."

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary, with your fortitude. And these words, which I command you today, shall be in your heart." Therefore, we are not surprised that Moses and the Prophets, whom the Angelic Doctor, rightly and deservedly, calls "greater," since they understood that the foundation of the entire Law was based on this precept of love, described all the reasons and relationships that existed between God and His nation using analogies drawn from the mutual love of fathers, sons, or spouses, rather than from strict images derived from the supreme dominion of God, or from the fearful and servile obedience due from all. Thus, as an example, Moses himself, when he sang his most famous hymn for the people redeemed from slavery in Egypt, and when he wished to signify that this had happened through the power of God, uttered these sentiments and analogies: "As an eagle stirs up her young, spreading her wings and taking them up, so the Lord spread His wings, and He carried them along in His arms." But perhaps no other of the sacred prophets expressed and revealed the love with which God pursues His people more openly and vehemently than Oseas. In the writings of this prophet, who among the other minor prophets excels in the grandeur of his prayer, God confesses such love for the Elect People, a love that is indeed just, holy, and solicitous, just as is the love of a merciful and loving father, or of a spouse whose honor is offended. It is a love that is so far from diminishing or failing because of the perfidy and enormous crimes of the unfaithful, that rather, it punishes them deservedly, but only in order that the estranged

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and unfaithful bride, and the ungrateful sons, – not to mention that He might reject and abandon them – may be reconciled, purified, and united with Him again through renewed and strengthened bonds of love: "For the son of Israel is dear to Me; and out of Egypt I called My son." Deuteronomy VI, 4-6. Summa Theologica, II-II, q. 2, a. 7: ed. Leon., vol. VIII, 1895, p. 34. Deuteronomy XXXII, 11.

[*Latin ed. p. 319*]

Acts of Pope Pius XII, 319. "And I, like a nourishing mother to Ephraim; I carried them in my arms, and they did not know that I cared for them. In the cords of Adam, I will draw them; in the bonds of charity... I will heal their iniquities, I will love them freely, for my wrath has turned away from them. I will be as the dew; Israel shall blossom as the lilia; and its root shall spread forth as the Libani."

The Prophet Isaiah offers similar sentiments, when he depicts God and the chosen people as if conversing with each other in these contrasting words: "And Sion said: The Lord has forsaken me, and the Lord has forgotten me. Can a woman forget her child, and not have pity on the son of her womb? And if she should forget, I will not forget thee."

No less moving are the words with which the author of the Song of Songs, using the images of conjugal love, significantly describes the bonds of mutual charity by which God and the nation beloved by Him are united: "As the lilia among thorns, so is my friend among the daughters... I am my beloved's, and my beloved is mine, who feeds among the lilia... Place me as a seal upon your heart, as a seal upon your arm, for love is strong as death, jealousy is cruel as the grave: its coals are a burning fire of the Lord."

However, this tenderness, this indulgent and patient love of God, which, although He despises the people of Israel for adding wickedness to wickedness, nevertheless never wholly rejects them, appears indeed vehement and elevated, but it was only a foretaste of that most ardent charity which the promised Redeemer, from His most loving Heart, was about to extend to all men, and which would be the model of our love and the foundation of the New Covenant. For truly, only He who is the Only-Begotten of the Father and the Word made flesh, "full of grace and truth," when He came to men laden with countless sins, Os. X I, 1. 3-4; X I V , 5-6. Is. XLIX, 14-15. ™ Cant. II, 2; VI, 2; VIII, 6. IOAN. I, 14.

[*Latin ed. p. 320*]

The Acts of the Apostolic See - Official Commentary.

Those burdened by misery, being hypostatically united to the Divine Person through their very nature, were able to open up "the fountain of living water" to the human race, which could abundantly irrigate the parched land, and make it a flourishing and fruitful garden. Indeed, it seems that the prophet Jeremiah foreshadowed this very thing, which would certainly

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occur through the most merciful and eternal love of God, with these words: "For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water." Furthermore, "In perpetual charity I have loved thee; therefore have I drawn thee." "Behold, days come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda." "This shall be the covenant, that I will make with the house of Israel, after those days, saith the Lord: I will give my law into their bowels, and I will write it in their hearts, and I will be their God, and they shall be my people. Because I will forgive their iniquities, and their sins I will no more remember."

However, from the Gospels alone, we have certainly learned and discovered the New Covenant between God and men. This covenant, which Moyses established between the people of Israel and God, was nothing other than the symbol and sign that Jeremiah the prophet foretold. We call this New Covenant precisely that which has been established, brought about, and made effective through the works of the Incarnate Word, through the conciliatory grace of God. This Covenant is therefore incomparably more noble and firm, because it is not, as before, ratified by the blood of oxen and calves, but by that most holy blood, which those very peaceful animals had already foreshadowed: "Behold the Lamb of God, who taketh away the sin of the world." Indeed, the Christian Covenant clearly demonstrates, far more than the ancient covenant, that it is not founded on servitude or fear, but on friendship.

[*Latin ed. p. 321*]

Acts of Pope Pius XII, 321, which ought to intervene between father and sons, nourished and strengthened by a more abundant outpouring of divine grace and truth, according to the words of the Evangelist John: "And of his fullness we have all received, and grace for grace. For the law was given by Moses, but grace and truth came through Jesus Christ." That sentiment of that disciple, "whom Jesus loved, who also leaned on his breast at the supper," seems fitting, just, equitable, and salutary, Venerable Brothers, to linger for a time in the sweetest contemplation of that same mystery, so that, illuminated by that light which the same mystery illuminates from the Gospel, we too may attain and fulfill that promise of which the Apostle to the Gentiles wrote to the Ephesians: "That Christ may dwell in your hearts through faith; that you may be rooted and grounded in love, that you may have power to comprehend, with all the saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which surpasses knowledge, that you may be filled unto all the fullness of God." The Mystery of the Divine Redemption is, by its primary and natural reason, a mystery of love: namely, the just love of Christ for the heavenly Father, to whom the Sacrifice of the Cross, offered with a loving and obedient heart,

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gives most abundant and infinite satisfaction for the sins of the human race: "Christ, by suffering out of love and obedience, offered to God something greater than what the recompense for the entire offense of the human race would require." Furthermore, it is the mystery of the merciful love of the Holy Trinity and of the Divine Redeemer for all men, who, since they were in no way able to atone sufficiently for their crimes, Christ...

[*Latin ed. p. 322*]

Acta Apostolicae Sedis - Commentarium Officiale 322, through those most unfathomable riches of merit which, through His most precious shed blood, He acquired for us, He was able to restore and perfect that covenant of friendship between God and men, which had been violated first in the earthly Paradise, through the most grievous fall of Adam, and then through the innumerable sins of the elect people. Therefore, the Divine Redeemer – being the true, perfect, and legitimate Mediator – since, out of His most ardent charity towards us, He reconciled all the offices and duties of the human race with the divine rights, He was, indeed, the author of that reconciliation between divine justice and divine mercy, which constitutes the mystery of our salvation, surpassing all things; concerning which the Angelic Doctor speaks wisely with these words: "It must be said that it was fitting for man to be redeemed through the passion of Christ, both for the sake of His mercy and His justice. For justice' sake, because through His passion, Christ satisfied for the sin of the human race; and thus, man is freed through the justice of Christ. For mercy's sake, because, since man could not satisfy for the sin of the entire human nature, God gave him a satisfier, His Son. And this was a greater abundance of mercy than if He had remitted the sins without satisfaction. Hence it is upon the sacrifice of the heart that it is said: 'A sacrifice to God is an afflicted spirit.'" However, in order truly to be able, as far as it is permitted to mortals, "You may be able to comprehend, with all the saints, what is the breadth and length and height and depth," of the mysterious charity of the Incarnate Word towards the heavenly Father and towards men stained with the stain of sin, it must be noted that His love was not merely spiritual, as befits God, since "God is Spirit." Indeed, this was the nature of the love with which God loved our forefathers and the people of the Hebrews; and so, the love of the human race, Eph. II, 4; Sum. Theol., III, q. 46, a. 1 ad 3: ed. Leon., tom. XI, 1903, p. 436. Eph. III, 18. IOAN. IV, 24.

[*Latin ed. p. 323*]

The words of familial and paternal love, which are read in the Psalms, in the writings of the Prophets, and in the Song of Songs, are the truest indices and significations of that purely spiritual charity with which God pursues the human race; whereas, on the contrary, those who speak from the Gospel, from the letters of the Apostles, and from the pages of the

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Apocalypse, describe a love which, indeed, represents not merely divine charity, but also human feelings of affection; and this is certainly known to all those who are accounted Catholics. For the Word of God did not assume a fictitious and empty body, as some heretics asserted in the first century of the Christian name, but was rejected by the Apostle John with these most serious words: "For many seducers are gone out into the world who confess not that Jesus Christ is come in the flesh: this is a seducer and an antichrist." But, in truth, He united Himself to the individual, integral, and perfect human nature, which was conceived in the most pure womb of the Virgin Mary by the power of the Holy Spirit. Therefore, nothing was lacking to the human nature which the Word of God united to Himself; He, indeed, assumed it without any diminution, without any alteration, either in spiritual or in corporeal matters: that is to say, enriched with intelligence and will, and with all other internal and external faculties of knowledge, as well as with the appetites of the senses and with all natural impulses. The Catholic Church teaches all these things, as solemnly sanctioned and confirmed by the Roman Pontiffs and by the Ecumenical Councils: "He is wholly His own, wholly ours"; "perfect in divinity and equally perfect in humanity"; "He is wholly God, man, and wholly man God."

Therefore, there can be no doubt that Jesus Christ, as Leo the Great wrote in his dogmatic letter "Concerning the reading of your affection" to Flavian, the Deacon, on June 13, 449; see P.L. LIV, 763; as also the Council of Chalcedon, in the year 451; see MANSI, Op. cit. VII, 115 B; and as also Gregory the Pope wrote in his third treatise, "Concerning the necessity" of the two natures in Christ; see A. THIEL, Epist. Rom. Pont. from Elias to Pelagius II, p. 532.

[*Latin ed. p. 324*]

Acta Apostolicae Sedis - Official Commentary 324: It is certainly true that the Body, having attained its true form, is endowed with affections that are powerful for all those who are its own, in which love excels above all others; and it cannot be doubted that it was endowed with a similar physical and spiritual heart, since without this most excellent member of the body, human life, even with respect to affections, cannot be sustained. Therefore, the Heart of Jesus Christ, hypostatically united to the Person of the Divine Word, undoubtedly palpitated with love, and with other impulses of affection, which, however, perfectly harmonized and agreed with the human will, filled with divine charity, and with the infinite love that the Son shares with the Father and the Holy Spirit, so that there was never anything contrary or discordant among these three loves. However, that the Word of God assumed a true and perfect human nature for Himself, and formed, conformed, and shaped a heart, which, just as much as our own, could suffer and be pierced, we say, unless this is placed and considered in that light, which not only arises from the hypostatic and substantial union,

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but also in that light which arises from the human Redemption as its complement, may be a scandal and a source of foolishness to some, that Christ crucified was truly the sacrifice for the race of Jews and Gentiles. Indeed, the legitimate documents of Catholic faith, entirely consonant with the Sacred Scriptures, assure us that the Only-Begotten Son of God assumed a human nature that was capable of suffering and mortal, primarily for the purpose that He might offer a bloody sacrifice from the cross, in order to accomplish the work of human salvation. Moreover, the Apostle of the Gentiles teaches these things with these words: "For both he that sanctifieth, and they that are sanctified, are all of one: for which cause Christ called his brethren, saying: I will declare thy name to my brethren." And again: "I will put my trust in him. And again: Behold I and my children, whom God hath given me."

[*Latin ed. p. 325*]

Acts of the Popes, XII, 325, to me, God. Because the children shared in flesh and blood, He also shared in the same. ... Therefore, He had to be made like His brethren in all things, that He might be a merciful and faithful high priest in things pertaining to God, that He might make propitiation for the sins of the people. For in that He Himself suffered and was tempted, He is able to help those who are tempted." And the Holy Fathers, true witnesses of divinely revealed doctrine, rightly observed what the Apostle Paul had already clearly asserted, namely, that the mystery of divine love is the beginning and the summit, both of the Incarnation and of Redemption. Indeed, it is often and clearly read in their writings that Jesus Christ assumed perfect human nature and our fragile, mortal body, in order to provide for our eternal salvation, and to manifest and reveal to us His infinite love, even in a sensible way. St. Justin, echoing the voice of the Apostle to the Gentiles, writes: "We adore and love the Word, who was born of the uncreated and ineffable God; for He became man for our sake, that He might share in our sufferings and heal them." And St. Basil, the first of the three Cappadocian Fathers, affirms that the affections of the senses were truly and sanctly present in Christ: "It is clear that the Lord accepted natural affections in order to confirm the true and not phantasmal Incarnation; but He rejected the vicious affections, which pollute the purity of our lives." In the same way, St. John Chrysostom, a light of the Church of Antioch, confesses that the movements of the senses, to which the Divine Redeemer was subject, clearly demonstrated that He had indeed assumed a complete human nature: "For if He had not been of our nature, He would not have been moved by grief, once and again." Among the Latin Fathers, it is fitting to mention those whom the Church today venerates as the greatest Doctors. Thus, St. Ambrose speaks of sensible things: (references to Hebrews II, 11-14; 17-18; Apology II, 13; Epistle 261, 3; In Ioann., Homily 63,

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2; Acta, vol. XXIII, n. 7; 31-5-1956).

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - The official commentary testifies that the commotions and affections, of which the Incarnate Word of God was not ignorant, arise from the hypostatic union, as if from a natural principle: "And therefore, because He assumed a soul, He also assumed the passions of the soul; for God, because He was God, could not have been disturbed, nor could He have died." From these affections, St. Jerome derives the principal argument that Christ truly assumed a human nature: Our Lord, in order to prove the truth of the assumption of a human nature, was truly saddened. St. Augustine, in a particular way, perceived those reasons which intervene among the affections of the Incarnate Word and the end of human redemption: "But the Lord Jesus, out of the mercy of His will, not out of the necessity of His condition, assumed those affections of human weakness, just as He assumed the very flesh of human weakness, and the death of human flesh, so that He might transform in Himself His own body, which is the Church, to which He deigned to be the head, that is, His members in the saints and the faithful; so that if any of them should be saddened and grieve in human trials, they should not think that they are estranged from His grace; and that these are not sins, but signs of human weakness, as a chorus harmonizing with the preceding voice, so that His body might be added from His own head." Furthermore, but no less effectively, those who follow express the clear doctrine of the Church of Damascus: "For He who assumed the whole of Me, is united to the whole, and the whole to the whole, that He might bring salvation to the whole. For otherwise, what was not assumed could not be healed." "Therefore, He assumed all things, that He might sanctify all things." It should be noted that these passages from the Holy Scriptures and from the Fathers, and many others similar to these which we have not cited, although they clearly testify that Jesus Christ was endowed with the commotions of the senses and affections, and...

[*Latin ed. p. 327*]

Acta Pii PP. XII 327: Quare ille humanam naturam assumpsit, ut nostrae aeternae salutis consularet, sed tamen numquam haec eadem affecta ad physicum cor eius ita referuntur, ut illud infiniti amoris eius symbolum aperte indicent. Attamen Evangelistae et alii sacri scriptores Cordis Redemptoris nostri, vivax et sentiendi facultate haud minus quam nostrum praedito, et ob varios animi motus et affectus, et duplicem eius voluntatis caritatem flagrantissimam, palpitans et micans manifesto non describunt, nihilominus divinum eius amorem ac sensuum commotiones, quae cum eo coniunguntur, saepe in sua luce ponunt: hoc est desiderium, laetitiam, aegritudinem, timorem et iram, prout ex eius ore, verbis, gestu manifestantur. Adorandi Servatoris nostri vultus praesertim index ac veluti

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speculum fidelissimum profecto fuit eorum affectuum, qui cum animum vario modo commoverent, quasi reciprocantes undae sanctissimum Cor eius attingebant ac pulsando excitabant. Etenim hanc etiam ad rem id valet, quod de humana psychologia et de iis quae inde consequuntur, Angelicus Doctor, communi experientia edoctus, animadvertit: « Perturbatio irae usque ad exteriora membra perducitur; et maxime ad illa membra in quibus expressius relucet vestigium cordis, sicut in oculis et in facie et in lingua ». 51 Quamobrem iure meritoque Incarnati Verbi Cor praecipuus consideratur index et symbolum triplicis illius amoris, quo Divinus Redemptor Aeternum Patrem hominesque universos continenter adamat. Symbolum nempe est divini illius amoris, quem cum Patre et Spiritu Sancto communicat, sed qui tamen in ipso tantum, utpote in Verbo, quod caro factum est, per caducum et fragile humanum corpus nobis manifestatur, quandoquidem « For in him dwelleth all the fulness of the Godhead corporeally. » Symbolum praeterea est incensissimae illius caritatis, quae, eius in animum infusa, humanam ditat Christi 52 51 Sum. Theol., I-II, q. 48, a. 4: ed. Leon., tom. VI, 1891, p. 306. Col. II, 9.

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Commentarium Officiale, expresses the will, and whose actions are perfected and guided by the most perfect knowledge, that is, by grace, freely given or infused. And finally—and this in a more natural and direct way—the sensible affection is also a symbol, since the body of Jesus Christ, formed in the womb of the Virgin Mary by the operation of the Holy Spirit, possesses the power of feeling and perceiving perfectly, much more so than all other human bodies. Since the Sacred Scriptures and the legitimate documents of the Catholic faith teach that in the most holy soul of Jesus Christ, the highest degree of all virtues flourished, and that He manifestly directed His threefold love towards the end of our Redemption, it is clear that we can contemplate and venerate the Divine Heart of the Redeemer, as it represents the image of His charity, and as a witness of our Redemption, and also, as it were, a mystical ladder by which we ascend to the embrace of "our God and Saviour." Therefore, we ought to admire, as documents of His threefold love, His words, His actions, His precepts, His miracles, and especially those works which more clearly testify to His charity towards us—such as the divine institution of the Eucharist, His most bitter sufferings and His death, His most holy Mother graciously granted to us, the Church founded for us, and finally, the Holy Spirit sent to the Apostles and to us—and we ought to meditate with a most loving heart on the throbbings of His Most Sacred Heart, by which, as time itself seemed to measure, until that supreme moment, when, as the Evangelists testify, "He cried out in a loud voice, saying: It is finished. And bowing His head, He gave up the ghost." Then the throbbing of His Heart ceased, and His sensible love was interrupted until He, having tri-

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umphed over death, rose again from the tomb.

[*Latin ed. p. 329*]

Acta PP. XII 329. After, however, His Body, having attained the state of eternal glory, was again united to the soul of the Divine Redeemer, the Conqueror of Death, His Most Sacred Heart never ceased to beat with an unperturbed and peaceful pulse, nor will it ever cease to signify its threefold love, by which the Son of God is bound to His celestial Father and to the entire community of men, of which He is, in a mystical sense, the true Head.

Now, Venerable Brothers, that we may draw abundant and salutary fruits from these pious considerations, it is fitting to meditate and contemplate for a time the manifold human and divine affections of our Savior, Jesus Christ, which His Heart has manifested throughout the course of His mortal life, and which it now manifests, and will forever manifest through the ages. Especially from the pages of the Gospels, a light shines upon us, by which, illuminated and strengthened, we may enter the sanctuary of this divine Heart, and together with the Apostle of the Gentiles, we may admire "the abundant riches of grace [of God] bestowed upon us in Christ Jesus." Together with the human and divine pulse of love, we must adore the Heart of Jesus Christ, after the Virgin Mary pronounced that courageous word, "Fiat," and the Word of God, as the Apostle observes: "Wherefore, when he cometh into the world he saith: Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me." "Then said I: Behold I come: in the head of the book it is written of me: that I should do thy will, O God." "...In which will we are sanctified through the offering of the body of Christ once for all." He was also moved by affections of His human will, and by the most concordant divine love, when in the house of Nazareth He held celestial conversations with the most beloved.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Commentarium Officiale. With his Mother, and with Joseph, his putative father, to whom, obedient, he rendered laborious service in the craft of carpentry. And this triple love was exercised in his long apostolic journeys; in the countless miracles which he performed, by which he even raised the dead from the depths, or bestowed health upon every kind of sick person; in the arduous labors; in enduring sweat, hunger, and thirst; in the nightly vigils, in which he fervently prayed to his heavenly Father; and finally, in the prayers offered and the parables proposed and explained, especially those which speak of mercy, such as the parable of the lost drachma, of the lost sheep, and of the prodigal son; in these things and words, as Gregory the Great observed, the very Heart of God is manifested: "Learn the Heart of God in the words of God, so that you may yearn

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more ardently for eternity." But the Heart of Jesus Christ was moved by a still greater charity when words flowed from his mouth, breathing forth an unquenchable love. Thus, as we propose examples, when he saw the crowds weary and afflicted by hunger, he exclaimed: "I have compassion on the multitude," for behold, they have now been with me three days and have nothing to eat. And when he beheld Jerusalem, his most beloved city, blinded by sins and therefore destined for utter ruin, he uttered these words: "Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not?" But, moved by love for his Father, and by holy indignation, his Heart palpitated when he saw sacrilegious commerce being carried out in the Temple, and he rebuked those who violated it with these words: "And he saith to them: It is written, My house shall be called the house of prayer; but you have made it a den of thieves." But his Heart was moved by a special love and fear when he foresaw that the hour of the most grievous torments was now approaching, and, resisting the natural impulses of pain and death, he uttered these words.

[*Latin ed. p. 331*]

Acta PU Pp. XII 331 clamavit: "Pater mi, si possibile est, transeat a me calix iste;" sed invicto amore summaque aegritudine, cum a proditore osculo exceptus, hisce verbis eum allocutus est, quae extremum videntur misericordissimi Cordis eius invitamentum amico datum, qui impio, foedifrago obstinatissimoque animo eum carnificibus traditurus erat: "Amice, ad quid venisti? Osculo Filium hominis tradis?" Miseratione vero amoreque impensissimo, cum piis mulieribus sibi illacrimantibus, immeritum crucis supplicium subituro, dixit: "Filiae Ierusalem, nolite flere super me, sed super vos ipsas flete, et super filios vestros quia si in viridi ligno haec faciunt, in arido quid fiet?" Ac tandem Divinus Redemptor, ex cruce pendens, Cor suum sensit variis vehementibusque aestuare affectibus, hoc est amoris flagrantissimi, consternationis, misericordiae, incensissimi desiderii, serenaeque requietis; quos quidem affectus haec effata significanter indicant: "Pater, dimitte illis; non enim sciunt quid faciunt;" "Deus meus, Deus meus, ut quid dereliquisti me?" "Amen dico tibi, hodie mecum eris in Paradiso;" "Sitio;" "And Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost." Quisnam vero queat illos Divini Cordis pulsus, infiniti eius amoris indices, digne describere, quos iis temporis momentis edidit, cum maxima dona hominibus impertiit: hoc est semet ipsum in Eucharistiae Sacramento, Sanctissimam Matrem suam, ac sacerdotale nobiscum communicatum munus? Etiam antequam Ultimam Cenam cum discipulis suis manducaret, Christus Dominus, cum nosceret se instituturum esse, "And going a little further, he fell upon his face, praying

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and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will but as thou wilt." *MATTH. XXVI, 50; *Luc. XXIII, 28.* "And Jesus said." *MATTH.* "Luc. XXIII, 43. *IOAN. X I X , 2 8 .* "And about the ninth hour, Jesus cried with a loud voice, saying." Luc. XXIII, 46. 31. 46. Luc. XXII, 48.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Commentarium Officiale. The Sacrament of His Body and Blood, by whose shedding the New Covenant was to be established, felt His Heart stirred with vehement emotions, which He signified to the Apostles with these words: "I have desired to eat this Passover with you before I suffer," and these emotions were undoubtedly even more intense when, "And taking bread, he gave thanks and brake and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me." Likewise, the chalice also, after he had supped, saying: "This is the chalice, the new testament in my blood, which shall be shed for you." Therefore, it can rightly be asserted that the Divine Eucharist is a Sacrament and a Sacrifice, of which one part is given to men, and the other part He Himself perpetually offers "From the rising of the sun unto the going down of the same," and that the priesthood is certainly a gift of the Most Sacred Heart of Jesus. And the most precious gift of that Most Sacred Heart, as we have said, is Mary, the Mother of God, our most beloved Mother. For since she was the Mother of our Redeemer according to the flesh, and His companion in restoring the children of Eve to the life of divine grace, she is rightly the spiritual Mother of the entire human species. Concerning her, St. Augustine writes: "She is plainly the mother of the members of the Savior, which we are, because she cooperated with charity, so that the faithful might be born in the Church, who are members of that Head." And our Savior Jesus Christ, through the unbloody offering of Himself, under the species of bread and wine, wished to add, as a most important proof of the intimate, infinite, and silent love of His own, the bloody Sacrifice of the Cross. By this manner of acting, He gave an example of that highest charity, which He proposed to His disciples as the ultimate goal of love, with these words: "No one has greater love than this, that a man lay down his life for his friends."

[*Latin ed. p. 333*]

Acts of the Popes, Pius XII, 333, 7, 5, "to them, for their own." Therefore, the love of Jesus Christ, the Son of God, through the Sacrifice of Golgotha, clearly and manifestly reveals the very love of God: "In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren." And indeed, our Divine Redeemer was more bound by love than by force to the Cross; and His voluntary holocaust is the supreme gift which He has imparted to each man, according

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to that very saying of the Apostle: "He loved me, and delivered himself for me." Therefore, there can be no doubt that the most Sacred Heart of Jesus, since it is, by its very essence, a partaker of the life of the Incarnate Word, and has, as it were, been taken as an instrument of the Divinity, is, just as much as the other members of His human nature, a legitimate symbol of that immense charity by which our Savior entered into a mystical marriage with the Church through His abundant Blood: "Through charity for the Church, to be joined to Him as a bride, He suffered." From the wounded Heart of the Redeemer, the Church was born, as it were, the administrator of the Blood of Redemption, and from the same, the grace of the Sacraments abundantly flows forth, from which the children of the Church draw supernatural life, as we read in the sacred Liturgy: "From the Heart pierced, the Church is born, joined to Christ... Who pours forth grace from His Heart." Concerning the meaning of this symbol, which was not unknown to the ancient Fathers and ecclesiastical writers, the Common Doctor writes, as if echoing their voices: "From the side of Christ flowed water to cleanse, and blood to redeem. And therefore, the blood pertains to the Sacrament of the Eucharist, and the water to the Sacrament of Baptism; which, however, has power..."

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Commentarium Officiale 8 1, cleansed by the power of the blood of Christ." What is written here concerning the side of Christ, pierced by a soldier and opened, the same must be said of His Heart, since the soldier certainly touched it with his lance, when he thrust it in for that very reason, to ascertain with certainty that Jesus Christ was truly dead. Therefore, the wound of the Most Sacred Heart of Jesus, now that He has completed His mortal life, is a vivid image throughout the ages of that spontaneous charity with which God gave His Only Begotten Son to redeem mankind, and with which Christ so ardently loved us all that He offered Himself as a bloody sacrifice for us on the mountain of Calvary: "And walk in love, as Christ also hath loved us and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness." After our Savior ascended into heaven, together with His body adorned with the splendors of eternal glory, and sat down at the right hand of the Father, He has not ceased to follow His Church, His bride, with the most ardent love, with which even His Heart palpitates. Indeed, He bears the shining wounds on His hands, feet, and side, which represent the threefold victory He obtained over the devil, over sin, and over death; and He also has in His Heart, as if deposited in a most precious chest, those immense treasures of merits, the fruits of that same threefold triumph, which He generously bestows upon the redeemed human race. This is the truth full of consolation, which the Apostle of the Gentiles affirms with these words: "Who ascended up on high, hath carried captivity, hath given gifts unto

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men: ... He that descended is the selfsame also that ascended far above all heavens, that he might fill all things." The gift of the Holy Spirit, sent to the disciples, is the first clear sign of His munificent charity after His triumphant ascension to the right hand of the Father. Indeed, after ten days, the Holy Spirit, given by the heavenly Father, descended upon them, gathered together in the Cenacle, according to that which He had promised them at the Last Supper: "I will ask the Father, and he shall give you another Paraclete."

[*Latin ed. p. 335*]

Acta Pii PP. XII 335 8 4 "ut permaneat vobiscum in aeternum." This very Spirit, the Paraclete, being a mutual, personal love, that is, of the Father for the Son and of the Son for the Father, is sent forth by both, and He pours into their hearts the abundance of divine charity and other heavenly gifts, as if a flame of tongues. This infusion of divine charity also springs forth from the Heart of our Savior, "in whom are hid all the treasures of wisdom and knowledge." For this charity is the gift of the Heart of Jesus and of His Spirit; which Spirit is the Spirit of the Father and the Son, from which the Church is born and its marvelous propagation is revealed to all the nations of the Gentiles, which had been defiled by the worship of idols, fraternal hatred, the corruption of morals, and shameful violence. This divine charity is the most precious gift of the Heart of Christ and of His Spirit; which bestowed upon the Apostles and Martyrs that fortitude with which, strengthened, they bravely faced death, dying like heroes, in order to preach the truth of the Gospel and to testify with their shed blood; which inspired in the Doctors of the Church an unquenchable zeal to illustrate and defend the Catholic faith; which fostered the virtues of the Confessors, and incited them to works that were most useful and wondrous, for the salvation of themselves and others, both eternal and temporal; which finally persuaded Virgins to abstain spontaneously and joyfully from the pleasures of the senses, and to consecrate themselves entirely to the love of the heavenly Bridegroom. To celebrate this divine charity, which, flowing forth from the Heart of the Incarnate Word, is poured into the hearts of all believers through the power of the Holy Spirit, the Apostle of the Gentiles sang this hymn of victory, proclaiming the triumph of Jesus Christ, the Head, and of the members of His mystical body, over all those things which in any way might hinder the restoration of the Kingdom of Divine Love among men: "Who... shall separate us from the love of Christ? tribulation? or distress? or famine? or nakedness? or peril? or the sword? ... But in all these things we are more than conquerors through him who loved us. For I am certain..." Col 2:3. XIV, 16.

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Commentarium Officiale. "Nam neque

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mors, neque vita, neque angeli, neque principatus, neque virtutes, neque instantia, neque futura, neque fortitudo, neque altitudo, neque profundum, neque creatura alia poterit nos separare a caritate Dei, quae est in Christo Iesu Domino nostro." Therefore, nothing prevents us from adoring the most holy Heart of Jesus Christ, since it is a participant and a natural and most significant symbol of that inexhaustible charity with which our Divine Redeemer still burns towards the human race. Indeed, although it is no longer subject to the disturbances of this mortal life, it lives and palpitates, and is joined in an inseparable manner with the Person of the Divine Word, both in and through it, with the divine will itself. Therefore, since the Heart of Christ overflows with divine and human love, and since it is the storehouse of all the treasures of graces which our Redeemer acquired through his life, his sufferings, and his death, it is truly a perennial source of that charity which the very Spirit pours forth into all the members of his mystical body. Therefore, the Heart of our Savior somehow reflects the image of the divine Person of the Word, as well as of the twofold nature, namely, human and divine; and in it, we can consider not only a symbol, but also, as it were, the very sum of the whole mystery of our Redemption. When we adore the most holy Heart of Jesus Christ, in it and through it, we adore both the uncreated love of the Divine Word, and also his human love, together with other affections and virtues, since both loves moved our Redeemer to offer himself for us and for the entire Church, his bride, according to the Apostle's words: "Christ loved the Church, and he gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word of life, that he might present himself to himself as a glorious church, not having spot or wrinkle or any such thing, but that she might be holy and without blemish." *[References to Scripture: Rom. VIII, 35. 37-39. Eph. V, 25-27]*

[*Latin ed. p. 337*]

Acta Pii PP. XII 337 As Christ loved the Church, so He still loves it with that threefold love of which we spoke, and He moves us, as it were, to be our advocate, so that we may obtain grace and mercy from the Father, "always living to intercede for us." The prayers, which are drawn forth and directed to the Father from His inexhaustible love, never cease. As "Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence," so now, triumphant in Heaven, He implores the Heavenly Father with no less efficacy; and He shows His Heart alive, and as it were, pierced with a more ardent love than when, as a Roman soldier wounded, He lay lifeless: "Therefore was His Heart wounded, that through the visible wound, the invisible wound of love might be seen." Therefore, it is not doubtful that the Heavenly Father, "He that spared not even his own Son, but delivered him up for us all, how hath he not also, with him, given us

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all things?" will, at the request of so powerful an Advocate, abundantly bestow upon all men the fullness of divine graces at no time.

88 8 9 9 0 9 1 92 93 IV. We have wished, Venerable Brothers, to present to you, and to the Christian people, the intimate nature of the cult of the Most Sacred Heart of Jesus, and its perennial riches, as they are revealed from the divinely revealed doctrine, as from a primary source. We believe that these observations of Ours, which 88 8 9 90 9 1 Cf. 1 John 2:1. Hebrews 5:7, 2nd 25. John 3:16. 9 2 St. BONAVENTURE, Opera, X: Vitis mystica, c. 111, n. 5, Opera Omnia. Ad Claras Aquas (Quaracchi) 1898, vol. VIII, p. 164; cf. St. THOMAS, Summa Theologica, III, q. 54, a. 4: ed. Leon., vol. XI, 1903, p. 513. 9 3 Romans 8:32.

[*Latin ed. p. 338*]

338 The Acts of the Apostolic See – The official commentary on the Gospel illuminates the fact that this devotion, in its essence, is nothing other than the worship of the Incarnate Word, of divine and human love, and also of that love by which the heavenly Father and the Holy Spirit pursue sinners; for, as the Angelic Doctor teaches, the charity of the Holy Trinity is the principle of human redemption, inasmuch as, overflowing abundantly into the human will of Jesus Christ, and into the adoration of His most Sacred Heart, it moved Him with the same charity to shed His blood, so that we might be redeemed from the captivity of sin: "And I have a baptism wherewith I am to be baptized. And how am I straitened until it be accomplished?" Therefore, we are convinced that the devotion, by which we pursue the love of God and of Jesus Christ towards the human race through the august sign of the pierced Heart of the Redeemer crucified, has never been completely alien to the piety of the faithful, although it has become clearly known and has been spread in a wondrous way in the Church in recent times, especially after the divine mystery itself had been revealed privately to some of His children, endowed with a wealth of heavenly gifts, whom He also chose as messengers and heralds of the same. 94 9 5 Indeed, there has never been a time when men were not especially devoted to God, who, following the example of the Most Blessed Virgin, of the Apostles, and of the Fathers of the Church, have offered worship, thanksgiving, and love to the most holy human nature of Christ, and especially to the wounds by which His body was torn in the salutary Passion. Furthermore, is it not clear in the very words: "My Lord and my God," which Thomas the Apostle spoke, and which signify that he was changed from an unbeliever into a follower of faith, that a profession of faith, adoration, and love is contained? 9 6 84 9 6 9 6 Cf. Summa Theologica, I-II, q. 48, a. 5: ed. Leon., vol. XI, 1903, p. 467. Luke XII,

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50. John XX, 28: "Thomas answered and said to him."

[*Latin ed. p. 339*]

The acts of Pope Pius XII, page 339: Has the Lord's humanity, wounded, led to a greater appreciation of the majesty of the divine Person? Indeed, if the pierced Heart of the Savior draws men ever more strongly to cultivate its infinite love, which encompasses the entire human race, and if the words of the prophet Zachary, translated by the Evangelist John and applied to Jesus crucified, are said: "They shall look upon him whom they have pierced," it must be admitted that this particular devotion to the Heart has been gradually and progressively adorned with special observances, as if it were an image of human and divine love residing in the Incarnate Word. If we wish to trace the significant milestones of this devotion, considering piety as a measure, the names of certain individuals immediately come to mind, who, having attained a special reputation in this regard, are to be considered as forerunners of the religious form that was gradually gaining strength in religious congregations. As examples, those who have contributed to the establishment and ever-increasing promotion of this devotion to the Sacred Heart of Jesus include Saint Bonaventure, Saint Albert the Great, Saint Gertrude, Saint Catherine of Siena, Blessed Henry Suso, Saint Peter Canisius, and Saint Francis de Sales. Saint John Eudes was the author of the first liturgical office for the celebration of the Sacred Heart of Jesus, whose solemn feast, approved by many bishops of France, was first celebrated on the twentieth day of the month of October in the year 1672. But, undoubtedly, Saint Margaret Mary Alacoque holds a prominent place among those who promoted this most noble form of religion. With the help of Blessed Claude de la Colombière, her teacher in piety, and driven by a remarkable zeal, she achieved that this form of devotion was established with such significant growth, and, distinguished by its properties of love and expiation, it was set apart from other forms of Christian piety.

And again another scripture saith. Cf. ZACH. XII, 10. Cf. Litterae Encyclicae Miserentissimus Redemptor: A. A. 8. XX, 1928, pp. 167-168.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Official Commentary. It suffices to recall this period, in which the cult of the Most Sacred Heart of Jesus was growing, so that we may clearly understand that its remarkable progress stemmed from that which was entirely in accordance with the nature of the Christian religion, since it is a religion of love. Therefore, it must not be said that this cult had its beginning because it was privately revealed by God, nor that it suddenly appeared in the Church; but rather, it sprang forth from a lively and fervent piety, by which men, enriched with heavenly gifts, were moved to adore the Redeemer and his glorious wounds, breaking their hearts as the most fitting testimonies of his immense love. Therefore,

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as is evident, those things which were revealed to Saint Margaret Mary brought nothing new to Catholic doctrine. However, their importance lies in the fact that Christ the Lord—showing his Most Sacred Heart—wished, in an extraordinary and singular manner, to draw the minds of men to contemplate and venerate the mystery of the most merciful love of God towards the human race. By this particular manifestation, Christ expressly and repeatedly indicated his Heart as a symbol, by which men might be drawn to the knowledge and recognition of his love; and at the same time, he established it as a sign and pledge of mercy and grace for the needs of the Church in our times. Furthermore, that this cult originates from the very principles of Christian doctrine is clearly demonstrated by the fact that the Apostolic See approved this liturgical feast before the writings of Saint Margaret Mary were published; for, not properly having a reason for any private revelation divinely revealed, but benignly responding to the desires of the faithful, the Sacred Congregation for Religious, by a decree issued on the 25th day of the month of January in the year 1765, and approved by Our Predecessor Clement XIII on the 6th day of the month of February of the same year, granted to Polish bishops and to the Roman Archconfraternity of the Most Sacred Heart of Jesus, the celebration of a liturgical feast; and the Apostolic See did this with the intention of thus expanding the cult which was already.

[*Latin ed. p. 341*]

The acts of Pope Pius XII, page 341, speak of a devotion that is "symbolically renewing the memory of that divine love," by which "our Savior was moved to offer Himself as a victim to expiate the sins of men." The first approval, granted as a privilege with certain limitations, was followed, after almost a century, by another of far greater importance, conceived in more solemn terms. As we mentioned above, the decree, issued by the Sacred Congregation for the Propagation of the Faith on the twentieth day of August in the year 1856, by which our predecessor, of blessed memory, Pope Pius IX, heeding the prayers of the Bishops of Galliae and almost the entire Catholic world, ordered that the feast of the Most Sacred Heart of Jesus pertain to the entire Church, and commanded that it be duly celebrated. This act is worthy of being commended to the eternal memory of the faithful, for, as we see written in the liturgy of that very solemnity: "Thenceforth, the worship of the Most Sacred Heart, like a river overflowing its banks, poured itself forth throughout the entire world, overcoming all obstacles." From what we have thus far explained, Venerable Brothers, it is clearly evident from the divine writings, from the doctrine handed down by the ancients, and from the sacred liturgy, that the faithful should draw from this, like from a clear and abundant source, the devotion to the Most Sacred Heart of Jesus, if they wish to penetrate into its intimate nature, and, meditating upon it piously, to receive nourishment for fostering and

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increasing the flame of religion. If this devotion is practiced diligently, with an enlightened and more discerning mind, it cannot fail to bring the faithful to that sweet knowledge of the charity of Christ, which is the summit of Christian life, as the Apostle teaches, having experienced it himself: "For this cause I kneel upon my knees to the Father of our Lord Jesus Christ..." that He may grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts through faith; that you may be rooted and grounded in love, 100 9 9 Cf. A. GAKDELLINI, Decreta authentica, 1857, n. 4579, vol. III, p. 174. Cf. Decr. 8. C. Bit, apud N. NILLES, De rationibus festorum Sacratissimi Cordis Iesu et purissimi Cordis Mariae, 5 ed., Innsbruck, 1885, vol. I, p. 167. 1 0 0 a 23 - ACTA, vol. XXIII, n. 7. - 31-5-1956.

[*Latin ed. p. 342*]

Acta Apostolicae Sedis - Commentarium Officiale 342: deeply rooted and founded; so that you may... know also the surpassing knowledge of charity of Christ, that you may be filled unto all the fullness of God." The clearest image of this fullness of God is the very Heart of Jesus Christ: we speak of the fullness of mercy, which is proper to the New Testament, in which "But when the goodness and kindness of God our Saviour appeared," for: "God sent not his Son into the world to judge the world: but that the world may be saved by him." Therefore, the Church, the teacher of men, has always been persuaded that the prior documents issued concerning the worship of the Most Sacred Heart of Jesus, which set forth the primary reasons for this devotion, namely the acts of love and satisfaction by which the love of God for the human race is honored, are not infected with the poison of materialism, as is said, nor of superstition, but that this devotion is a form of piety by which true and sincere religion, which pertains to the soul, is perfectly fulfilled, as the very Savior foretold to the woman of Samaria: "The hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father himself seeketh such as adore him. God is a Spirit: and they that adore him, must adore him in spirit and in truth." Therefore, it is false to assert that contemplation of the physical Heart of Jesus prevents one from reaching the deepest love of God, and hinders the soul from progressing on the path that leads to the highest virtues. The Church completely rejects this false mystical doctrine, as was expressed by Our Predecessor, the blessed Innocent XI, who rejected the comments of those who propagated such ideas: "Nor ought [the souls of this inner way] to elicit acts of love towards the Blessed Virgin, the Saints, or the humanity of Christ: because, since these objects are sensible, such is the love towards them. No creation..."

[*Latin ed. p. 343*]

"Acts of Pope Pius XII, 343. Neither the blessed Virgin nor the Saints

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ought to occupy a place in our heart: for only God desires to occupy and possess it." Those who think thus clearly believe that the image of the Heart of Christ signifies nothing more than His sensible love, and therefore it is not of a kind that, as if on a new foundation, attracts the worship of latria, which belongs only to that which is, by its very nature, divine. But it is clear that this way of interpreting sacred images is entirely false, when the meaning of these images, which is so broad, is circumscribed by excessively narrow limits. Contrary to these, Catholic theologians teach, among whom Saint Thomas wrote these words: "Religious worship is not exhibited to images, according to what they are considered in themselves, as certain things: but according to what they are images leading to God incarnate. The movement that is in the image, as it is an image, does not remain in itself, but tends towards that of which it is an image. And therefore, from the fact that religious worship is exhibited to the images of Christ, the reason for latria is not diversified, nor is the virtue of religion." Therefore, the worship, which, though certainly to be esteemed, is offered to images, or to the relics pertaining to the torments which the Savior bore for our sake, or even to the very image itself, which surpasses all others in power and significance, namely, the Heart of Christ pierced on the cross, is directed towards the very Person of the Incarnate Word, as towards the end. And therefore, supported by Christian faith, it is fitting for us to ascend not only to contemplate His love, which can be perceived by the senses, but also to consider and adore the most sublime infused love; and finally, with a sweet and equally sublime movement of the soul, to meditate upon and adore the divine Love of the Incarnate Word, since, through faith, we believe in both natures, human and divine.

INNOCENTIUS X, *Constitutio Apostolica Coelestis Pastor*, 19 November 1687; *Bullarium Romanum*, Rome, 1734, vol. VIII, p. 443.

Summa Theologica, I-II, q. 81 a. 3 ad 3um: ed. Leon., vol. IX, 1897, p. 180.

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis - Official Commentary: We can conceive of those most intimate connections, united in the divine Person of Christ, which exist between the sensible love of the physical Heart of Jesus and the twofold love, namely, the spiritual love, which is both human and divine. For these loves are not only said to exist simultaneously in the adorable Person of the Divine Redeemer, but they are also naturally connected with each other, insofar as the human and the sensible are subject to the divine, and they refer to its analogous likeness. However, we do not contend that the Heart of Jesus is to be understood in such a way that it contains and is adored as a formal image, which is said to be, or is considered, the perfect and absolute sign of that divine love, since the intimate essence of this cannot in any way be equaled by any created image; but the Christian,

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cultivating the Heart of Jesus, together with the Church, adores the sign and almost the trace of the divine Charity, which has progressed to the point that even the Heart of the Incarnate Word loves the human race, so deeply contaminated by so many sins. Therefore, in this chapter of doctrine, which is of such importance and requires so much prudence, each one must always hold in his mind the truth of the natural symbol, by which the physical Heart of Jesus is referred to the Person of the Word; this is entirely based on the primary truth of the hypostatic union. But if anyone were to deny that this is true, he would insist on false opinions, which have been repeatedly rejected by the Church, namely, those that are contrary to the one Person in Christ, while both natures remain distinct and whole. With this principal truth established, we perceive that the Heart of Jesus is the heart of the divine Person, that is, the Incarnate Word, and therefore, in it, the entire love with which He is filled and still is filled, is represented and as it were, placed before our eyes. For this very reason, the cult of the Most Sacred Heart is to be considered absolutely essential, if one considers its use and practice, as a profession of the Christian religion. For this is the religion of Jesus, which is entirely based on the Mediator, who is both God and man; so that one cannot reach the Heart of God except through the Heart of Christ, as He Himself said: "I am the way, and the truth, and the life. No one comes to the Father but through Me."

[*Latin ed. p. 345*]

Acta Pii PP. XII 345 107 tremble, unless through me, no. Since these things are so, we easily gather that the worship of the Most Sacred Heart of Jesus, with regard to its very nature, is a worship of love, by which God loved us through Jesus, and at the same time, it is the practice of our love, which we bear towards God and towards other men; or, to use other words, this kind of worship is directed towards the love of God for us, namely, towards Him who is to be worshipped, to whom thanks are given, and whose example we are to imitate; and it pertains to it, as if to an end to be attained, to lead our love, by which we are bound to God and to other men, to perfection and completion, more and more each day, by fulfilling the new commandment which the Divine Master gave to the Apostles as a sacred inheritance, when He said: "A new commandment I give you, that you love one another, as I have loved you... This is my commandment, that you love one another, as I have loved you." This commandment is truly new and proper to Christ, for, as Aquinas says: "The brief difference between the Old and New Testaments is this: for as Jeremiah says: 'I will make a new covenant with the house of Israel,' " and "that commandment in the Old Testament, which was from fear and holy love, pertains to the New Testament; therefore, this commandment was in the old law, not as proper to it, but as a preparation for the new law."

Before we bring our writing on this subject to a close, considering the

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nature and the Christian excellence of this worship, which we have thus far proposed to you—truly beautiful and full of comfort—we, led by the awareness of our apostolic office, which was indeed first granted to Blessed Peter after he had professed his threefold love for Christ the Lord, John 10, 14, 6; John 13, 34; Jeremiah 31, 31; Commentary on the Gospel of St. John, chapter 13, lect. V, 3, edition of Parma, 1860, vol. X, p. 541; John 15, 12.

[*Latin ed. p. 346*]

Acts of the Apostolic See - Official Commentary 346. We urge you again, Venerable Brothers, and through you all those whom we hold most dear in Christ, to strive with ever greater zeal to promote this most pleasing form of religion; for we are confident that it will bring forth many benefits even in our own times. Indeed, if the arguments presented, upon which the devotion to the Sacred Heart of Jesus is based, are rightly considered, it is clear to all that this is not a matter of a common form of piety, which anyone may, at their discretion, set aside or undervalue, but of a religious practice that most effectively leads to Christian perfection. For, "devotion," according to that very theological and common notion which the Angelic Doctor teaches, "seems to be nothing other than a certain will readily given to those things that pertain to the service of God." And can the service of God be more fitting and necessary, and also more noble and pleasing, than that which is offered in the service of His love? And what is more pleasing and acceptable to God in that service, which is offered to divine charity, and which is done out of love, since every service freely offered is, in a certain way, a gift, and love "has the nature of a first gift, through which all free gifts are given." Therefore, that form of religion should be held in the highest honor, by means of which a man more readily worships and loves God, and more easily and quickly dedicates himself to divine charity; and which our own Redeemer has deigned to propose and commend to the Christian people, and which the Supreme Pontiffs have safeguarded with memorable documents and adorned with great praise. Therefore, whoever considers this sign, given by Jesus Christ to the Church, to be a small thing, acts rashly and detrimentally, and offends God himself. Since these things are so, there is no doubt that the faithful, paying homage to the most sacred Heart of the Redeemer, should...

[*Latin ed. p. 347*]

The Acts of Pope Pius XII, 347, show that they readily obey; indeed, they are bound by the most serious obligation to serve God, and at the same time, they dedicate themselves and all that they are to the Creator and Redeemer, whether in what they feel inwardly or in what they do in their actions, and thus they obey that divine command: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength." Furthermore,

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they are certain that they are not moved to worship God primarily for a private advantage, whether concerning the body or the soul, or regarding present or eternal life, but because of the goodness of God Himself, to whom they strive to give obedience, to adore Him, and to render Him the due thanks. If this is not the case, then the worship of the Most Sacred Heart of Jesus is entirely incompatible with the nature of the Christian religion, because a person of this kind does not primarily cultivate divine love; and therefore, they are rightly accused of excessive self-love and concern, who misunderstand or misuse this most noble form of piety. Therefore, let all be firmly convinced that in the august worship of the Heart of Jesus, external acts of piety are not the most important or the preferred parts, nor is the cause to be sought primarily in the benefits that the Lord Christ promised in private promises, so that men might fulfill the most important duties of the Catholic religion, namely, love and expiation, with greater zeal, and thus, to the greatest extent possible, promote their own spiritual well-being. Therefore, we earnestly urge all our children in Christ, whether those who are already accustomed to draw saving waters from the Heart of the Redeemer, or especially those who, with a curious spirit, watch and observe from afar, to embrace this form of devotion. Let them diligently consider that this worship, as we have already said, has long been practiced in the Church and is firmly based on the Evangelical Scriptures; to which doctrine [And thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind and with thy whole strength. This is the first commandment.; Matthew 22:37].

[*Latin ed. p. 348*]

348 The Acts of the Apostolic See – the Official Commentary – clearly favor the traditions handed down by our predecessors and the sacred Liturgy itself, and which the very Roman Pontiffs have extolled with countless and most excellent praises; indeed, they were not content merely to institute a feast in honor of the most august Heart of the Redeemer, making it applicable to the entire Church, but they were also the authors who solemnly dedicated the entire human race to that most Sacred Heart. Finally, abundant and most joyous fruits have derived from this for the Church, namely, countless conversions to the Christian religion, the faith of many vividly aroused, and a closer union of the faithful with our most beloved Redeemer: all of which have become more evident and more luminous in recent decades. While we contemplate this spectacle, we are indeed filled with a grateful and joyful sense of consolation, as we witness the piety towards the Most Sacred Heart of Jesus so widely spread and inflamed among all orders of the faithful; and after having rendered due thanks to our Redeemer, who is an infinite treasure of goodness, we cannot help but congratulate with paternal affection all those who, whether from the clergy or from the lay state, have contributed their active efforts to

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promote this devotion. Although, Venerable Brothers, piety towards the Most Holy Heart of Jesus has produced salutary fruits for Christian life everywhere, it does not escape the Church, which is militant on earth, and especially the civil society of men, that it has not yet attained that complete and perfect form which corresponds to the desires and hopes of Jesus Christ, the Mystical Spouse of the Church and the Redeemer of the human race. Indeed, many children of this Mother Church disfigure her face, which they reflect in themselves, with excessive blemishes and wrinkles; not all the faithful observe those moral precepts...

[*Latin ed. p. 349*]

The Acts of Pope Pius XII, pages 349, speak of the sanctity to which they are divinely called; not all sinners have returned to the Father's house, so that they might again put on the wedding garment and receive the ring, the symbol of their betrothal to the Bridegroom of their souls; not all ethnic peoples are yet incorporated into the Mystical Body of Christ. And this is not enough. For the languishing faith of the good greatly grieves Us, whose ardor for divine charity is diminished in those souls, deceived by the allure of earthly things, and is gradually extinguished; much more, however, do the torments of impious men afflict Us, who, as if stirred up by a host from Hell, now burn with implacable and open hatred for God, for the Church, and especially for Him who, in this world, represents the person of the Divine Redeemer, and His charity towards men, according to that most common opinion of the Doctor of Milan: "For he who is questioned, but the Lord does not question, but asks, not that He may learn, but that He may teach whom He is raising to Heaven, leaves behind a vicarious representative of His love for us."

Indeed, hatred of God and those who legitimately act in His place is a sin so great that no man, created in the image and likeness of God, and destined to enjoy His perfect friendship eternally in Heaven, could ever commit a greater one; for by hatred of God, man is most strongly separated from the Supreme Good, and is driven to despise in himself and in his neighbors whatever comes from God, whatever is joined to God, whatever leads to the enjoyment of God: that is to say, truth, virtue, peace, justice. Therefore, it is a cause for sorrow that, alas, we see the number of those who declare themselves enemies of the eternal God increasing in some places, and that the tenets of materialism are spread in practice and in opinion.

[*Latin ed. p. 350*]

●350 Acta Apostolicae Sedis - The Commentary officially permits licentiousness and the unrestrained pursuit of pleasures: if vices are exalted, what wonder that the charity of many shall grow cold, which is the supreme law of the Christian religion, which is the firmest foundation of true and perfect justice, and which is the principal source of peace and of

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the delights of chastity? For, as our Savior warned: "And because iniquity hath abounded, the charity of many shall grow cold." In view of so many evils offered, which, if ever, disturb today especially individual persons, families, nations, and the entire world, what remedy is to be sought? Can a form of piety be found which is superior to the most august worship of the Heart of Jesus, which is more in harmony with the nature of our Catholic faith, which is more suited to the needs of the Church and of the human race today? What religious observance is more noble, more pleasing, more salutary, since the worship in question is entirely directed to the very charity of God? Finally, what is more effective than the charity of Christ—which piety towards the Most Sacred Heart of Jesus daily increases and fosters—to move the faithful to truly put the evangelical law into action in their lives, by which, as the words of the Spirit Sancti eloquently state: "The work of justice is peace," true peace among men cannot be attained? Therefore, following the example of our Predecessor, it pleases us to repeat again those words with which Leo XIII, of blessed memory, addressed all the faithful at the close of the preceding century, and all those who are sincerely concerned about their own and the salvation of civil society: "Behold, a most auspicious and divine sign is offered to our eyes: namely, the Most Sacred Heart of Jesus... shining with brilliant splendor amidst the flames." 118 119 1 2 0 cf. Encyclical Miserentissimus Redemptor: A. A. S., XX, 1928, p. 166. Is. XXXII, 17.

[*Latin ed. p. 351*]

Acta Pii PP. XII 351: "In Him all hope must be placed; from Him, salvation must be sought and awaited." It is most fitting that Our own desire is that devotion to the Heart of Jesus be held as a banner of unity, salvation, and peace, and as a source for all who glory in the Christian name, and who strive diligently to establish the Kingdom of Christ throughout the world. However, let no one think that this devotion detracts anything from the other forms of religion by which the Christian people, guided by the Church, pursue the Divine Redeemer. On the contrary, the fervor for the Heart of Jesus will undoubtedly foster and promote, above all, the most sacred worship of the Cross, as well as love for the most august Sacrament of the Altar. Indeed, we can assert – and this is wonderfully illustrated by what was revealed to Saint Gertrude and Saint Margaret Mary by Jesus Christ – that no one will ever be able to truly understand the suffering of Jesus Christ crucified, unless the mystical depths of His Heart have been revealed to them. Nor will it be easy to grasp the power of the love with which Christ Himself offered us spiritual nourishment, unless, in a special way, the worship of the Eucharistic Heart of Jesus is fostered, as Our Predecessor, the blessed Pope Leo XIII, said: "The most supreme act of love, by which Our Redeemer, pouring forth all the riches of His Heart, established the adorable Sacrament of the Eucharist, so that He might remain with us

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until the end of the ages." Indeed, "the Eucharist is not a small part of that Heart, which He so generously gave to us out of such great charity of His Heart."

Finally, moved by a fervent desire to oppose the wicked machinations of the enemies of God and the Church, and also to promote domestic and civil society in accordance with the love of God and our neighbors, [further text omitted].

[*Latin ed. p. 352*]

Acts of the Apostolic See - Official Commentary 352, in order again to bring this matter forward, we do not hesitate to affirm that the cult of the Most Sacred Heart of Jesus is the most efficacious discipline of divine charity; we speak of divine charity by which the Kingdom of God must be established in the souls of individuals, in the domestic sphere, and in nations, as Our Predecessor of pious memory wisely reminds us: "The kingdom of Jesus Christ derives its power and form from divine charity; to love Him holily and orderedly is its foundation and its summit. From this, necessarily flow the duties to be observed inviolably: to take nothing from another by right; to subordinate earthly things to heavenly things; to place the love of God before all things." * In order that more abundant benefits may flow from the cult of the most august Heart of Jesus to the Christian family, and indeed to all people, let the faithful take care that this cult be closely joined with the cult of the Immaculate Heart of the Mother of God. For, since, according to the will of God, in the work of human redemption, the most blessed Virgin Mary was intimately united with Christ, so that our salvation proceeds from the charity of Jesus Christ and from the pains and sorrows of His Mother, it is entirely fitting that, after due reverence has been offered to the Most Sacred Heart of Jesus, the Christian people, who have received divine life through Mary, should also offer to the most beloved Heart of the heavenly Mother, studies of piety, love, gratitude, and the purification of the soul. To this wise and most pleasing counsel of Divine Providence, it is entirely fitting to recall that rite of consecration, by which We Ourselves solemnly dedicated and devoted the Holy Church, and the entire world, to the Immaculate Heart of the Blessed Virgin Mary. 12 125 As we have mentioned above, this year, happily, the first century since the feast of the Most Sacred Heart of Jesus, instituted by the order of Our blessed Predecessor, Pius IX, is celebrated throughout the Church; We earnestly desire, Venerable Brothers, that 1 2 4 1 2 5 Enc. Although: Acts of Leo, vol. X, 1900, p. 303. Cf. A. A. S. XXXIV, 1942, p. 345 sq.

[*Latin ed. p. 353*]

353 The acts of Pope Pius XII prescribe that throughout the world, this solemn commemoration, dedicated to public adoration, thanksgiving, and acts of reparation offered to the Divine Heart of Jesus, be solemnly ob-

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served. These solemnities of Christian joy and Christian piety will undoubtedly be celebrated with the most fervent zeal of religion—united with the bonds of charity among all the faithful and with common prayers—in that nation from which, not without the will of God, the most holy Virgin, tireless advocate and promoter of this devotion, was born. Meanwhile, filled with the sweetest hope of recreation, and already anticipating those spiritual fruits which we confidently expect will abundantly flow forth in the Church from the devotion to the Most Sacred Heart of Jesus—if, indeed, it is understood in the manner we propose, and put into practice with effective works—we humbly implore God that He may graciously grant our most fervent wishes with the powerful aid of His graces; and that, with the divine assistance, it may come to pass that from these celebrations of this year, the piety of the faithful towards the Most Sacred Heart of Jesus may increase day by day, and that His most sweet dominion and kingdom may be made manifest throughout the entire world—a kingdom indeed "of truth and life; a kingdom of holiness and grace; a kingdom of justice, love, and peace." For the accomplishment of these things, We impart, with a generous heart, the Apostolic Blessing to each and every one of you, Venerable Brothers, and to the clergy and people entrusted to your care, especially to those who, through their dedicated work, foster and promote the devotion to the Most Sacred Heart of Jesus.

Given at Rome, near St. Peter's, on the fifteenth day of the month of May, in the year 1956, in the ninth year of Our Pontificate.

PIUS PP. XII.

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTION

PRINCIPLES ARE LAID DOWN AND GENERAL STATUTES ARE ESTABLISHED, BY WHICH THOSE WHO ARE CALLED TO EMBRACE THE STATE OF ACQUIRING RELIGIOUS PERFECTION, AND THEIR EDUCATORS, SHOULD BE GUIDED IN FAITH AND PRACTICE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR EVERMORE, TO THE GLORY OF GOD.

Sedes sapientiae, Dei scientiarum, Domini que Regina [Seat of wisdom, of the sciences of God, and Queen of all virtues],

2. *Genetrix Apostolorum* [Mother of the Apostles], the most holy Vir-

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gin Mary, whose veneration we have dedicated the entire year to, is rightly considered the Mother and Teacher, in a special way, of all those who strive to acquire the state of perfection and to exercise the apostolic ministry along with the supreme priesthood of Christ. For, in order that those called to this great and most excellent vocation, namely, both the religious and the priestly and apostolic vocation, may be effectively instituted and conformed, they are most urgently in need of her guidance and help, who, as the Mediatrix of all graces pertaining to sanctification, is deservedly called the Mother and Queen of the Catholic priesthood and apostolate; and therefore, we earnestly implore her favor, that she, who assisted us with the light of heaven in establishing these norms, may also, through her patronage, assist those to whom the task is entrusted of bringing them to effect.

I. By the greatest benefit of God's Providence, it has happened that throughout the course of the centuries, Christ the Redeemer has, in an interior and almost mystical manner, inspired the invitation to those whom He has chosen, that very invitation which He had already offered to the young man questioning Him about eternal life: "Come, follow me." And, likewise, not a few of those who, with God's help, have accepted this word, have acted just as the holy Apostles did:

1. *Ecce nos reliquimus* [Behold, we have left] (Cf. 1 Kings 2:3).

2. *Ex Litan. Lauret.* [From the Lauretan Litany].

3. *M T, 19, 21.* [Matthew 19:21].

4. *M T, 19, 27.* [Matthew 19:27].

Omnia et secuti sumus te [Everything and have followed you].

Our Lord.

[*Latin ed. p. 355*]

The Acts of the Apostles recount that twelve men made fishermen and six others, a total of 355, were chosen by the Lord to be sent forth into His harvest; and this happens no less today than it did in those times, as the union of states dedicated to the pursuit of perfection with the dignity of the priesthood and the apostolic office has become ever more frequent and profound. For, in ancient times, the Monachi were mostly without the priesthood, and few among them were compelled, as it were, to receive it out of necessity, so that the people might be converted to the Christian religion, and they were thereby almost drawn away from their own Rule; and afterwards, the Mendicants, although imbued with a wonderful apostolic spirit, not all of whom were subject to the Rule concerning the priesthood, and the most holy Father of Assisi was not the least among them; the Regular Canons, on the contrary, and especially the Clerics Regular, received and exercised the sacred Orders by a special, divinely-given vocation. And afterwards, countless congregations and societies of common

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life imitated this, bearing the same clerical title. To these now are added, according to the providence of God, who always provides for the needs of each age, certain secular and clerical institutions. Furthermore, at the present time, even among the older Orders of the Latin Church, those not formally called "laity," all members are destined for the priesthood, with the exception of those who are called "coadjutors" or "converts," which is, indeed, absolutely required of those who assume the governance of these Orders. Therefore, in our times, the Church enjoys a great multitude of ministers, who, at the same time, are engaged in acquiring perfection through the evangelical counsels and in fulfilling priestly duties. The number of these men constitutes the clergy, which is called "religious," in contrast to that which is called "secular" or "diocesan," but both are flourishing and growing with fraternal emulation and mutual, fruitful assistance, under the one and the same supreme authority of the Roman Pontiff, with the power of the Bishops, of course, remaining intact. Indeed, it is clear to all that this religious clergy, in order to properly and securely attain its twofold proper end, requires the wisest norms, by which its institution and conformation, whether religious or clerical and apostolic, is regulated and promoted. And this necessity has hitherto been greatly satisfied by the constitutions or statutes of individual sodalities concerning the training of young men or the regulation of studies; and certainly, there are not lacking on this matter the decrees of the Holy See.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary on prescriptions and recommendations. Nevertheless, general regulations, properly coordinated and more complete, supported by Apostolic authority, which should be observed by all and everywhere, are greatly desired, so that this matter, which is of the utmost importance for the good of souls, may be placed in safety and developed and perfected successfully and congruously through constant and appropriate effort. Such an important work requires the constant vigilance of the Apostolic See itself; indeed, just as diocesan clerical schools, being public institutions established in the Church, are under the active care and constant supervision of the Sacred Congregation for Seminaries and Universities, 8 so, in the same way and with the same title, schools recognized and approved by the Church are public, and are subject to the authority of the Sacred Congregation for Religious Orders. 9 For several reasons, therefore, in the year 1944, within the bosom of this Sacred Congregation, we approved, with Our Apostolic authority, "the erection and constitution... of a special group or commission of suitable men, which will consider all questions and matters in any way pertaining to the religious and clerical education, and to the instruction in letters, sciences, and ministries, of those aspiring to and newly entering, or of younger members of any religious order or society,

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living in common, without vows." 10 This group, composed of expert men from various religious orders and nations, after examining all existing documents pertaining to the matter, and after collecting information from all sides, in accordance with circular letters sent to all Superiors, 11 had already accomplished a great deal of work, when the general congress of the states of perfection was convened in 1950. Making use of various opportune proposals presented at that congress, it reviewed and revised the already prepared schemes, which were finally submitted to Our approval. Therefore, now, we enact several statutes, after setting forth certain fundamental principles and norms regarding the religious, clerical, and apostolic instruction and formation of students, which should always be kept before the eyes of all. 8 9 Cf. C.I.C. canon 256. Cf. C.I.C. canon 251; Pius XII, Apostolic Constitution Provida Mater, art. IV § 1, 2 February 1947, A.A.S. 39 (1947), 121 (Enchiridion de statibus perfectionis, Rome, 1949, n. 387, p. 584). 10 Sacred Congregation for Religious Orders, Decree Quo efficacius, 24 January 1944, A.A.S. 36 (1944), 213 (Enchiridion, n. 381, p. 560). Sacred Congregation for Religious Orders, Circular Letter Quantum conferat, 10 June 1944 (Enchiridion, n. 382, pp. 561-564). 11

[*Latin ed. p. 357*]

Acta Pii PP. XII 357 II And indeed, concerning the entire life, whether religious, or priestly and apostolic, the foundation, which is called divine vocation, consists of two elements, one divine and the other ecclesiastical. Regarding the former, we do not wish to leave anyone ignorant that a divine vocation to enter the religious or priestly state is so necessary that, if it is lacking, the very foundation, upon which the entire edifice rests, must be said to be lacking. For he whom God does not call, is not moved nor aided by His grace. Moreover, if a true vocation to any state is to be called, in some way, divine, inasmuch as God Himself is the principal author of all states and of all dispositions, gifts, and graces, both natural and supernatural; how much more so should the religious and priestly vocation be called divine, since it shines with such sublime elevation, and is enriched with so many natural and supernatural adornments, that it could not possibly come from anyone other than the Father of lights, from whom every good gift and every perfect gift comes?

Now, to turn to the second element of the religious and priestly vocation, as the Roman Catechism teaches, those are said to be called by God who are called by legitimate ministers of the Church. This, far from contradicting what we have said about divine vocation, is closely connected with it. For the divine vocation to the religious and clerical state, inasmuch as one is destined within the Church, that is, within the visible and hierarchical society, to lead a life of sanctity publicly and to exercise a hierarchical ministry, must also be confirmed, admitted, and regulated by hierarchical superiors, to whom the government of the Church has been divinely entrusted. This,

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indeed, all must observe who are concerned with gathering and verifying such vocations. Therefore, let no one ever be compelled in any way to the priestly or religious state, nor let anyone be enticed or admitted who does not truly exhibit the signs of a divine vocation; nor let anyone be promoted to the clerical ministry who demonstrates that he has received only a religious vocation; nor let those who have also received this gift from God be forced into the secular clergy.

[*Latin ed. p. 358*]

Acta Apostolicae Sedis - Commentarium Officiale 358 may distract or divert; nor should they turn away anyone from the priestly state, who is recognized by certain signs to have been divinely called. 15 It is evident that those who aspire to the clerical militia in the state of perfection, and for whom these norms are established, must possess together all that which is required to constitute a multiple religious, priestly, and apostolic vocation, and therefore, all the talents and qualities which are deemed necessary for the fulfillment of these so exalted divine works must be found in them. III Furthermore, all are aware that the germs and qualities of a divine vocation, where they are present, require education and formation, so that they may develop and mature. For what is first born does not immediately appear perfect, but gradually acquires perfection. In this development, account must be taken of the circumstances of all, or of him who is divinely called, or of the places and times, so that the intended end may be effectively attained. Education and formation should be thoroughly secure, wisely and boldly adapted to the present circumstances, constantly illuminating the younger members, solid, complete, externally cultivated, and internally refined, or vigilantly tested, not only with regard to religious life, but also with regard to the perfection of the priestly and apostolic life. All of these things, as we know from experience, can only be presented by proven and selected men who, not only excel in doctrine, prudence, discernment of spirits, and various experiences of things and people, and other human talents, but are also filled with the Holy Spirit and shine before the young with the example of sanctity and all virtues, since it has been shown that in this entire undertaking, they are drawn more by virtue and good deeds than by words. This, in the very serious task of educating, is the first rule, which the Lord declared in the Gospel, saying: "I am the good shepherd. The good shepherd giveth his life for his sheep..." "I am the good shepherd, and I know my sheep, and they know me." With these words, the saint expressed: 15 1 8 17 Cf. C. I. C. can. 971. Cf. C. I. C. can. 124. John 10, 11-12, 14. 1 7 as also the blessed Ber- "learn to be mothers of your subjects..."

[*Latin ed. p. 359*]

Acta Pii Pp. XII 359 18: "Non uti dominis, sed ut servi; studete magis amari, quam metui"; et ipsum Tridentinum Concilium Ecclesiasticos

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Moderatores saepissime adhortans, "illud primum eos admonendos censet, esse meminerint, atque ita praeesse sibi ut se pastores, non percussores subditis ut non eis dominentur, sed illos tamquam Filios et Fratres natu minores que ut, hortando et monendo, ab debitis eos poenis coercere cogantur. Fragilitatem peccare ceptio, illos ut tientia: cum contigerit, arguant, plus exhortatio quam tem ob gravitatem, rigor, cum sine asperitate et qui correcti fuerint in eos disciplina Apostoli est increpent, in agat ah iis omni servanda bonitate benevolentia quam quam potestas. Fuerit, tunc cum lenitate salutaris aut, exemplo, si a severitas ac vitiis pa- Sin au- mansuetudine adhibenda necessaria resipiscere pracet austeritas, caritas populis animadversionis deliquerint, opus cum emendentur, elaborent- ubi plus virga misericordia iudicium, ut salubri comminatio, ne Quos tamen si quid per humanam corrigendos plus delicti illa obsecrent, erga diligant: illicitis deterreantur ». Meminerint insuper omnes, quotquot sodalibus instituendis quavis ratione praesunt, huiusmodi educationem et formationem organica progressione et omnibus pro opportunitate aptis opibus et rationibus adhibitis impertiendam esse, totumque hominem sub omnibus suae vocationis aspectibus amplecti debere, ut reapse eum omni ex parte efiingat « hominem perfectum in Christo Iesu». 2 0 Ad opes autem rationesque institutionis quod attinet, manifestum est ea quae ab ipsa natura et humana huius quoque temporis inquisitione suppeditantur, si bona sint, minime spernenda esse, immo magni facienda et sapienter admittenda; nullus tamen error eo peior est, quo quis in tam lectis alumnis confirmandis, rationibus huiusmodi naturalibus solum vel nimis innixus, supernaturalis ordinis instrumenta opesque postponit aut quacumque ratione neglegit, quandoquidem ad religiosam et clericalem perfectionem apostolicis cumulatam fructibus assequendam, supernaturales opes, ut sacramenta, oratio, mortificatio, aliaque id genus, non necessaria solummodo, sed primaria et essentialia omnino sunt. Quo tamen rationum atque operum ordine servato, nihil prorsus neglegatur, quod ad corpus animumque perficiendum, ad omnes naturales virtutes excolendas, et ad integram humanitatem viriliter conformandam quolibet modo conferat, ita ut supernaturalis deinde sive religiosa.

In Cantica, Sermo 23, Migne, P. L. 183, 885 B. Cfr. C. I. C. can. 2214 § 2; Conc. Trid., sess. XIII, de ref., cap. 1. Col. 1, 28.

[*Latin ed. p. 360*]

Acta Apostolicae Sedis - Commentarium Officiale 360: Sicut institutio sacerdotalis firmiter adhaeret fundamento naturalis honestatis et cultae humanitatis, 21 ita, si hominibus via ad Christum est faciliorem et securiorem, quanto magis debebit in persona sacerdotis evidens esse « benignitas et humanitas Salvatoris nostri 22 Dei»). Verum, quamquam magni est a omnibus religiosi cleri humana et naturalis institutio, primum tamen, procul dubio, locum in toto curriculo formationis obtinet supernaturalis

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animae sanctificatio. Nam si de omni Christiano monitum Apostoli valet testantis: « Haec est enim voluntas Dei, sanctificatio vestra » , 23 quanto magis ad id tenetur ille, qui non modo sacerdotio est auctus, sed ipsam perfectionem evangelicam sibi acquiriendam publice professus est, immo suo ipsius munere adeo ceterorum sanctificationis instrumentum constituitur, ut ab eius sanctitate ipsa animarum salus et regni Dei incrementum non parum evangelicae acqui-pendeat? Meminerint igitur omnes statuum perfectionis rendae sodales, atque frequenter coram Deo recogitent, sibi non sufficere ad officium suae professionis implendum peccata sive gravia, sive etiam, Deo auxiliante, venialia vitare, neque materialiter solummodo exsequi praecepta Superiorum, aut etiam vota seu vincula quibus conscientia adstringatur, vel proprias quoque constitutiones, secundum quas, ipsa Ecclesia in sacris canonibus praecipiente, « omnes et singuli religiosi, Superiores aeque ac subditi, debent... ita ad perfectionem sui status contendere » . 24 vitam componere atque Haec enim omnia pleno animo flagrante amore agant oportet, non tantum ex necessitate, sed etiam propter 25 conscientiam, quandoquidem, ut in sanctimoniae cul-mina ascendere, utque vivos christianae caritatis fontes sese omnibus praebere valeant, incensissima erga Deum et proximos caritate flagrare atque omni virtute ornati esse debent. IV: Ubi autem huic animae sanctificationi provisum sit, accuratissima quoque religiosi cleri sive intellectualis sive pastoralis institutio cu-

[*Latin ed. p. 361*]

The Acts of Pope Pius XII, page 361, contain matters concerning which We desire to propose and commend, with greater emphasis, certain principles, mindful of the importance of the matter and of Our supreme office. It is clearly evident, especially from three aspects in which they particularly shine in the sight of God's Church, namely, their religious, priestly, and apostolic character, how necessary it is for these religious members to possess a solid and complete intellectual formation. For religious men, upon whom this principal duty rests, namely, to seek God alone and to adhere to Him, contemplating the Divine, and imparting it to others, must remember that they cannot properly and fruitfully fulfill this most sacred office, nor can they attain to that sublime union with Christ, unless they are endowed with those things which are drawn from sacred doctrine, with a profound and unceasing knowledge of God and His mysteries. Furthermore, the priestly dignity, by which one is constituted a legate of the Lord of all things, and is specially called "the salt of the earth and the light of the world," demands the fullest and most solid formation, especially in ecclesiastical disciplines, namely, those which are able to nourish and strengthen the spiritual life of the priest himself, and to keep him free from every error and novelty; and which, moreover, make him a faithful dispenser of the mysteries of God, a good and perfect man of God, instructed in all things.

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Finally, the apostolic office, which members of the religious life exercise, according to their own vocation and state of perfection, whether through public discourses to the people, or through the Christian instruction of children and young people, or especially through the administration of the sacraments, particularly of penance, or through missions to the infidels, or through the guidance of souls in spiritual life, or finally, through daily intercourse with the people, will be able to produce more abundant and lasting fruits only if these individuals themselves have a clear knowledge of sacred doctrine, and have thoroughly understood it through unremitting study. To achieve this solid and complete intellectual formation, in accordance with the natural progression of youth and the distribution of studies, the Superiors of religious orders should, above all, use every effort, so that the religious may acquire knowledge of literature and doctrine.

[*Latin ed. p. 362*]

Acta Apostolicae Sedis - Official Commentary 362 states: "To those who are not auditors, let at least the most important matters be explained more clearly, so that the elect may, with greater ease, become disciples, and so that the minds of the students may be directed to their proper subject matter, and so that these same students may be prepared to learn the ecclesiastical disciplines more deeply, and be instructed with suitable aids. It is certainly advisable that, in philosophical and theological disciplines, all things be taught only by suitable and carefully selected teachers, and that all those things be observed which have been prescribed by the sacred canons, and by Our Predecessors, and by Ourselves, concerning the due reverence and all manner of fidelity which must always and everywhere be shown to the ecclesiastical teaching, and which must be instilled in the minds and souls of the students, concerning the prudence and caution which must always be associated with the most diligent and carefully recommended investigation of new questions which arise with the passage of time, and concerning the reason, doctrine, and principles of the Angelic Doctor, which must be held sacred and followed entirely in the instruction of students in philosophy and theology. 32 Let the theology be taught by Saint Thomas Aquinas, as guide and teacher, by a positive method, and also by the scholastic method, so that, with the authentic Magisterium shining forth, the sources of Divine Revelation may be carefully examined, and with suitable aids applied, so that the treasures of truth may be clearly explained and effectively defended. For the deposit of Revelation has been entrusted solely to the authentic interpretation of the Church's Magisterium, not by mere human reason and private judgment, but according to the sense and in accordance with the mind of the Church itself. Therefore, let the teachers of Christian philosophy and theology know that they are not exercising their authority and function in their own right and name, but only in the name and authority of the highest Magisterium, and there-

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fore under its vigilance and guidance, from which they have received their canonical office; therefore, while preserving the just freedom of opinion in matters which are still subject to discussion, 'they must remember that they have not been given the power to teach so that they may communicate their opinions to the students of their discipline, but so that they may teach them.' 33 Furthermore, let all, both teachers and students, always keep before their eyes..."

31 Pius XII, Apostolic Exhortation *Menti Nostrae*, September 23, 1950, A.A.S. 42 (1950), 687.

Pius XII, Encyclical *Humani Generis*, August 12, 1950, A.A.S. 42 (1950), 573, 577-578; Code of Canon Law, canon 1366.

Saint Pius X, Apostolic Letter *Doctoris Angelici*, June 29, 1914, A.A.S. 6 (1914), 338 (Encyclical, n. 284, p. 336).

[*Latin ed. p. 363*]

Acta Pii PP. XII 363: Studia ecclesiastica debent tendere non solum ad eruditionem intellectualem, sed ad formatio integralem et solidam, sive religiosa, sive sacerdotale et apostolica; ideoque non solum ad superandum periculum academicum debent dirigere, sed ad imprimendam in animis discipulorum quidam quasi formam, quae numquam dabatur, et ex qua, cum usus postulabit, lumen et robur pro suis et aliorum necessitatibus semper hauriant. 34 Ad hoc adhibendum, primo, instructio intellectualis debeat coniungi arcte cum studio praecationis et contemplatione divinarum rerum; deinde, debeat esse plena, nulla ex praescriptis disciplinis parte praetermissa, cohaerens insuper et omni ex parte ita composita et integra, ut disciplinae omnes in unum conspirent, et illud systema sit solidum et aptissime temperatum; debeat quoque esse sapientissime aptata ad refellendas errores et adiuvandis necessitatibus temporis nostri; itemque, debeat esse instructa recentibus inventionibus et simul venerandae traditioni apprime consonans; denique, debeat esse efficaciter ordinata ad munera pastoralia cuiusvis generis fructuose obeunda, ita quidem ut qui futuri sunt sacerdotes, ea instructi, expedite et accurate valeant sanam doctrinam cum rudibus tum doctis in concionibus et catechesibus proponere et tueri, rite sacramenta administrare, animarum bonum actuose promovere omnibusque verbo et opere prodesse. Quamquam autem omnia quae de spirituali et intellectuali institutione discipulorum hucusque diximus ad effingendos viros vere apostolicos maximopere pertinent et plane requiruntur, ita ut si sacerdoti desint debita sanctitas et scientia, omnia ei desunt; gravissimo tamen officio Nostro ut obsequamur, addere hic debemus, praeter sanctitatem et scientiam congruentem, ad apostolicum ministerium rite implendum in sacerdote omnino postulare accuratissimam et omni ex parte perfectam praeparationem pastoralem, eam scilicet, qua vera peritia et dexteritas in multiplicibus muneribus christiani apostolatus rite obeundis gignatur

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et efformatur. Nam si diligens praeparatio, sive theoretica, sive technica, sive practica, et ea diuturno tirocinio firma, praehabetur ad exercendum cuique arti, quis negabit debere praehaberi formationem parvam immo multo accuratiorem et altiorem, quae non immerito ars artium appellatur? 34 Cfr. Pius XII, Sermo ad alumnos, 24 iun. 1939, A. A. S. 31 (1939), 246 (Enchiridion, n. 373, p. 531).

[*Latin ed. p. 364*]

Acta Apostolicae Sedis - Official Commentary. This pastoral formation of students, which should begin at the start of their studies, should be gradually perfected as they advance in age, and finally completed through a special apprenticeship after the completion of their theological studies, and should, for the purpose of each religious institute, strive above all to ensure that those who are to be future ministers and apostles of Christ are thoroughly imbued and trained in the spirit and apostolic virtues of Christ, with a fervent and pure zeal for promoting the glory of God, with active and ardent zeal for defending the Church and its rights and upholding its doctrine, with an intense zeal for the salvation of souls, with supernatural prudence in speech and action combined with evangelical simplicity, with humble self-denial and the most obedient submission to superiors, with firm trust in God and a keen awareness of their office, with manly resourcefulness in undertaking tasks and perseverance in pursuing endeavors, with diligence in performing duties, and with a great willingness to endure and accomplish whatever is necessary, and finally, with Christian kindness and humanity. Furthermore, in the pastoral instruction to be imparted, it must be striven for that, according to the level and progress of studies, all students are instructed in all those disciplines which can contribute in every way to the formation of the "soldier of Christ" and to equipping him with suitable apostolic arms. Therefore, in addition to philosophical and theological studies, it is absolutely necessary, as we have said, that future pastors of the Lord's flock be instructed by experienced teachers, and in accordance with the norms of this Apostolic See, in matters psychological and pedagogical, didactic and catechetical, social and pastoral, and other similar subjects, which correspond to the current progress of these disciplines and prepare them to meet the many needs of the apostolate of our time. This doctrinal instruction and formation in matters of the apostolate, in order that it may be strengthened by use and experience, must also be accompanied by practice, which, as it should be, progresses wisely and is prudently guided. This practice should then be carried out and perfected through a special apprenticeship after the attainment of the priesthood, under the guidance of experienced men, either through teaching, counsel, or example, and should be constantly strengthened with uninterrupted sacred studies. Having stated these preliminary principles, which... 2 Tim.

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2, 3.

[*Latin ed. p. 365*]

Acts of Pope Pius XII, 365. It is necessary that those engaged in this work, whether educators or those being educated, be informed of the general norms concerning the most important aspects of this matter, and that, after careful consideration by all, we decree and establish with full Apostolic authority that these be observed by all to whom they pertain. Furthermore, We grant to the Sacred Congregation for Religious the power, by Our authority, through ordinances, instructions, declarations, interpretations, and other similar documents, to implement the General Statutes, already approved by Us, and to carry out all that pertains to the faithful observance of the Constitution, Statutes, and Ordinances. Contrary provisions, whatever they may be, are hereby expressly set aside.

Given at Rome, at St. Peter's, on the thirty-first day of the month of May, in the year of Our Lord nineteen hundred and fifty-six, in the eighteenth year of Our Pontificate, under the sacred patronage of the Blessed Virgin Mary, Queen of the World.

PIUS PP. XII

APOSTOLIC LETTER

TO THE BLESSED VIRGIN MARY, commonly called *Madonna del Buon Gesù*, together with St. John the Baptist, the Forerunner of the Lord and Martyr, as Patron of the Heavenly City and the Diocese of Fabriano.

PIUS PP. XII

For the perpetual memory of this matter.

We are greatly pleased to learn that the intentions, which We expressed in proclaiming the Marian Year at the close of the last century, following the defined dogma of the Immaculate Conception of the Blessed Virgin Mary, are being happily fulfilled throughout the entire Church and among all the Christian faithful. Indeed, the Holy Pastors, the Directors of Religious Congregations, public officials, and the Christian people themselves, as if in a noble competition, strive to ensure that devotion to the Most Holy Theotokos increases and becomes more steadfast in each nation and region, and in each diocese and parish.

Among these shepherds of souls, We now include the Most Reverend Lucius Crescenzi, Bishop of Fabriano and Matelica, who, together with the

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entire clergy and people of the city and diocese of Fabriano,

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis – Expressing thoughtful desires, We humbly but earnestly requested that the Most Blessed Virgin Mary, known as "aBono Iesu," or in the common title "Madonna del Buon Gesù" of that city and diocese, be constituted and declared the principal heavenly Patron, together with Saint John the Baptist, the Forerunner of the Lord and Martyr. For indeed, the Most Blessed Virgin, to whom, as tradition holds, the painted image was given by Saint James of Picenum, a distinguished disciple and celebrated preacher of Saint Francis of Assisi, to the citizens of Fabriano, has, for many centuries, never failed to assist the citizens with maternal care in their needs, to hear their prayers with kindness, and even to wipe away their tears, being a most present comforter. Moreover, this sacred image has become so renowned for miracles that the Vatican Chapter, readily responding to the prayers offered to it, has, by its authority, decreed that the heads of both the Divine Infant and His Most Holy Mother be redeemed with golden crowns: which was happily accomplished on the 8th of September, in the year 1898. Since these things are so, desiring to fulfill the wishes of the praised Bishops, and of their clergy and faithful people, and confident that the love of the citizens of Fabriano for the most sweet Mother of God will be intensified, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and with the fullness of Apostolic power, by the force of these letters, perpetually and forever, We constitute and declare the Most Blessed Virgin Mary "aBono Iesu," or commonly "Madonna del Buon Gesù," of the city and diocese of Fabriano, together with Saint John the Baptist, the Forerunner of the Lord and Martyr, to be the heavenly Patron before God, with all the honors and liturgical privileges that rightly belong to the principal Patrons of places. Notwithstanding anything to the contrary. These things We decree, establish, and ordain, that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, now and in the future, shall fully benefit from them; and that it shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from this moment. Given from the Palace of Gandulf, under the Fisherman's ring, on the 8th day of the month of September, on the feast of the Nativity of the Most Blessed Virgin Mary, in the year 1954, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, for public affairs of the Church, GELDO BRUGNOLA, from

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Apostolic Briefs.

[*Latin ed. p. 367*]

The Acts of Pope Pius XII, No. 367, concerning the declaration of the Most Holy Virgin Mary, assumed into Heaven, as the principal celestial patron of the Diocese of Umtatan.

PIUS PP. XII. For the perpetual memory of this event.

It is fitting that newly established dioceses, under the protection of Heaven, should be endowed with heavenly patronage, so that they may flourish more and increase in blessings. Therefore, when the Most Reverend Joseph Grueter, Bishop of Umtatan, in southern Africa, requested that We declare the Most Blessed Virgin Mary, received among the stars, as the heavenly patron of his diocese, which was established by Us in the year 1901, We, with a willing heart, resolved to fulfill this request, guided by the intention that, through the intercession of the same Mother of God, the Catholic cause may advance more in that region, and that the faithful living there may adhere more deeply to the institutions of the religion.

Wherefore, after consultation with the Congregation for Sacred Rites, and after all matters have been carefully considered, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, by these letters, valid and perpetual, the Most Holy Virgin Mary, assumed into Heaven, as the principal celestial patron of the entire Diocese of Umtatan, with all the honors and liturgical privileges that properly belong to the principal patrons of dioceses.

Notwithstanding any contrary provisions.

These things We decree, establish, and ordain; these present letters shall remain firm, valid, and efficacious forever; they shall have and shall obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, shall now and in the future fully observe them; and it shall be considered and defined to be rightly so; and if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, it shall be null and void from this moment.

Given from the Vatican, under the Fisherman's ring, on the sixteenth day of the month of November, in the sixteenth year of Our pontificate.

By the special mandate of the Most Holy Cardinal, Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, in Apostolic Briefs.

[*Latin ed. p. 368*]

Acta Apostolicae Sedis - Official Commentary 368 III BEATA MARIA, also called VIRGIN ANNA, is established as the principal patroness of the entire diocese of CEPHALUDENSIS. She is also venerated under the title

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of the IMMACULATE CONCEPTION, and is hereby declared the primary patroness of the city of CEPHALUDII. POPE PIUS XII, for the perpetual memory of this event.

The sacred edifice of the Mother of God, which, situated on the slope of Mount Saint Angel, beneath which the azure sea stretches, not far from the city of Cephaludium, is called the Temple of the Blessed Virgin Mary of Gibilmanna, is to be held as a bulwark against the turbulent waves of this age, and a firm defense of the religion. The faithful frequently ascend to it, as if to their Celestial Mother, to offer her every kind of honor, to receive heavenly gifts through her intercession, and to find comfort in their adversities. It is also reported to us that the image of the August Virgin, so highly venerated there, was, in this Marian year, carried in procession to all the courts of the diocese, with a great gathering of the faithful and with pious fervor. Furthermore, we have learned that very great benefits have been received through the intercession of the Mother of God, since many have been led from a life of vice to a life of virtue, and from a neglectful practice of religion to frequent use of the Sacraments. In all these matters, there was one will and one desire: that the Blessed Mother of God of Gibilmanna be declared the principal patroness of the entire diocese of Cephaludens. With these desires, the esteemed Chapter of Canons of the Temple lent their support, adding their prayers, that the same Mother of God, conceived as a Virgin without any stain of origin, might be entrusted as a singular protectress of the city itself, the head of the diocese, and its mother. Having considered these pious supplications, the Venerable Brother Aemilianus Cagnoni, Bishop of Cephaludens, requested us to declare the Blessed Virgin Mary, called Gibilmanna, the Celestial Patroness of the entire diocese under his jurisdiction, and to declare her, from its very origin, the Celestial Patroness of the city of Cephaludium, free from all harm. Granting these requests with a willing heart, in view of our concern for promoting the religion of the Blessed Virgin Mary, we, after consultation with the Sacred Congregation, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, declare by these letters, perpetually, the Blessed Virgin Mary, named Maria.

[*Latin ed. p. 369*]

Acta, Pius PP. XII, 369: The most holy [confessio] of Gibilmanna, venerated throughout the diocese of Cefalù, and also [the Virgin Mary], distinguished by the mystery of the Immaculate Conception, we choose and declare as the principal heavenly Patron of the city of Cefalù, with all the honors and liturgical privileges that rightly belong to the principal Patrons of dioceses or places. All contrary things notwithstanding. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall be fully

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supported by them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the third day of the month of December, in the year 1904, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, from the public affairs of the Church, Gildo Prugnola, from the Apostolic Briefs, declares that the Blessed Virgin Mary, invoked by the name of "Auxilium Christianorum," is declared the principal Patron, and Saint Patrick, Pope and Confessor, is declared the secondary Patron, of the diocese of Bunbury. Pius PP. XII, for the perpetual memory of this matter. — A friendly star shines for men, amidst the waves of this age, so that if they look to it, they will not stray from the right path; and if they follow it, they will happily reach the port of salvation. For we say that the Blessed Virgin Mary is the most bountiful Mother, whom the most merciful God gave to those who are established in the pilgrimage of this life. Therefore, the Venerable Brother Lancillottus Goody, Bishop of the diocese of Bunbury, which was founded by Us last year, requested that we entrust this same Mother of God, who is commonly invoked as "Auxilium Christianorum," to her protection, and that we grant another Patron to her, namely Saint Patrick, who is from the English.

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Commentarium Officiale: Thus, [He] brought the people of Ireland to the true religion of Christ. Granting these petitions with a willing heart, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, declare that the Blessed Virgin Mary, invoked by the name "Auxilium Christianorum," is established as the primary patron of the diocese of Bunbury, and Saint Patrick, Pope and Confessor, as the secondary patron of the same diocese, with all the honors and liturgical privileges that properly belong to such patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall always remain firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be considered void and of no effect. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of March, in the year 1905, in the seventeenth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, the following Apostolic

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Briefs are approved: CONSTITUTIONS OF THE CONGREGATION OF SISTERS SERVANTS OF THE BLESSED VIRGIN MARY IMMACULATE. PIUS PP. XII For the perpetual memory of the matter. — From ancient times, men and women, following a certain divine impulse, have been accustomed to withdraw themselves within the sacred enclosure, where, fleeing the contagions of the world, they might pursue a better way of life and dedicate themselves to God and to the service of mankind, according to the Gospel. If, in the Latin Church, such an institute adds an outstanding honor, the Eastern Church has also earned no less praise, having produced Anthony, Paul, Basil, and other illustrious authors and followers of this way of life. Therefore, with the divine grace, on the feast day...

[*Latin ed. p. 371*]

Acta Pii Pp. XII 371. In the year 1842, in the province of Halicia, a Sodalitas of sacred virgins was founded, dedicated to the Blessed Virgin Mary, and which, because of the devotion to the Mother of God in Augsburg, was called the Congregation of the Sisters Servants of the Most Blessed Virgin Mary Immaculate. To establish this congregation, both the clergy, and especially Jeremias Loninickyj, a member of the Order of the Basilians, and Cyrillus Seleckyi, a citizen of the town, commonly called Zuzel, contributed excellent work and effort. Therefore, on the solemn day we mentioned, nine pious women, led by Michaela Hordaszevska, received the religious habit, and the church was adorned with a new display of flowers. Through the benefit of God the Most High and His most pure Mother, this sacred group has grown remarkably, since many young girls, averse to the vain and fleeting things of the world, joined themselves to it, and more convents, homes of virtue and charity, were established, providing support to the faithful. It is also important to note the particular strength and vigor of this association, especially in the Christian neighborhood, where young girls used the instruction of the Basilian Sisters as teachers to begin on the path of a higher and holier life. With the passage of time, this association of the Sisters Servants of the Most Blessed Virgin Mary Immaculate has spread not only among the Slavic peoples inhabiting the southern regions, but also to the distant regions of Americae, where popular patriots and followers of the Byzantine rite reside. And not inconsiderable fruits have been derived from their ministry and work: children are instructed in the precepts of the Christian faith, young girls are educated in virtue and humanity, the elderly are comforted in their old age, the decorum of the liturgy is preserved and increased, and many other things are accomplished, which contribute to the salvation and benefit of the faithful. These most beautiful handmaids of the Mother of God have received beautiful trophies, since some of them, having testified to the Divine Spouse in their homeland through the shedding of blood, have been adorned with a purple crown. In order that this Sodalitas might be properly established, in the

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year 1907, laws were promulgated, with suitable regulations; and, in order that it might be strengthened day by day, it did not lack the particular care and helpful work of the Apostolic See. By its authority, a General Chapter was convened, which proposed new Constitutions adapted to our time. These, after careful consideration, were approved by the Sacred Council presiding over the Eastern Church for a period of seven years, for the purpose of experimentation. Now, considering the labors and excellent works accomplished by these sacred virgins, we are persuaded that the laws of this kind should be considered certain and ratified by our authority. We are confident that, through this expression of our will, these religious women will pursue the sanctity of their lives even more diligently.

[*Latin ed. p. 372*]

The Acts of the Apostolic See – Official Commentary, page 372, present more excellent examples of pious endeavors, and those who are burdened by difficulties will be relieved and strengthened in virtue and constancy. Therefore, with a certain and assured understanding, we, after having benevolently granted these laws through prayer, and after consultation with the Sacred Congregation for the Eastern Church, having considered all things, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, we approve and confirm these Constitutions of the Congregation of the Sisters Servants of the Most Blessed Virgin Mary Immaculate, which have been again examined by the same Sacred Council and promulgated through Apostolic Letters *motu proprio*, the first words of which are: "After having, by Apostolic Letters," and we add to them the strength of Apostolic sanction, provided that they conform to the example which is preserved in the archives of the aforementioned Sacred Congregation, and the beginning of which is: "The general purpose of the Congregation is to seek the glory of God," and the outcome is: "That they may be able to serve God more perfectly." With these Constitutions and our authority, we abolish and declare to be abolished all those things which are not contained in these Constitutions, which We have approved. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present Letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given at Rome, at St. Peter's, under the Fisherman's ring, on the eighteenth day of the month of January, in the year 1956, in the seventeenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal from the public affairs of the Church,

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GILD BRUGNOLA, by Apostolic Briefs.

[*Latin ed. p. 373*]

June 10, 1956, A.D., No. 8, Series II, Volume XXIII, of the *Acta Apostolicae Sedis*, the official commentary.

APOSTOLIC CONSTITUTION CONCERNING THE BERMUDA ISLANDS.

THE APOSTOLIC PREFECTURE OF THE BERMUDA ISLANDS IS RAISED TO THE RANK AND DIGNITY OF AN APOSTOLIC VICARIATE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING COMMEMORATION:

Although the cares of governing the Church have grown almost immeasurably, and We, to whom the fortunes of the entire family of Christians are entrusted, are concerned, nevertheless We rejoice with great joy, considering the progress of the Catholic faith everywhere, as the truth of the Christian religion shines forth to the people, and the Holy Church of God becomes a mother and guide to other nations, and as, finally, ever greater numbers of people are obedient and devoted to God.

This has happened elsewhere, and also in the Bermuda Islands; therefore, Our venerable Brothers, the Cardinals of the Most Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, having heard the venerable Brother Gerald Patrick O'Hara, Archbishop-Bishop of Savannah-Atlanta, and Apostolic Delegate in Great Britain, considered it fitting that the Apostolic Prefecture of those same Islands be raised to the rank of an Apostolic Vicariate.

For this reason, We, after due consideration of the matter, and with the consent of those whose interests are involved or who deem it to be in their interest, by Our apostolic authority, decree and order the following:

We raise the Apostolic Prefecture of the Bermuda Islands, which is entrusted to the care of the Congregation from the Resurrection of Our Lord Jesus Christ, to the dignity of an Apostolic Vicariate: to which, as is fitting...

[*Latin ed. p. 374*]

374 The Acts of the Apostolic See – Official Commentary – are granted all the rights and honors that are usually accorded to such Churches. We earnestly exhort the elected members of the Congregation of the Resurrection of Our Lord Jesus Christ, who, with great zeal and effort, have striven up to this day to cultivate these islands according to the precepts of Christ, to omit nothing in order to strengthen the faith of the Christians, and to nurture others with charity, wisdom, and the doctrine of the Holy Church. Finally, to carry out what we have commanded, we choose the venerable

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Brother Gerald Patrick Cuhara, whom we have mentioned, or, if he is unable, the one who at that time presides over the Apostolic Delegation in Britain. Whoever completes this task will be granted all the powers necessary to carry out the matter, provided that he is constituted in ecclesiastical dignity. After he has done this, the same venerable Brother will take care to prepare the documents and send them promptly to the Holy Congregation for the Propagation of the Faith. We intend these letters to be effective now and in the future, so that those to whom they pertain will religiously observe what has been decreed through them, and thus they will have full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Let anyone who in any way disregards or rejects Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twelfth day of the month of January, in the year of Our Lord one thousand nine hundred and fifty-six, in the seventeenth year of Our pontificate.

OELSTJS Cardinal,

COSTANTINI, Secretary of the Sacred Roman Ecclesiastical College.

PETRUS Cardinal,

FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith.

Hamletus Tondini, Apostolic Chancellor.

IMO Ufr Plumbi

In Ap. Cane, tab., vol. LXXXXII, n. 15.

Albertus Serafini, Protonotary Apostolic.

Silvius Sericano, Protonotary Apostolic.

[*Latin ed. p. 375*]

Sacred Roman Rota 375. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. I. Causes which were heard in the Tribunal of the Sacred Roman Rota in the year 1955, of which the definitive judgment is published only in the dispositive part.

I. DUBLIN. - NULLITY OF MARRIAGE due to coercion or fear; due to a condition imposed. Rotal Tribunal: Gr. Heard, Ponens, I. M. Pinna, R. Lamas. Defender of the Bond, principal: I. Stella. Defender of the Bond, appointed: I. Sirna. Advocate by mandate of gratuitous patronage: F. Li-

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uzzi. Doubt: "Whether the nullity of the marriage can be established, in this case." Judgment of January 8th: "Negative."

II. ROMA. - NULLITY OF MARRIAGE due to simulated consent; due to the exclusion of the good of the offspring, good faith, and the sacred sacrament. Rotal Tribunal: A. Fidecicchi, Ponens, F. Brennan, D. Staffa. Defender of the Bond, principal: I. Stella. Defender of the Bond, appointed: I. Sirna. Advocate by mandate of gratuitous patronage: H. Figliuoli. Doubt: "Whether the nullity of the marriage can be established, in this case." Judgment of January 11th: "Negative."

III. TURIN. - NULLITY OF MARRIAGE due to a condition imposed. Rotal Tribunal: A. Fidecicchi, Ponens, F. Brennan, D. Staffa. Defender of the Bond, principal: A. Del Corpo. Defender of the Bond, appointed: G. Andreozzi. Advocate by mandate of gratuitous patronage: G. Felici. Doubt: "Whether the nullity of the marriage can be established, in this case." Judgment of January 11th: "Affirmative."

IV. TURIN. - NULLITY OF MARRIAGE due to a condition imposed. Rotal Tribunal: P. Felici, Ponens, B. Filipiak, G. Doheny. Defender of the Bond, principal: A. Del Corpo. Defender of the Bond, appointed: A. Boccalini. Advocate by mandate of gratuitous patronage: M. Mantovani. Doubt: "Whether the nullity of the marriage can be established, in this case." Judgment of January 11th: "Affirmative."

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary, Volume V, Number N. - NULLITY OF MARRIAGE due to impotence and due to lack of consent on the part of the husband. Turnus [Session] at Tournus: J. Pasquazi, presiding; P. Felici; B. Filipiak. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: M. Fabregas. Advocates: I. Bonsignori, R. Romano. Question: "Does the nullity of the marriage exist in this case?" Sentence of January 11th: "Negative."

VI. TAURINEN, or ALBEN. - NULLITY OF MARRIAGE due to the excluded good of procreation. Turnus [Session] at Tournus: P. Felici, presiding; B. Filipiak; G. Doheny. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: A. Cairoli. Advocate: A. Merlo. Question: "Should the sentence of the Turnus of November 11th, 1953, be confirmed, or overturned, in this case?" Sentence of January 11th: "It is to be confirmed, and therefore the nullity of the marriage does not exist in this case."

VII. MEDIOLANEN. - NULLITY OF MARRIAGE under the head of force or fear. Turnus [Session] at Milan: A. Jullien, Dean; G. Heard; I. M. Pinna, presiding. Defender of the Bond: O. Bejan. Advocate: D. Lazzarato. Question: "Does the nullity of the marriage exist in this case?" Sentence of January 11th: "Negative."

VIII. ROMANA - NULLITY OF MARRIAGE under the head of force

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or fear. Turnus [Session] at Rome: A. Canestri, presiding; A. Fidecicchi; F. Brennan. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Cairoli. Advocate, by mandate of gratuitous patronage: R. Costa Albesi. Question: "Should the sentence of the Turnus of February 12th, 1954, be confirmed, or overturned, in this case?" Sentence of January 13th: "It is to be overturned, or the nullity of the marriage does not exist in this case."

IX. ROMANA or LYCIEN. - NULLITY OF MARRIAGE due to force or fear; due to simulation of consent. Turnus [Session] at Rome or Lyons: A. Jullien, Dean; B. Filipiak, presiding; G. Doheny. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: A. Boccalini. Advocates: N. Patrizi, A. Capalti. Question: "Does the nullity of the marriage exist in this case?" Sentence of January 14th: "Affirmative."

X. APUANIEN or FLORENTINA - NULLITY OF MARRIAGE under the head of force or fear. Turnus [Session] at Florence: F. Brennan, presiding; D. Staffa; I. Pasquazi. Principal Defender of the Bond: A. Del Corpo.

[*Latin ed. p. 377*]

Sacra Romana Rota 377: Defender of the Bond appointed: H. Raco. Advocate appointed by gratuitous patronage: H. Figliuoli. Question: "Does the nullity of the marriage exist, in this case?" Sentence of January 18th: "Negative."

XI. ROMA - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Court: P. Felici, Presiding; B. Filipiak; G. Doheny. Principal Defender of the Bond: A. Del Corpo. Defender of the Bond appointed: G. Brisebois. Advocate: F. Cartoni. Question: "Does the nullity of the marriage exist, in this case?" Sentence of January 18th: "Negative."

X II. ROMA - NULLITY OF MARRIAGE due to a condition imposed. Rotal Court: P. Felici, Presiding; B. Filipiak; G. Doheny. Principal Defender of the Bond: O. Bejan. Defender of the Bond appointed: F. Fournier. Advocate: I. Torre. Question: "Does the nullity of the marriage exist, in this case?" Sentence of January 18th: "Affirmative, but the man is forbidden from entering into another marriage without the consent of His Most Holy Eminence."

XIII. TARBIEN, or LAPURDEN - NULLITY OF MARRIAGE based on coercion or fear. Rotal Court: A. Jullien, Dean; P. Mattioli, Presiding; E. Bonet. Principal Defender of the Bond: O. Bejan. Defender of the Bond appointed: R. Melli. Advocate appointed by gratuitous patronage: B. Pellegrini. Question: "Does the nullity of the marriage exist, in this case?" Sentence of January 19th: "Affirmative."

XIV. BURDIGALEN - NULLITY OF MARRIAGE due to an impediment of consanguinity. Rotal Court: A. Jullien, Dean; G. Heard, Presiding; R. Lamas. Principal Defender of the Bond: O. Bejan. Defender of the Bond

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appointed: F. Fournier. Advocates: I. B. Ferrata; H. Napoleoni. Question: "Should the sentence of the Rotal Court of January 30, 1953, be confirmed, or rejected, in this case?" Sentence of January 20th: "It is to be confirmed, that is to say, that the nullity of the marriage does not exist, in this case."

XV. AGRIEN - NULLITY OF MARRIAGE based on coercion or fear. Rotal Court: D. Staffa; I. Pasquazi; B. Filipiak, Presiding. Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: H. Figliuoli. Question: "Does the nullity of the marriage exist, in this case?" Sentence of January 21st: "Negative."

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary XVI. PARIS. - NULLITY OF MARRIAGE based on coercion or fear. Rotational Panel: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: F. Fournier. Advocate appointed by the Office of Free Legal Aid: B. Pellegrini. Question: "Does the nullity of the marriage exist, in this case?" Judgment of January 25th: "Negative."

XVII. FLORENCE - NULLITY OF MARRIAGE due to coercion or fear, due to the exclusion of good faith. Rotational Panel: A. Fidecicchi, Presiding; F. Brennan; D. Staffa. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Boccalini. Advocate: R. Romano. Question: "Does the nullity of the marriage exist, in this case?" Judgment of January 25th: "Affirmative."

XVIII. ROME - NULLITY OF MARRIAGE due to coercion or fear, due to the exclusion of the good of the offspring. Rotational Panel: P. Felici, Presiding; B. Filipiak; G. Doheny. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: H. Raco. Advocate appointed by the Office of Free Legal Aid: V. Trocchi. Question: "Is the judgment of the Rotational Panel of June 22, 1953 to be confirmed, or overturned, in this case?" Judgment of January 25th: "To be overturned, and therefore the nullity of the marriage exists, in this case; however, the man is forbidden from entering into another marriage unless he has previously, before the Most Reverend Ordinary and his delegate, sworn under oath that he will freely consent to the marriage in accordance with the law."

XIX. TURIN - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of the offspring. Rotational Panel: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: E. Tlinski. Advocate: R. Romano. Question: "Is the judgment of the Rotational Panel of June 22, 1953 to be confirmed, or overturned, in this case?" Judgment of January 25th: "To be overturned, and therefore the nullity of the marriage exists, in this case; however, the man is forbidden from entering into another marriage unless he has previously promised, before the Most Reverend Ordinary and his

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delegate, under oath, that he will freely consent to the marriage in accordance with the law."

XX. TURIN - NULLITY OF MARRIAGE due to a defect in consent, due to insanity. Rotational Panel: P. Mattioli, Presiding; E. Bonet; I. M. Pinna. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: I. Sirna. Advocate appointed by the Office of Free Legal Aid: G. Cusumano. Question: "Does the nullity of the marriage exist, in this case?" Judgment of January 26th: "Affirmative," the woman being forbidden from entering into other marriages without the consultation of this Apostolic Tribunal.

XXI. ROME or SUTRI - NULLITY OF MARRIAGE based on coercion or fear. Rotational Panel: A. Jullien, Dean; G. Heard; I. M. Pinna, Presiding.

[*Latin ed. p. 379*]

Sacra Romana Rota 379. Defender of the Bond, principal: A. Del Corpo. Defender of the Bond, appointed: A. Boccalini. Advocate appointed by gratuitous patronage: F. Ligi. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of January 27th: "Affirmative."

XXII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotal Court: G. Heard, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond, principal: I. Stella. Defender of the Bond, appointed: S. Canals. Advocates: H. Paleari; E. Ruffini; C. Bernardini. Questions: I. "Whether a new presentation of the case can be granted, in this case"; and, to the extent that it is affirmative: II. "Whether the judgment of the Rotal Court of April 25, 1952, should be confirmed or overturned, in this case." Judgment of January 29th: Regarding I: "Negative." Regarding II: "As decided in the first question."

XXIII. CAMERA CEN. - NULLITY OF MARRIAGE due to a condition imposed. Rotal Court: A. Jullien, Dean; E. Bonet, presiding; R. Lamas. Defender of the Bond, principal: I. Stella. Defender of the Bond, appointed: F. Fournier. Advocate appointed by gratuitous patronage: B. Pellegrini. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of January 31st: "Negative."

XXIV. N. N. - NULLITY OF MARRIAGE due to force or fear; due to relative impotence; due to a defect in form. Rotal Court: P. Felici, presiding; B. Filipiak; G. Doheny. Defender of the Bond, principal: A. Del Corpo. Defender of the Bond, appointed: F. Fournier. Advocates: A. Ferrari, F. Cartoni, for the plaintiff; C. Corsanego, for the defendant. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of February 1st: "Affirmative."

XXV. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotal Court: A. Canestri, presiding; P. Felici; P. Mattioli. Defender of the Bond, principal: A. Del Corpo. Defender of the Bond, appointed: P. Capobianco. Advocate appointed by gratuitous patronage: C. Bernardini.

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Question: "Whether the nullity of the marriage can be established, in this case." Judgment of February 1st: "Negative."

XXVI. PARISIEN. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation and the good of the sacrament. Rotal Court: P. Felici, presiding; B. Filipiak; G. Doheny. Defender of the Bond, principal: O. Bejan. Defender of the Bond, appointed: B. Wyszynski. Advocate: F. Cartoni.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Official Commentary. Question: "Whether it is established that the marriage is null, in this case." Decision of February 8th: "Negative." XXVII. N. N. - NULLITY OF MARRIAGE due to the wife's impotence; due to the excluded good of procreation, and regarding a dispensation granted after the marriage. Rotational Panel: I. Pasquazi, Presiding; Ponens, P. Felici, B. Filipiak. Defender of the Bond, Principal: O. Bejan. Defender of the Bond, Appointed: M. Fabregas. Advocates: F. Bersani, M. Mantovani. Questions: I. "Whether it is established that the marriage is null, in this case"; and to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Decision of February 8th: "Negative to both." XXVIII. N. N. - NULLITY OF MARRIAGE due to the wife's impotence and regarding a dispensation granted after the marriage. Rotational Panel: A. Jullien, Dean; Presiding, P. Mattioli; E. Bonet. Defender of the Bond: O. Bejan. Advocate under the mandate of gratuitous assistance: I. Spinelli. Question: "Whether the decision of the Rotational Panel of October 30th, 1934, should be confirmed, or overturned, in this case." Decision of February 9th: "To be confirmed; therefore, it is not established that the marriage is null, in this case, nor is advice to be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated." XXIX. BOSTONIEN. - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotational Panel: P. Mattioli, Presiding; E. Bonet, L. M. Pinna. Defender of the Bond, Principal: I. Stella. Defender of the Bond, Appointed: S. Vitale. Advocate under the mandate of gratuitous assistance: B. Ottaviani. Question: "Whether it is established that the marriage is null, in this case." Decision of February 9th: "Affirmative." XXX. CHICAGIEN. - NULLITY OF MARRIAGE due to the exclusion of good faith and the good of the sacrament. Rotational Panel: A. Fidecicchi, F. Brennan, G. Doheny, Presiding. Defender of the Bond, Principal: A. Del Corpo. Defender of the Bond, Appointed: B. Wyszyñki. Advocate under the mandate of gratuitous assistance: F. X. Parisi. Question: "Whether it is established that the marriage is null, in this case." Decision of February 12th: "Negative." XXXI. ROMANA - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and good faith. Rotational Panel: A. Fidecicchi, F. Brennan, I. M. Pinna, Presiding. Defender of the Bond, Principal: I. Stella. Defender of the Bond, Appointed: R. Melli.

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Advocate: V. Trocchi.

[*Latin ed. p. 381*]

Sacra Romana Rota 381, Question: "Whether there exists a nullity of marriage, in this case." Sentence of February 12th: "Negative." XXXII. ROMA - NULLITY OF MARRIAGE due to force or fear. Rotal Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: F. Romita. Advocate: A. Capalti. Question: "Whether the sentence of the Rotal Tribunal of February 27th, 1951, should be confirmed, or rejected, in this case." Sentence of February 15th: "It is to be confirmed, and therefore there does not exist a nullity of marriage, in this case." XXXIII. AMBIANO. - NULLITY OF MARRIAGE due to the woman's lack of affection. Rotal Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: F. Fournier. Advocate, by mandate of gratuitous assistance: B. Pellegrini. Question: "Whether there exists a nullity of marriage, in this case." Sentence of February 15th: "Affirmative." XXXIV. ROMA - NULLITY OF MARRIAGE due to exclusion of the sacramental good and the good of procreation. Rotal Tribunal: F. Brennan, presiding; D. Staffa; I. Pasquazi. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: H. Evers. Advocates: F. Della Rocca; R. Szenwic. Question: "Whether there exists a nullity of marriage, in this case." Sentence of February 10th: "Affirmative, with the condition that the man is forbidden from entering into new marriages unless he has first, before the Ordinary of the place, sworn an oath that he will give his matrimonial consent according to the law." XXXV. N. N. - NULLITY OF MARRIAGE due to the man's impotence, and of a dispensation granted after the marriage. Rotal Tribunal: A. Fidecicchi; F. Brennan; P. Mattioli, presiding. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: S. Canals. Advocate, by mandate of gratuitous assistance: I. De Forgellinis. Questions: I. "Whether there exists a nullity of marriage, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy Father concerning a dispensation regarding a marriage that has been consummated, in this case." Sentence of February 16th: "Negative in both cases." XXXVI. FRIBOURG. - NULLITY OF MARRIAGE due to force or fear, due to simulation of consent. Rotal Tribunal: A. Canestri, presiding; I. Pasquazi; E. Bonet. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: F. Fournier. Advocates: A. Capalti; C. Bernardini.

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Official Commentary. Doubt: "Does a nullity of marriage exist, in this case?" Sentence of February 17th: "Negative."

XXXVII. MILAN. - NULLITY OF MARRIAGE due to the excluded good of offspring. Rotational Panel: G. Heard, presiding; A. Canestri; R. Lamas.

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Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: M. Fabregas. Attorney under gratuitous patronage: H. Silvestri Faà. Doubt: "Does a nullity of marriage exist, in this case?" Sentence of February 17th: "Negative."

XXXVIII. BITURG. - NULLITY OF MARRIAGE based on the grounds of force or fear. Rotational Panel: D. Staffa, presiding; I. Pasquazi; P. Felici. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: F. Fournier. Attorney: F. Cartoni. Doubt: "Does a nullity of marriage exist, in this case?" Sentence of February 18th: "Negative."

XXXIX. DAVENPORT. - NULLITY OF MARRIAGE due to the excluded good of the Sacrament. Rotational Panel: B. Filipiak, presiding; G. Dolieny; P. Mattioli. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: G. Brisebois. Attorney under gratuitous patronage: F. Cartoni. Doubt: "Does a nullity of marriage exist, in this case?" Sentence of February 18th: "Affirmative."

XL. TURIN. - NULLITY OF MARRIAGE due to the excluded good of offspring. Rotational Panel: G. Heard, presiding; A. Canestri; R. Lamas. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: I. Parisella. Attorneys: C. H. Emprin Guardini; R. Romano. Doubt: "Is the sentence of the Rotational Panel of November 27, 1950 to be confirmed, or rejected, in this case?" Sentence of February 19th: "To be rejected, that is, a nullity of marriage exists, in this case."

XLI. ROME - NULLITY OF MARRIAGE based on the grounds of force or fear. Rotational Panel: P. Felici, presiding; B. Filipiak; G. Doheny. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: R. Melli. Attorneys: F. Della Rocca; R. Szenwic. Doubt: "Does a nullity of marriage exist, in this case?" Sentence of February 22nd: "Negative."

XLII. ROME - NULLITY OF MARRIAGE due to the exclusion of the good of offspring and

[*Latin ed. p. 383*]

Sacra Romana Rota 383, Turnus Rotalis: I. Pasquazi, Ponens; P. Felici; B. Filipiak. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: H. Boccalini. Advocate: E. Ruffini. Question: "Does the nullity of the marriage exist, in this case?" Sentence of February 22nd: "Affirmative, forbidding the man from entering into another marriage unless he has first, before the Ordinary of the place or his delegate, sworn to promise that he will consent, according to the norms of the sacred canons."

XLIII. FLORENTINA - NULLITY OF MARRIAGE due to the excluded good of the offspring. Turnus Rotalis: A. Jullien, Dean; P. Pasquazi; I. M. Pinna, Ponens. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: G. O'Connell. Advocate by mandate of free legal aid: L. Valletta. Question: "Does the nullity of the marriage exist, in this case?"

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Sentence of February 26th: "Negative."

XLIV. PORTUS VICTORIAE - NULLITY OF MARRIAGE due to lack of consent. Turnus Rotalis: G. Heard, Ponens; A. Canestri; A. Fidecicchi. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: F. Fournier. Advocate by mandate of free legal aid: B. Pellegrini. Question: "Does the nullity of the marriage exist, in this case?" Sentence of February 26th: "Affirmative."

XLV. N. N. - NULLITY OF MARRIAGE due to the woman's hatred and a dispensation concerning a ratified marriage. Turnus Rotalis: G. Heard; A. Canestri; F. Brennan, Ponens. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: F. Fournier. Advocate by mandate of free legal aid: H. Figliuoli. Questions: I. "Does the nullity of the sentence pronounced in the first instance exist?" II. "Does the nullity of the marriage exist, in this case?"; and, to the extent that it is negative: III. "Should counsel be given to the Most Holy [Father] concerning a dispensation concerning a marriage ratified but not consummated, in this case?" Sentence of February 28th: "Regarding I: 'Negative.' Regarding II: 'Affirmative, but the woman is forbidden from entering into new marriages without the consent of the Holy See.' Regarding III: 'Provision is made in the second [question].'"

XLVI. TAURINEN. - NULLITY OF MARRIAGE due to simulation of consent; due to force or fear. Turnus Rotalis: A. Jullien, Dean; E. Bonet, Ponens; I. M. Pinna. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: V. Fagiolo. Advocate by mandate of free legal aid: L. Valletta. Question: "Does the nullity of the marriage exist, in this case?" Sentence of February 28th: "Negative."

XLVII. CLEVELANDEN. - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of the offspring.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Official Commentary: Tournus Tribunal: A. Jullien, Dean; E. Bonet, Assessor; I. M. Pinna. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: V. Fournier. Advocate: D. Lazzarato. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentence of February 28th: "Negative." XLVIII. N. N. - Regarding the NULLITY OF MARRIAGE due to the impotence of the husband, and the GRANTING OF A DISPENSATION after the marriage. Tournus Tribunal: A. Jullien, Dean; Assessor, Gr. Heard; P. Felici. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: A. a Langasco. Advocate: C. Bernardini. Questions: I. "Whether there exists a cause for the nullity of the marriage, in this case," and to the extent that the answer is negative; II. "Whether counsel should be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Sentence of March 1st: "Negative in both cases." XLIX. N. N. - Regarding the NULLITY OF MARRIAGE due to

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the excluded good of posterity; due to the impotence of the woman, and the GRANTING OF A DISPENSATION after the marriage. Tournus Tribunal: A. Canestri, Assessor; I. M. Pinna; R. Lamas. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: R. Melli. Advocate: I. Spinelli. Questions: I. "Whether there exists a cause for the nullity of the marriage, in this case," and to the extent that the answer is negative; II. "Whether counsel should be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Sentence of March 3rd: "Negative in both cases." L. ARRETINA, or FLORENTINA - Regarding the NULLITY OF MARRIAGE due to the excluded good of posterity. Tournus Tribunal: G. Heard, Assessor; A. Canestri; I. Pasquazi. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: A. Boccalini. Advocate: I. Lenti. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentence of March 5th: "Negative." LI. MASSANA, or POPULONIEN - Regarding the NULLITY OF MARRIAGE due to a condition imposed. Tournus Tribunal: A. Canestri, Assessor; A. Fidecicchi; I. Pasquazi. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: A. Boccalini. Advocate, by mandate of gratuitous patronage: H. Figliuoli. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentence of March 5th: "Affirmative." LII. ROMANA - Regarding the NULLITY OF MARRIAGE due to the excluded good of posterity. Tournus Tribunal: A. Fidecicchi, Assessor; F. Brennan; D. Staffa.

[*Latin ed. p. 385*]

Sacra Romana Rota 335. Defender of the Bond, principal: A. Del Corpo. Defender of the Bond, appointed: E. Fiore. Advocate: M. D'Alfonso. Question: "Does the nullity of the marriage exist, in this case?" Sentence of March 8th: "Affirmative."

LUI. MEXICANA - Regarding the nullity of the marriage due to the husband's impotence and the dispensation granted. Rotarian Session: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Defender of the Bond, principal: O. Bejan. Defender of the Bond, appointed: F. Fournier. Advocates: F. Della Rocca, R. Szenwic. Questions: I. "Does the nullity of the marriage exist, in this case?" and, to the contrary: II. "Should advice be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case?" Sentence of March 8th: "Negative to both."

LIV. ROMANA - Regarding the nullity of the marriage due to coercion or fear; due to simulated consent. Rotarian Session: P. Felici, Presiding; B. Filipiak; G. Doheny. Defender of the Bond, principal: I. Stella. Defender of the Bond, appointed: H. Raco. Advocate, by mandate of gratuitous assistance: I. Spinelli. Question: "Does the nullity of the marriage exist, in this case?" Sentence of March 8th: "Negative."

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LV. N. N. - Regarding the sentence of nullity, the nullity of the marriage due to the husband's impotence and the dispensation granted. Rotarian Session: A. Jullien, Dean; A. Wynen, Presiding; B. Filipiak. Promoter of Justice: I. Pendola. Defender of the Bond, principal: I. Stella. Defender of the Bond, appointed: A. Boccalini. Advocate: R. Romano. Questions: I. "Does the sentence of May 30, 1941, exist?" II. "Does the nullity of the marriage exist, in this case?" and, to the contrary: III. "Should advice be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated?" Sentence of March 9th: Regarding I, "Affirmative." Regarding II, "Negative." Regarding III, "Affirmative."

LVI. N. N. - Regarding the nullity of the marriage due to the wife's impotence and the dispensation granted. Rotarian Session: A. Jullien, Dean; E. Bonet, Presiding; I. M. Pinna. Defender of the Bond, principal: O. Bejan. Defender of the Bond, appointed: M. Fabregas. Advocate, by mandate of gratuitous assistance: I. Lombardi. Questions: I. "Does the nullity of the marriage exist, in this case?" and, to the contrary: II. "Should advice be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case?"

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Official Commentary. Sentence of March 14th: Regarding I. "Affirmative," yet the woman is forbidden from entering into another marriage. Regarding II. "Provisional, as in the first case."

LVII. ROMA - Annulment of marriage based on coercion or fear. Rotalian Tribunal: F. Brennan, presiding; D. Staffa; I. Pasquazi. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: V. Bartoccetti. Advocate: I. Torre. Doubt: "Does the annulment of the marriage hold in this case?" Sentence of March 17th: "Affirmative."

LVIII. MONTEVIDEO - Annulment of marriage based on clandestine circumstances. Rotalian Tribunal: A. Wynen; G. Heard; presiding; P. Mattioli. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: G. Andreozzi. Advocate: I. Ojetti. Doubt: "Should the sentence of the Rotalian Tribunal of February 16, 1952, be confirmed or overturned in this case?" Sentence of March 17th: "It should be overturned, that is to say, the annulment of the marriage does not hold in this case."

LIX. ROMA - Annulment of marriage due to the excluded benefit of posterity. Rotalian Tribunal: D. Staffa, presiding; I. Pasquazi; P. Felici. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: I. Sirna. Advocate: I. Torre. Doubt: "Should the sentence of the Rotalian Tribunal of March 7, 1952, be confirmed or overturned in this case?" Sentence of March 18th: "It should be confirmed, and therefore the annulment of the marriage does not hold in this case."

LX. VERULANA, or ROMA - Annulment of marriage due to the ex-

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cluded benefit of posterity. Rotalian Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: H. Evers. Advocate: B. Pellegrini. Doubt: "Does the annulment of the marriage hold in this case?" Sentence of March 29th: "Affirmative, with the woman being forbidden from entering into another marriage without the prior consultation of the Sacred Roman Rota."

LXI. N. N. - Annulment of marriage due to the husband's impotence. Rotalian Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: R. Melli. Advocate: A. Angelini Rota. Doubt: "Does the annulment of the marriage hold in this case?" Sentence of March 22nd: "Affirmative, yet the husband is forbidden from entering into another marriage, by the law of nature."

[*Latin ed. p. 387*]

Sacra Romana Rota 387 LXII. N. N. - NULLITY OF MARRIAGE due to the husband's impotence. Turnus Rotalis: P. Felici, presiding; B. Filipiak; G. Doheny. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. De Iorio. Advocate appointed by gratuitous patronage: H. Figliuoli. Question: "Whether the Rotal sentence of February 26, 1954, should be confirmed or annulled in this case." Sentence of March 22: "It is to be confirmed, and therefore it is established that the marriage is null in this case, but the husband is not permitted, by natural law, to enter into another marriage."

LXIII. ROMAN - NULLITY OF MARRIAGE due to the excluded good of procreation. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Canestri. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: B. Wyszynski. Advocate: A. Capalti. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 23: "Affirmative."

LXIV. ROMAN - NULLITY OF MARRIAGE due to a condition imposed; due to the excluded good of faith. Turnus Rotalis: G. Doheny, presiding; P. Mattioli; E. Bonet. Defender of the Bond: O. Bejan. Advocate appointed by gratuitous patronage: I. Lombardi. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 24: "Negative."

LXV. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a dispensation granted over a ratified marriage. Turnus Rotalis: B. Filipiak, presiding; G. Doheny; P. Mattioli. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: B. Wyszynski. Advocate appointed by gratuitous patronage: I. Spinelli. Questions: I. "Whether the nullity of the marriage is established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation over a marriage that has been ratified but not consummated in this case." Sentence of March 25: Regarding I: "Negative." Regarding II: "Affirmative."

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LXVI. PARISIAN - NULLITY OF MARRIAGE due to a condition imposed. Turnus Rotalis: B. Filipiak, presiding; G. Doheny; A. Sabattani. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: F. Fournier. Advocate: F. Cartoni. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 25: "Negative."

LXVII. MANILEN - NULLITY OF MARRIAGE due to the excluded good of procreation. Turnus Rotalis: A. Jullien, Dean; E. Bonet, presiding; I. M. Pinna. Promoter of Justice: H. Felice.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Official Commentary on the Validity of Marriage: Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: B. Wyszynski. Advocates: I. Torre, H. Figliuoli. Question: "Does the nullity of the marriage exist, in this case?" Judgment of March 28th: "Negative."

68. ROMANA - NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotale Board: B. Filipiak, G. Doheny, E. Bonet, presiding. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: I. Parisella. Advocate: F. Bersani. Question: "Does the nullity of the marriage exist, in this case?" Judgment of March 28th: "Affirmative, but the woman is not permitted to enter into another marriage unless she first swears before the Ordinary of the place that she has properly fulfilled the duties of a wife."

69. CROSSEN - NULLITY OF MARRIAGE due to simulated consent. Rotale Board: G. Doheny, presiding, P. Mattioli, E. Bonet. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: B. Wyszynski. Advocate, by mandate of gratuitous legal aid: F. Ligi. Question: "Does the nullity of the marriage exist, in this case?" Judgment of March 28th: "Affirmative."

70. BOSTONIEN - NULLITY OF MARRIAGE due to total simulation, due to the excluded good of the sacrament. Rotale Board: A. Canestri, presiding, E. Bonet, R. Lamas. Promoter of Justice: H. Felice. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: G. O'Connell. Advocate: R. Ottaviani. Question: "Does the nullity of the marriage exist, in this case?" Judgment of March 31st: "Negative."

71. ROMANA - NULLITY OF MARRIAGE under the head of force or coercion. Rotale Board: F. Brennan, presiding, D. Staffa, I. Pasquazi. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: G. O'Connell. Advocate, by mandate of gratuitous legal aid: I. Spinelli. Question: "Does the nullity of the marriage exist, in this case?" Judgment of March 21st: "Affirmative."

72. TARENTINA, or BAREN - NULLITY OF MARRIAGE under the head of force or coercion. Rotale Board: A. Jullien, Dean, A. Wynen, A. Sabattani,

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presiding. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: M. Fabregas. Advocate: A. Angelini Rota. Question: "Does the nullity of the marriage exist, in this case?" Judgment of March 31st: "Negative."

[*Latin ed. p. 389*]

Sacra Romana Rota 389 LXXIII. ROMA. – NULLITY OF MARRIAGE due to simulated consent; due to the exclusion of the good of the sacrament and the good of posterity. Rotal Court: A. Jullien, Dean; I. M. Pinna, Assessor; R. Lamas. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: I. Parisella. Advocate: P. A. D'Avack. Question: "Whether the nullity of the marriage can be established in this case." Judgment of March 31: "Affirmative."

LXXIV. JANUA. – NULLITY OF MARRIAGE based on coercion or fear. Rotal Court: A. Fidecicchi, P. Brennan, D. Staffa, Assessors. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: A. Boccalini. Advocate by mandate of gratuitous patronage: G. Franco. Question: "Whether the nullity of the marriage can be established in this case." Judgment of April 1: "Affirmative."

LXXV. CATANIA, or PALERMO – NULLITY OF MARRIAGE due to coercion or fear; due to simulated consent. Rotal Court: A. Wynen, G. Heard, Assessors; A. Canestri. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: B. Wyszynski. Advocate by mandate of gratuitous patronage: I. Lombardi. Question: "Whether the judgment of the Rotal Court of June 30, 1954, should be confirmed or overturned in this case." Judgment of April 2: "To be confirmed, that is, that the nullity of the marriage can be established in this case."

LXXVI. AQUAENSIS, or TURIN. – NULLITY OF MARRIAGE due to the exclusion of the good of posterity. Rotal Court: A. Fidecicchi, Assessor; F. Brennan; J. M. Pinna. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: I. Sirna. Advocate: F. Cartoni. Question: "Whether the nullity of the marriage can be established in this case." Judgment of April 5: "Negative."

LXXVII. TURIN. – NULLITY OF MARRIAGE based on coercion or fear. Rotal Court: A. Jullien, Dean; I. Pasquazi; P. Mattioli, Assessors. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: A. Cavaliere. Advocate by mandate of gratuitous patronage: I. Torre. Question: "Whether the nullity of the marriage can be established in this case." Judgment of April 16: "Negative."

LXXVIII. ROMA – NULLITY OF MARRIAGE based on coercion or fear. Rotal Court: A. Fidecicchi, Assessor; F. Brennan; D. Staffa. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: I. Pen-

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dola. Advocate: D. Lazzarato. 26 - ACTA, vol. XXIII, n. 8. – 10-6-1956.

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - Official Commentary. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 19th: "Affirmative."

79. CARACEN. - Nullity of marriage due to simulated consent and due to the nullity of the procuratorial mandate. Roman Panel: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Defender of the Bond: O. Bejan. Advocate: O. Bernardini. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 19th: "Affirmative."

80. VIC. APOST., DE AMBOINA - Nullity of marriage due to simulated consent; due to coercion or fear. Roman Panel: A. Jullien, Dean; E. Bonet; I. M. Pinna, Presiding. Principal Defender of the Bond: O. Bejan. Deputy Defender of the Bond: F. Fournier. Advocate by mandate of gratuitous assistance: C. Bernardini. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 20th: "Affirmative," due to the excluded good of the offspring.

Roman Panel: A. Canestri, Presiding; A. Fidecicchi; F. Brennan. Principal Defender of the Bond: A. Del Corpo. Deputy Defender of the Bond: E. Fiore. Advocate: I. Torre. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 21st: "Negative."

81. RHEDONEN. - Nullity of marriage.

82. LIBURNEN. - Nullity of marriage due to coercion or fear; due to simulated consent. Roman Panel: A. Canestri, Presiding; A. Fidecicchi; F. Brennan. Principal Defender of the Bond: I. Stella. Deputy Defender of the Bond: I. Sirna. Advocate: P. A. D'Avack. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 21st: "Negative."

83. NUCERINA PAGANORUM - Nullity of marriage under the head of coercion or fear, and of the dispensation concerning a ratified marriage. Roman Panel: B. Filipiak, Presiding; G. Doheny; I. M. Pinna. Principal Defender of the Bond: I. Stella. Deputy Defender of the Bond: I. Sirna. Advocate by mandate of gratuitous assistance: R. Costa Albesi. Question: "Is the sentence of the Roman Panel of December 23, 1953 to be confirmed, or rejected, in this case?" Sentence of April 22nd: "It is to be confirmed, that is to say, that the nullity of the marriage does exist, in this case; nor is any counsel to be given to the Most Holy [Father] concerning a dispensation concerning a ratified and unconsummated marriage."

[*Latin ed. p. 391*]

Sacra Romana Rota 391 LXXXIV. N. Is. – CONCERNING THE NULLITY OF MARRIAGE due to the impotence of the man, and the GRANTING OF A DISPENSATION. "Turnus Rotalis: I. Pasquazi, presiding; P. Felici, P. Filipiak. Principal Defender of the Bond: A. Del Corpo. Appointed De-

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fender of the Bond: I. Sirna. Advocate appointed by gratuitous patronage: P. Ciprotti. Doubts: I. "Whether, in this case, a new proposition of the cause should be admitted; and, if affirmative: II. "Whether the Rotal sentence of October 27, 1952, in this case, should be confirmed or infirm." Sentence of April 26: Regarding I. "Affirmative." Regarding II. "To be confirmed in this case; therefore, neither does it establish the nullity of the marriage, nor is it advisable to petition the Most Holy [Pope] for a dispensation concerning a valid and unconsummated marriage, in this case." LXXXV. VENETIARUM. – CONCERNING THE NULLITY OF MARRIAGE due to a condition contrary to the good of the offspring. Turnus Rotalis: A. Jullien, Dean; A. Wynen, presiding; G. Heard. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: G. Andreozzi. Advocate: P. Fedele. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of April 28: "Negative." LXXXVI. CHTCAGIEN. – CONCERNING THE NULLITY OF MARRIAGE due to the excluded good of the sacrament. Turnus Rotalis: A. FidecicM, F. Brennan, presiding; A. Sabattani. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: I. Parisella. Advocate appointed by gratuitous patronage: R. Ottaviani. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of April 28: "Negative." LXXXVII. ARRETINA – CONCERNING THE NULLITY OF MARRIAGE based on the grounds of force or fear. Turnus Rotalis: P. Mattioli, presiding; E. Bonet; I. M. Pinna. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: R. Melli. Advocates: A. Catelani, R. Romano. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of April 28: "Affirmative." LXXXVIII. TAURINEN, OR BUGELLEN. – CONCERNING THE NULLITY OF MARRIAGE based on the grounds of force or fear. Turnus Rotalis: D. Staffa, presiding; I. Pasquazi; P. Felici. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: V. Fagiolo. Advocate appointed by gratuitous patronage: I. Spinelli. Doubt: "Whether the Rotal sentence of October 24, 1952, should be confirmed or infirm, in this case." Sentence of April 29: "To be infirm; therefore, the nullity of the marriage is established in this case."

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Official Commentary LXXXIX. MONTREAL - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Roman Tribunal: F. Brennan, Presiding; D. Staffa; I. Pasquazi. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: G. Brisebois. Advocate: P. Oiprotti. Question: "Whether the decision of the Tribunal of May 18, 1954, should be confirmed or overturned in this case." Decision of April 29: "To be confirmed, and therefore, the marriage is declared null in this case."

XC. ALBANEN, IN THE UNITED STATES - NULLITY OF MARRIAGE

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due to the exclusion of the good of procreation and the good of faith. Roman Tribunal: A. Canestri, Presiding; A. Fidecicchi; A. Sabattani. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: M. Fabregas. Advocate by mandate of free legal assistance: R. Ottaviani. Question: "Whether the marriage is declared null in this case." Decision of April 30: "Negative."

XCI. ROME - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Roman Tribunal: G. Heard, Presiding; A. Fidecicchi; A. Sabattani. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: A. Cairoli. Advocate by mandate of free legal assistance: R. Costa Albesi. Question: "Whether the marriage is declared null in this case." Decision of April 30: "Negative."

XCII. ROME - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament. Roman Tribunal: A. Jullien, Dean; I. M. Pinna, Presiding; R. Lamas. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: A. Cairoli. Advocate: C. Bernardini. Question: "Whether the decision of the Tribunal of January 16, 1954, should be confirmed or overturned in this case." Decision of May 2: "To be overturned, and therefore, the marriage is declared null in this case, but the man is forbidden from entering into another marriage unless he first, by oath before the Ordinary of the place or his delegate, promises to accept all the essential obligations of marriage."

XCIII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man, and a dispensation concerning the ratified marriage. Roman Tribunal: P. Felici, Presiding; B. Filipiak; G. Doheny. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: I. Parisella. Advocate by mandate of free legal assistance: H. Figliuoli. Questions: I. "Whether the marriage is declared null in this case"; and, to the extent that the answer is negative: II. "Whether it is necessary to consult with the Most Holy [Father] concerning a dispensation for a ratified but unconsummated marriage in this case." Decision of May 3: Regarding I: "Affirmative." Regarding II: "Provisional, based on the first [question]."

[*Latin ed. p. 393*]

Sacra Romana Rota 393 XCIV. BOGOTEN. – REGARDING THE CHALLENGE TO DOCUMENTS, OR THE STATUS OF MARRIAGE AND THE LEGITIMACY OF CHILDREN. Rotal Court: G. Heard, P. Mattioli, Presiding; R. Lamas. Promoter of Justice: H. Felice. Deputy Promoter of Justice: R. Melli. Principal Defender of the Bond: O. Bejan. Deputy Defender of the Bond: A. Czapla. Advocates for the heirs B.: C, M. A., and I. Pacelli. Advocate acting under the mandate of gratuitous legal aid: I. Ojetti, for the woman. Questions: I. "Whether the marriage act, said to have been initiated between H. B. and T. G., should be recognized as genuine, that is, in accordance with the truth concerning those matters upon which the

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written document is intended to establish faith; or whether it should be impugned as bearing false witness," and, to the extent that it affirms the first part of this question: II. "Whether, notwithstanding, the marital status of T. G. and the legitimacy of the children do not result from the marriage of the parents, that is: a) Whether it can be established that the marriage was null in this case. b) Whether it can be established that the child, mentioned in the aforementioned act, was carnally generated by another man." III. "Whether, considering the defect in the constitution of the Defender of the Bond, the acts of the first instance should be declared null, at least in those matters concerning the question of the nullity of the bond." IV. "Whether, given the existence of the aforementioned defect, the nullity of the entire judgment of the first instance should be declared." Judgment of May 4th: Regarding I. "Negatively, concerning the first part; affirmatively, concerning the second, that is, the marriage act, said to have been initiated between H. B. (now deceased) and T. G., should not be recognized as genuine; but should be impugned as bearing false witness; therefore, it is not established that the marriage was celebrated in this case." Regarding II: a) "Negatively, that is, although a marriage was celebrated, it did not result in a marital status between H. B. and T. G.; therefore, in this case, it is established that the marriage was possibly null." b) "Affirmatively, that is, it can be established that the child, mentioned in the aforementioned act, namely L. G., was, at least probably, carnally generated by another man; therefore, L. did not obtain legitimation through the subsequent asserted marriage of B. G." Regarding III. "Negatively, that is, it is not established that the acts in this case are null." Regarding IV. "Negatively, that is, it is not established that the judgment of the first instance is null." XCIV. MATRITEN. – NULLITY OF MARRIAGE based on coercion or fear. Rotal Court: A. Jullien, Dean; E. Bonet, Presiding; I. M. Pinna. Principal Defender of the Bond: A. Del Corpo. Deputy Defender of the Bond: V. Fagiolo. Advocate: R. Szenwic. Question: "Whether the nullity of the marriage can be established in this case." Judgment of May 7th: "Affirmatively."

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Commentarium Officiale XCVI. ROMA - NULLITY OF MARRIAGE based on coercion or fear. Rotalian Tribunal: G. Doheny, Relator, P. Mattioli, E. Bonet. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: A. Martinengo. Advocate: M. Mantovani. Question: "Does the nullity of the marriage, in this case, exist?" Sentence of May 9th: "Negative."

XCVII. N. N. - NULLITY OF MARRIAGE due to simulated consent; due to the husband's impotence and a VALID DISPENSATION. Rotalian Tribunal: G. Doheny, Relator, P. Mattioli, E. Bonet. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: I. Sirna. Advocate by mandate of gratuitous assistance: P. D'Avack. Questions: I. "Does the nullity of

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the marriage, in this case, exist?" and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated?" Sentence of May 9th: "Negative in both cases."

XCVIII. BONONIEN. - NULLITY OF MARRIAGE based on coercion or fear. Rotalian Tribunal: A. Fidecicchi, Relator, F. Brennan, D. Staffa. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: I. Magyary. Advocate by mandate of gratuitous assistance: G. Franco. Question: "Does the nullity of the marriage, in this case, exist?" Sentence of May 10th: "Affirmative."

XCIX. MEDELLIN. - NULLITY OF MARRIAGE based on coercion or fear. Rotalian Tribunal: A. Fidecicchi, E. Bonet, Relator, R. Lamas. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: S. Vitale. Advocate by mandate of gratuitous assistance: H. Figliuoli. Question: "Does the nullity of the marriage, in this case, exist?" Sentence of May 10th: "Negative."

C. TAURINEN. - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotalian Tribunal: P. Felici, Relator, B. Filipiak, G. Doheny. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: B. Wyszynski. Advocate by mandate of gratuitous assistance: A. De Luca. Question: "Does the nullity of the marriage, in this case, exist?" Sentence of May 10th: "Negative."

CI. CALARITANI, OR TURRITANA - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotalian Tribunal: I. Pasquazi, Relator, P. Felici, B. Filipiak. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: I. Magyary. Advocate: C. Bernardini.

[*Latin ed. p. 395*]

The Sacred Roman Rota, Question 395: "Whether the decision of the Rota of March 17, 1952, should be confirmed or overturned in this case." Decision of May 10th: "It is to be confirmed, and therefore, there is no declaration of the nullity of the marriage in this case." C U. PEDEMONTANA, or CUNEEN. - NULLITY OF MARRIAGE due to simulated consent; due to the exclusion of the good of the sacrament, good faith, and good issue. Roman Rota Panel: A. Canestri, presiding; A. Fidecicchi; A. Sabattani. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: I. Sirna. Advocate: A. Angelini, of the Rota. Question: "Whether there is a declaration of the nullity of the marriage in this case." Decision of May 10th: "Negatively." C U. BASILEEN. - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and good issue. Roman Rota Panel: A. Jullien, Dean; A. Wynen; I. M. Pinna, presiding. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: G. Brisebois. Advocate: I. Torre. Question: "Whether there is a declaration of the nullity of the marriage in this case." Decision of May 10th: "Affirmatively." CIV.

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PANORMITANA - NULLITY OF MARRIAGE based on the head of force or coercion. Roman Rota Panel: G. Heard, presiding; A. Canestri; A. Fidecicchi. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: A. Boccalini. Advocate, by mandate of gratuitous patronage: I. Marione. Question: "Whether there is a declaration of the nullity of the marriage in this case." Decision of May 12th: "Negatively." CV. NICEN. - NULLITY OF MARRIAGE due to total simulation; due to the excluded indissolubility. Roman Rota Panel: A. Jullien, Dean; P. Mattioli, presiding; E. Bonet. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: P. Tocanel. Advocate: B. Pellegrini. Question: "Whether the decision of the Rota of November 25, 1950, should be confirmed or overturned in this case." Decision of May 12th: "It is to be confirmed, therefore, there is no declaration of the nullity of the marriage in this case." C VI. ROMANA - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Roman Rota Panel: F. Brennan, presiding; D. Staffa; I. Pasquazi. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: P. Capobianco. Advocate: I. Spinelli. Question: "Whether there is a declaration of the nullity of the marriage in this case." Decision of May 17th: "Affirmatively, with the prohibition for the woman to enter into other marriages without the consent of the Sacred Roman Rota."

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Commentarium, Officiale CVII. SALERNITANA - Declaration of the Nullity of Marriage, based on coercion or fear. Rotational Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Cairoli. Advocate: R. Romano. Question: "Does the nullity of the marriage exist, in this case?" Sentence of May 17th: "Affirmative."

CVIII. FLORENTINA - Declaration of the Nullity of Marriage, due to the excluded good of the offspring. Rotational Tribunal: A. Jullien, Dean; A. Wynen; I. M. Pinna, presiding. Defender of the Bond: I. Stella. Advocate appointed by the office of gratuitous legal aid: V. Trocchi. Question: "Does the nullity of the marriage exist, in this case?" Sentence of May 18th: "Negative."

CIX. RHEMEN - Declaration of the Nullity of Marriage, due to coercion or fear; due to a condition contrary to the good of the offspring. Rotational Tribunal: B. Filipiak, presiding; G. Doheny; A. Sabattani. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: F. Fournier. Advocate appointed by the office of gratuitous legal aid: M. D'Alfonso. Question: "Does the nullity of the marriage exist, in this case?" Sentence of May 20th: "Negative."

CX. ANGELORUM IN CALIFORNIA - Declaration of the Nullity of Marriage, due to the excluded good of the offspring. Rotational Tribunal: G. Heard, presiding; A. Canestri; P. Felici. Substitute Defender of the Bond:

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A. Del Corpo. Advocate appointed by the office of gratuitous legal aid: F. Cartoni. Question: "Does the nullity of the marriage exist, in this case?" Sentence of May 21st: "Negative."

CXI. CLEVELANDEN - Declaration of the Nullity of Marriage, due to the exclusion of the good of the sacrament and the good of the offspring. Rotational Tribunal: G. Doheny, presiding; P. Mattioli; E. Bonet. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: E. TJlinski. Advocate: D. Lazzarato. Question: "Does the nullity of the marriage exist, in this case?" Sentence of May 23rd: "Affirmative, but it is forbidden to the man to enter into another marriage, unless he has first, before the Ordinary or his delegate, under oath, promised that he will give his matrimonial consent according to the sacred canons."

CXII. PARISIEN - Declaration of the Nullity of Marriage, due to the exclusion of the good of the sacrament. Rotational Tribunal: A. Jullien, Dean; A. Wynen; E. Bônet, presiding. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: H. E vers. Advocate: I. Dante.

[*Latin ed. p. 397*]

Sacra Romana Rota 397: Question: "Does it pertain to the nullity of a marriage, in this case?" Decision of May 23rd: "Negative."

CXIII. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a dispensation concerning a ratified marriage.

Rota Panel: I. Pasquazi, presiding; P. Felici; B. Filipiak.

Principal Defender of the Bond: O. Bejan.

Assigned Defender of the Bond: M. Fabregas.

Advocates: P. Oiprotti; O. Tricerri.

Questions: I. "Does it pertain to the nullity of a marriage, in this case?"; and, to the extent that the answer is negative: II. "Should advice be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is ratified but not consummated, in this case?"

Decision of May 24th: Regarding I: "Negative." Regarding II: "Affirmative, but it is forbidden to the husband to enter into another marriage without the consultation of the Sacred Tribunal."

CXIV. N. N. - NULLITY OF MARRIAGE due to the exclusion of the common good of procreation; due to the husband's impotence.

Rota Panel: G. Heard; A. Canestri; A. Fidecicchi, presiding; D. Staffa; R. Lamas.

Principal Defender of the Bond: O. Bejan.

Assigned Defender of the Bond: G. Andreozzi.

Advocate: A. Angelini Rota.

Question: "Should the decision of the Rota Panel of July 21, 1953, be confirmed, or overturned, in this case?"

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Decision of May 25th: "It should be overturned, and therefore it is established that the marriage is null, in this case, and the husband is forbidden to enter into another marriage."

CXV. PLATIEN. - NULLITY OF MARRIAGE based on the grounds of force or coercion.

Rota Panel: P. Mattioli, presiding; E. Bonet; R. Lamas.

Principal Defender of the Bond: A. Del Corpo.

Assigned Defender of the Bond: F. Fournier.

Advocate: F. Cartoni.

Question: "Should the decision of the Rota Panel of June 3, 1954, be confirmed, or overturned, in this case?"

Decision of May 25th: "It should be confirmed, and therefore it is established that the marriage is null, in this case."

CXVI. NOTTINGHAMEN. - NULLITY OF MARRIAGE due to the exclusion of the common good of procreation.

Rota Panel: A. Jullien, Dean; G. Heard, presiding; R. Lamas.

Principal Defender of the Bond: L. Stella.

Assigned Defender of the Bond: I. Sirna.

Advocate: R. Romano.

Question: "Should the decision of the Rota Panel of October 28, 1954, be confirmed, or overturned, in this case?"

Decision of May 28th: "It should be confirmed, that is to say, it is established that the marriage is null, in this case."

CXVII. MASSILIEN. - NULLITY OF MARRIAGE due to the simulation of consent; due to the exclusion of the common good of the sacrament.

Rota Panel: I. Pasquazi, presiding; P. Felici; B. Filipiak.

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Official Commentary: Defender of the Bond Substitute: A. Del Corpo. Advocate appointed for gratuitous assistance: B. Pellegrini. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of May 21st: "Negative."

CXVIII. BUGELLEN. - NULLITY OF MARRIAGE based on coercion or fear. Rotational Panel: A. Fidecicchi, F. Brennan, Presiding, R. Lamas. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: A. Boccalini. Advocate appointed for gratuitous assistance: H. Graziani. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of May 31st: "Negative."

CXIX. PARISIEN. - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament. Rotational Panel: D. Staffa, Presiding, I. Pasquazi, P. Felici. Principal Defender of the Bond: O. Bejan. Appointed Defender of the

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Bond: H. Evers. Advocate appointed for gratuitous assistance: A. De Luca. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of May 31st: "Negative."

CXX. BUGELLEN, or TAURINEN. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Rotational Panel: F. Brennan, Presiding, D. Staffa, I. Pasquazi. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: H. Evers. Advocate appointed for gratuitous assistance: H. Silvestri Faà. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of May 31st: "Negative."

CXXI. TAURINEN. - NULLITY OF MARRIAGE based on a condition contrary to the good of procreation. Rotational Panel: A. Fidecicchi, F. Brennan, R. Lamas, Presiding. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: B. Wyszynski. Advocate appointed for gratuitous assistance: M. D'Alfonso. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of June 1st: "Negative."

CXXII. OSNABRUGEN. - NULLITY OF MARRIAGE due to the exclusion of good faith and the good of the sacrament. Rotational Panel: A. Wynen, Presiding, G. Heard, A. Canestri. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: P. Tocanel. Advocate appointed for gratuitous assistance: I. De Forgellinis. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of June 4th: "Negative."

CXXIII. PINEROLIEN, or TAURINEN. - NULLITY OF MARRIAGE, based on coercion or fear; due to the exclusion of the good of the sacrament.

[*Latin ed. p. 399*]

Sacra Romana Rota 399, Turnus Rotalis: A. Wynen, presiding; G. Heard, A. Canestri. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: I. Sirna. Advocate appointed by gratuitous patronage: A. D'Alessandri. Question: "Whether, in this case, the nullity of the marriage can be established." Judgment of June 4th: "Negative."

CXXIV. NEAPOLITANA - Nullity of marriage due to the excluded good of procreation. Turnus Rotalis: A. Fidecicchi, presiding; F. Brennan, D. Staffa. Defender of the Bond: I. Stella. Advocates: C. and I. Pacelli. Question: "Whether the judgment of the Turnus Rotalis of April 7th, 1952, should be confirmed or overturned, in this case." Judgment of June 7th: "To be overturned, and therefore, in this case, the nullity of the marriage is established, forbidding the man from entering into another marriage without the consultation of the Sacred Roman Rota Tribunal."

CXXV. N. N. - Nullity of marriage based on the grounds of the woman's impotence and a dispensation concerning a ratified marriage. Turnus Rotalis: I. Pasquazi, presiding; P. Felici, B. Filipiak. Principal Defender of the

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Bond: I. Stella. Appointed Defender of the Bond: A. Boccalini. Advocate: I. Torre. Question: "Whether the judgment of the Turnus Rotalis of November 3rd, 1951, should be confirmed or overturned, in this case." Judgment of June 7th: "To be confirmed, and therefore, in this case, the nullity of the marriage does not exist, and no counsel should be given to the Most Holy [authority] concerning a dispensation regarding a marriage that was ratified but not consummated."

CXXVI. EPOREDIEN - Nullity of marriage based on the grounds of force or coercion. Turnus Rotalis: A. Wynen, presiding; G. Heard, A. Canestri. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: A. a Langasco. Advocates: I. B. Nicola, H. Napoleoni. Question: "Whether the judgment of the Turnus Rotalis of November 23rd, 1946, should be confirmed or overturned, in this case." Judgment of June 8th: "To be confirmed, or, in this case, the nullity of the marriage does not exist."

CXXVII. PANORMITANO - Nullity of marriage due to force or coercion; due to simulated consent. Turnus Rotalis: P. Mattioli, presiding; E. Bonet, I. M. Pinna. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: G. Brisebois. Advocate appointed by gratuitous patronage: C. Bernardini. Question: "Whether the judgment of the Turnus Rotalis of December 18th, 1954, should be confirmed or overturned, in this case." Judgment of June 8th: "To be confirmed, and therefore, in this case, the nullity of the marriage is established."

[*Latin ed. p. 400*]

404 Acta Apostolicae Sedis - Official Commentary CXXVIII. CHICAGO. - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament. Rotational Panel: G. Heard, Presiding; A. Canestri; B. Filipiak. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: F. Fournier. Advocate: R. Ottaviani. Question: "Whether the nullity of the marriage can be established in this case." Judgment of June 11: "Affirmative."

CXXIX. CHICAGO. - NULLITY OF MARRIAGE due to the exclusion of the good of the offspring. Rotational Panel: G. Doheny, Presiding; P. Mattioli; B. Bonet. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: P. Capobianco. Advocate by mandate of gratuitous assistance: A. De Luca. Question: "Whether the nullity of the marriage can be established in this case." Judgment of June 13: "Affirmative."

CXXX. LYON. - NULLITY OF MARRIAGE due to simulated consent; due to clandestine circumstances. Rotational Panel: G. Doheny, Presiding; P. Mattioli; E. Bonet. Defender of the Bond: I. Stella. Advocate: M. Mantovani. Questions: I. "Whether the judgment of the Rotational Panel of March 21, 1943, should be confirmed or rejected in this case." II. "Whether the nullity of the marriage can be established from the grounds of defective form, or clandestine circumstances, in this case." Judgment of June 13: Regarding

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I: "To be rejected, and therefore, the nullity of the marriage is established in this case, with the proviso that the woman is not permitted to enter into another marriage unless she has previously, before the Ordinary or his delegate, under oath, promised to give her matrimonial consent according to the sacred canons." Regarding II: "Negative."

CXXXI. ROME. - NULLITY OF MARRIAGE due to simulated consent; due to coercion or fear. Rotational Panel: P. Felici, Presiding; R. Lamas; A. Sabattani. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: V. Fagiolo. Advocate by mandate of gratuitous assistance: C. Bernardini. Question: "Whether the nullity of the marriage can be established in this case." Judgment of June 14: "Affirmative."

CXXXII. TURIN. - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of the offspring. Rotational Panel: A. Jullien, Dean; A. Wynen; I. M. Pinna, Presiding. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: V. Bartoccetti. Advocate by mandate of gratuitous assistance: I. Marcone. Question: "Whether the nullity of the marriage can be established in this case." Judgment of June 15: "Negative."

CXXXIII. FLORENCE. - NULLITY OF MARRIAGE due to simulated consent; due to the exclusion of the good of the offspring.

[*Latin ed. p. 401*]

Sacra Romana Rota 401, Turnus Rotalis: F. Brennan, presiding; D. Staffa; I. Pasquazi. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: Agathangelus a Langasco. Advocate: R. Romano. Question: "Does the nullity of the marriage in question exist?" Sentence of June 16: "Negative."

CXXXIV. ROMA - NULLITY OF MARRIAGE due to the excluded good of posterity. Turnus Rotalis: D. Staffa, presiding; I. Pasquazi; P. Felici. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: G. Andreozzi. Advocate by mandate of free legal aid: G. Franco. Question: "Is the sentence of the Turnus Rotalis of February 5, 1954 to be confirmed, or to be annulled, in this case?" Sentence of June 17: "To be annulled, and therefore, the nullity of the marriage in question does not exist."

CXXXV. ROMA - NULLITY OF MARRIAGE due to the excluded good of posterity. Turnus Rotalis: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: I. Magyary. Advocate: O. Bernardini. Question: "Does the nullity of the marriage in question exist?" Sentence of June 21: "Affirmative."

CXXXVI. ROMA - NULLITY OF MARRIAGE on the grounds of force or coercion. Turnus Rotalis: I. Pasquazi, presiding; P. Felici; B. Filipiak. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: A. Cavaliere. Advocate: E. Ruffini. Question: "Does the nullity of the marriage

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in question exist?" Sentence of June 21: "Negative."

CXXXVII. BAREN - NULLITY OF MARRIAGE on the grounds of force or coercion. Turnus Rotalis: E. Bonet; I. M. Pinna; A. Sabattani, presiding. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: F. Fournier. Advocate by mandate of free legal aid: G. Felici. Question: "Does the nullity of the marriage in question exist?" Sentence of June 22: "Negative."

CXXXVIII. ROMA - NULLITY OF MARRIAGE due to a defect in form. Turnus Rotalis: B. Filipiak, presiding; G. Doheny; P. Mattioli. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: A. Czapla. Advocate: H. Graziani. Question: "Does the nullity of the marriage in question exist?" Sentence of June 24: "Negative."

CXXXIX. MUTINEN - NULLITY OF MARRIAGE due to the excluded good of posterity. Turnus Rotalis: B. Filipiak, presiding; G. Doheny; P. Mattioli.

[*Latin ed. p. 402*]

402 Apostolic Sees - Official Commentary on the Binding Force: Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: E. Ulinski. Advocates: R. Romano, for the plaintiff; F. Bersani, for the defendant. Question: "Does the nullity of the marriage exist in this case?" Sentence of June 24: "Negative."

OXFORD. LAUSANNE. GENEVA, AND FRIBOURG. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Court: D. Staffa, Presiding; I. Pasquazi, P. Felici. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: Fournier. Advocates: H. Figliuoli. Question: "Should the sentence of the Rotational Court of December 11, 1954, be confirmed or overturned in this case?" Sentence of June 24: "It should be confirmed, and therefore the nullity of the marriage exists in this case."

41. MARRIAGE. - SEPARATION. Rotational Court: A. Jullien, Dean; A. Wynen, Presiding; R. Lamas. Appointed Promoter of Justice: S. Canals. Advocates: I. Torre, H. Figliuoli, for the plaintiff; C. and I. Pacelli, for the defendant. Questions: I. "Should a separation be granted to Two N. N. against her husband, due to the danger to her life and his acts of cruelty?" II. "Should a separation be granted to N. N. against his wife, due to her scandalous life?" Sentence of June 25: Regarding I: "Affirmative, with regard to the danger to her life; negative, with regard to the acts of cruelty." Regarding II: "Negative."

42. BOSTON. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Court: G. Doheny, Presiding; P. Mattioli, E. Bonet. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: P. Capobianco. Advocate appointed under the auspices of free legal aid:

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E. Ruffini. Question: "Does the nullity of the marriage exist in this case?" Sentence of June 27: "Affirmative, but it is forbidden to the woman to enter into another marriage, unless before the Ordinary, or his delegate, she has promised, under oath, that she will give her consent in accordance with the law."

43. DANVERPORX. - NULLITY OF MARRIAGE due to the impediment of disparity of cult; due to the defect in form. Rotational Court: A. Fidecicchi, F. Brennan, Sabattani, Presiding. Defender of the Bond: O. Bejan. Advocate appointed under the auspices of free legal aid: F. Ligi. Question: "Does the nullity of the marriage exist in this case?" Sentence of June 27: "Affirmative."

44. CULUMBEN. IN CEYLON. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Court: I. Pasquazi, Presiding; P. Felici, B. Filipiak. Principal Defender of the Bond: A. Del Corpo.

[*Latin ed. p. 403*]

Sacred Roman Rota, Case 403: Defender of the Bond appointed: F. Fournier. Advocate: M. Mantovani. Question: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of June 28th: "Negative."

Case 145. ROMA. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotal Court: A. Jullien, Dean, A. Wynen, A. "Sabattani, presiding. Principal Defender of the Bond: O. Bejan. Defender of the Bond appointed: I. Pendola. Advocate: P. A. D'Avack. Question: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of June 30th: "Negative."

Case 146. ROMA. - NULLITY OF MARRIAGE due to the head of force or fear. Rotal Court: E. Bonet, I. M. Pinna, presiding, R. Lamas. Principal Defender of the Bond: I. Stella. Defender of the Bond appointed: F. Fournier. Advocate, by mandate of gratuitous patronage: R. Ottaviani. Question: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of June 30th: "Negative."

Case 147. TAURINEN. - NULLITY OF MARRIAGE due to the head of force or fear. Rotal Court: F. Brennan, P. Mattioli, presiding, E. Bonet. Principal Defender of the Bond: I. Stella. Defender of the Bond appointed: H. Raco. Advocates: I. Olivero, F. Della Rocca. Question: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of July 1st: "Affirmative."

Case 148. VENETIARUM. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotal Court: F. Brennan, presiding, D. Staffa, I. Pasquazi. Principal Defender of the Bond: I. Stella. Defender of the Bond appointed: E. Ulinski. Advocate: I. Spinelli. Question: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of July 2nd: "Negative."

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Case 149. ROMA. - NULLITY OF MARRIAGE due to force or fear; due to the excluded good of the offspring. Rotal Court: F. Brennan, presiding, D. Staffa, I. Pasquazi. Principal Defender of the Bond: I. Stella. Defender of the Bond appointed: H. Evers. Advocate: R. Costa Albesi. Question: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of July 2nd: "Affirmative."

Case 150. IANUEN. - NULLITY OF MARRIAGE due to a condition imposed. Rotal Court: I. Pasquazi, presiding, P. Felici, B. Filipiak. Substitute for the Defender of the Bond: A. Del Corpo.

[*Latin ed. p. 404*]

Acts of the Apostolic See - Official Commentary 400. Counsel appointed by virtue of gratuitous patronage: Father Felici. Question: "Does a nullity of marriage exist, in this case?" Decision of July 5th: "Negative."

OLI. VERSALIEN. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Panel: Father Brennan, Doctor Staffa, Presiding, Father Pasquazi. Principal Defender of the Bond: Father Bejan. Appointed Defender of the Bond: Father Fournier. Counsel appointed by virtue of gratuitous patronage: Father Cartoni. Question: "Does a nullity of marriage exist, in this case?" Decision of July 8th: "Negative."

OLII. ROMA - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of procreation. Rotational Panel: G. Heard, Presiding, A. Canestri, A. Fidecicchi. Principal Defender of the Bond: Father Stella. Appointed Defender of the Bond: G. Brisebois. Counsel: Father Della Rocca, R. Szenwic. Question: "Does a nullity of marriage exist, in this case?" Decision of July 9th: "Affirmative, with the woman forbidden from entering into other marriages."

CLIII. CAMDEN. - NULLITY OF MARRIAGE based on coercion or fear. Rotational Panel: A. Fidecicchi, Presiding, Father Brennan, A. Sabattani. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: H. Raco. Counsel: Father Benedetti. Question: "Does a nullity of marriage exist, in this case?" Decision of July 12th: "Negative."

CLIV. ROMA - NULLITY OF MARRIAGE based on the woman's mental incapacity. Rotational Panel: Father Felici, Presiding, B. Filipiak, G. Doheny. Principal Defender of the Bond: Father Bejan. Appointed Defender of the Bond: Father Vitale. Counsel: G. Franco, for the plaintiff; Father Spinelli, Father Trocchi, by virtue of gratuitous patronage, for the defendant. Question: "Does a nullity of marriage exist, in this case?" Decision of July 12th: "Affirmative, but the woman is nevertheless forbidden from entering into other marriages."

CLV. N. N. - NULLITY OF MARRIAGE due to the man's impotence and a dispensation granted over a ratified marriage. Rotational Panel: A. Wynen, Presiding, G. Heard, A. Canestri. Principal Defender of the Bond:

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A. Del Corpo. Appointed Defender of the Bond: Father Vitale. Counsel appointed by virtue of gratuitous patronage: C. Bernardini. Questions: I. "Does a nullity of marriage exist, in this case?" and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] regarding a dispensation over a ratified and unconsummated marriage?"

[*Latin ed. p. 405*]

Sacra Romana Rota, Sentence of July 13th: "To I.: 'Negative.' To II.: 'Affirmative, the passage to other marriages is forbidden to the man without the consent of the Most Holy Tribunal.'" CLVI. ROMA - NULLITY OF MARRIAGE based on coercion or fear. Rotal Court: A. Jullien, Dean, A. Wynen, R. Lamas, presiding. Defender of the Bond, principal: O. Bejan. Defender of the Bond, appointed: A. Ait. Advocate: F. Cartoni. Question: "Does the nullity of the marriage exist in this case?" Sentence of July 13th: "Affirmative." CLVII. JANUA - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Court: G. Heard, presiding, A. Canestri, R. Lamas. Defender of the Bond: I. Stella. Advocate: R. Romano. Question: "Should the sentence of the Rotal Court of May 12th, 1950, be confirmed, or rejected, in this case?" Sentence of July 14th: "It should be rejected, that is, the nullity of the marriage does not exist in this case." CLVIII. FLORENTINA - NULLITY OF MARRIAGE based on coercion or fear. Rotal Court: F. Brennan, presiding, D. Staffa, I. Pasquazi. Defender of the Bond, principal: O. Bejan. Defender of the Bond, appointed: A. Martinengo. Advocate: R. Romano. Question: "Does the nullity of the marriage exist in this case?" Sentence of July 17th: "Negative." CLIX. FLORENTINA - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Court: A. Fidecicchi, presiding, F. Brennan, D. Staffa. Defender of the Bond, principal: I. Stella. Defender of the Bond, appointed: A. Ranaudo. Advocate: R. Romano. Question: "Does the nullity of the marriage exist in this case?" Sentence of July 16th: "Negative." CLX. NANCIEN - NULLITY OF MARRIAGE due to the excluded good of the faith; due to a condition imposed. Rotal Court: F. Brennan, D. Staffa, A. Sabattani, presiding. Defender of the Bond, principal: I. Stella. Defender of the Bond, appointed: G. Brisebois. Advocates under gratuitous patronage: I. B. Ferrata. Question: "Does the nullity of the marriage exist in this case?" Sentence of July 16th: "Negative." CLXI. GUADALA JAREN - JURISDICTIONAL MATTERS. Rotal Court: A. Jullien, Dean, A. Wynen, E. Bonet, presiding. Promoter of Justice: I. Pendola. Advocates under gratuitous patronage: P. Ciprotti, for the plaintiff; I. Spinelli, for the defendant. 27 - ACTA, vol. XXIII, n. 8. — June 10, 1956.

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Official Commentary. Question: "Whether and what sum of money, and by what title, is due from the Reverend Father A. A. to the Reverend Father I. V., in this case." Sentence of July 20th: "Neg-

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atively, that is, no sum of money is due from the Reverend Father A. A. to the Reverend Father I. V., because the contract of labor was not interrupted, but suspended."

CLXII. FIRMANA - Nullity of marriage on the grounds of coercion or fear. Rotali Session: G. Heard, presiding; A. Canestri, A. Fidecicchi. Defender of the Bond: O. Bejan. Advocate appointed for free legal aid: I. Lombardi. Question: "Whether the Rotali sentence of January 13, 1954, should be confirmed or overturned, in this case." Sentence of July 21st: "To be confirmed, that is, that there is no nullity of the marriage, in this case."

CLXIII. VENETIARUM - Nullity of marriage on the grounds of coercion or fear. Rotali Session: A. Jullien, Dean; G. Heard, presiding; A. Canestri. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: I. Sirna. Advocate: F. Bersani. Question: "Whether the Rotali sentence of February 28, 1952, should be confirmed or overturned, in this case." Sentence of July 21st: "To be confirmed, that is, that there is no nullity of the marriage, in this case."

CLXIV. ROMANA - Nullity of marriage on the grounds of coercion or fear. Rotali Session: I. Pasquazi, presiding; P. Felici, B. Filipiak. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: A. Bartolozzi. Advocate: B. Pellegrini. Question: "Whether there is a nullity of the marriage, in this case." Sentence of July 22nd: "Affirmatively."

CLXV. MUTINEN - Nullity of marriage due to the excluded benefit of procreation. Rotali Session: D. Staffa, presiding; I. Pasquazi, P. Felici. Promoter of Justice: H. Felice. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: H. Raco. Advocate: C. Bernardini. Question: "Whether the Rotali sentence of November 19, 1954, should be confirmed or overturned, in this case." Sentence of July 22nd: "To be overturned, and therefore, that there is no nullity of the marriage, in this case."

CLXVI. ROMANA - Nullity of marriage due to the wife's lack of affection. Rotali Session: A. Jullien, Dean; E. Bonet, presiding; I. M. Pinna. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: R. Szenwic, for the plaintiff; by appointment for free legal aid: H. Figliuoli, for the defendant.

[*Latin ed. p. 407*]

Sacra Romana Rota 407: Question: "Whether, in this case, there exists a nullity of marriage." Sentence of July 27th: "Affirmative." OLXVII. MARRIAGE. - SEPARATION. Rotal Court: A. Jullien, Dean; A. Wynen, Assessor; G. Heard, Assessor. Promoter of Justice: I. Felice. Advocates: I. Torre, H. Figliuoli, for the plaintiff; P. Guidi, R. Romano, for the defendant. Question: "For what reason, and due to what causes, and with what consequences, should a separation be pronounced between spouses I-T?" Sentence of July 27th: "Negative, that is to say, no separation should be pronounced, in this case." CLXVIII. UTINEN. - NULLITY OF MARRIAGE due to simulated

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consent, due to the exclusion of the good of posterity and good faith. Rotal Court: G. T. Heard, Assessor; A. Canestri, Assessor; A. Sabattani, Assessor. Defender of the Bond: I. Stella. Advocate: I. Torre. Question: "Whether the sentence of the Rotal Court of January 7, 1953, should be confirmed, or rejected, in this case." Sentence of July 28th: "It should be confirmed, that is to say, that there does not exist a nullity of marriage, in this case." CLXIX. MARSEILLE. - NULLITY OF MARRIAGE due to a condition imposed. Rotal Court: A. Canestri, Assessor; A. Fidecicchi, Assessor; R. Lamas, Assessor. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: F. Fournier. Advocate, by mandate of gratuitous legal aid: F. Ligi. Question: "Whether there exists a nullity of marriage, in this case." Sentence of July 28th: "Negative." CLXX. MILAN. - NULLITY OF MARRIAGE due to the exclusion of the good of posterity. Rotal Court: D. Staffa, Assessor; I. Pasquazi, Assessor; P. Felici, Assessor. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: E. Ulinski. Advocate: I. Spinelli. Question: "Whether there exists a nullity of marriage, in this case." Sentence of July 29th: "Affirmative." CLXXI. PARIS. - NULLITY OF MARRIAGE due to simulated consent; due to the exclusion of the good of the sacrament. Rotal Court: D. Staffa, Assessor; I. Pasquazi, Assessor; P. Felici, Assessor. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: F. Fournier. Advocate: F. Cartoni. Question: "Whether there exists a nullity of marriage, in this case." Sentence of July 29th: "Affirmative." CLXXII. TOULOUSE - NULLITY OF MARRIAGE due to simulated consent and due to the exclusion of the good of the sacrament.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Official Commentary: Tournus Tribunal: A. Jullien, Dean; A. Wynen, Assessor; I.M. Pinna, Assessor. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: M. Fabregas. Advocate appointed by the Office of Free Patronage: R. Romano. Question: "Does the nullity of the marriage exist, in this case?" Judgment of July 31st: "Negative."

CLXXIII. ROME - NULLITY OF MARRIAGE due to the excluded good of posterity. Tournus Tribunal: A. Jullien, Dean; G.T. Heard, Assessor; A. Canestri, Assessor. Defender of the Bond: I. Stella. Advocates: I. Ojetti and F. Cartoni, for the plaintiff; appointed by the Office of Free Patronage: G. Felici, for the defendant. Question: "Should the judgment of the Tournus Tribunal of May 12th, 1953, be confirmed, or overturned, in this case?" Judgment of August 4th: "It should be confirmed, that is to say, that the nullity of the marriage exists, in this case, forbidding the plaintiff from entering into another marriage, unless, after demonstrating clear signs of sincere repentance, he has taken an oath before his Ordinary or his delegate, to use the marriage properly, according to the law of Christ and of the Church."

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CLXXIV. N. N. - NULLITY OF MARRIAGE due to the impotence of the husband and a dispensation concerning a consummated marriage. Tournus Tribunal: A. Fidecicchi, Assessor; F. Brennan, Assessor; D. Staffa, Assessor. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Martinengo. Advocate: C. Bernardini. Questions: I. "Does the nullity of the marriage exist, in this case?"; and, to the extent that the answer is negative: II. "Should advice be sought from the Most Holy Congregation concerning a dispensation regarding a marriage that was consummated and is now being questioned?" Judgment of October 11th: Regarding I: "Negative." Regarding II: "Affirmative, but it is forbidden for the defendant to enter into another marriage without the prior consultation of this Tribunal of the Sacred Roman Rota."

CLXXV. BAREN. - NULLITY OF MARRIAGE due to the simulation of consent; due to coercion or fear. Tournus Tribunal: A. Jullien, Dean; A. Wynen, Assessor; P. Mattioli, Assessor. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: V. Bartoccetti. Advocates: C. Corsanego, L. Iacobelli, M. Mantovani. Question: "Does the nullity of the marriage exist, in this case?" Judgment of October 12th: "Negative."

CLXXVI. IANUEN. - NULLITY OF MARRIAGE due to the excluded good of posterity. Tournus Tribunal: P. Mattioli, Assessor; E. Bonet, Assessor; I.M. Pinna, Assessor. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: G. Andreozzi. Advocates: P. Ciprotti, C. Tricerri. Question: "Does the nullity of the marriage exist, in this case?" Judgment of October 12th: "Negative."

[*Latin ed. p. 409*]

409. Sacred Roman Rota, OLXXVII. PISAURIEN. – Concerning the nullity of a marriage due to a condition imposed. Turnus Rotalis: A. Canestri, presiding; I. M. Pinna; R. Lamas. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: S. Vitale. Advocate appointed by gratuitous patronage: F. Ligi. Question: "Whether the nullity of the marriage can be established in this case." Sentence of October 13th: "Negative."

CLXXVIII. TAURINEN. – Concerning the nullity of a marriage due to the excluded good of procreation. Turnus Rotalis: A. Jullien, Dean; A. Wynen; G. Heard, presiding. Defender of the Bond: I. Stella. Advocate: I. Galassi. Question: "Whether the sentence of the Rota of July 26, 1952, should be confirmed or rejected in this case." Sentence of October 13th: "It should be rejected, that is, that the nullity of the marriage can be established in this case."

CLXXIX. N. N. – Concerning the nullity of a marriage due to the impotence of the man and a dispensation concerning a ratified marriage. Turnus Rotalis: D. Staffa, presiding; I. Pasquazi; P. Felici. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Cavaliere. Advocate: L. Spinelli. Questions: I. "Whether the nullity of the marriage can

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be established in this case"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case." Sentence of October 17th: Regarding I: "Negative." Regarding II: "Affirmative, but the man is forbidden from entering into another marriage."

CLXXX. TAURINEN. – Concerning the nullity of a marriage due to the excluded good of procreation. Turnus Rotalis: I. Pasquazi, presiding; P. Felici; B. Filipiak. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Cairoli. Advocate: A. D'Alessandri. Question: "Whether the nullity of the marriage can be established in this case." Sentence of October 18th: "Negative."

CLXXXI. PHILADELPHIEN. – Concerning the nullity of a marriage on the grounds of force or coercion. Turnus Rotalis: D. Staffa, presiding; I. Pasquazi; P. Felici. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: S. Vitale. Advocate: R. Ottaviani. Question: "Whether the nullity of the marriage can be established in this case." Sentence of October 21st: "Affirmative."

CLXXXII. N. N. – Concerning the nullity of a marriage due to the impotence of the man and a dispensation concerning a ratified marriage. Turnus Rotalis: D. Staffa, presiding; I. Pasquazi; P. Felici. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: A. Boccalini.

[*Latin ed. p. 410*]

410 From the Apostolic See - Official Commentary of the Advocate appointed gratuitously for patronage: Rev. Costa Albesi. Question: I. "Does nullity of marriage exist, in this case?"; and regarding a negative response: II. "Should advice be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case?" Sentence of October 21st: Regarding I. "Negative." Regarding II. "Affirmative, but with the prohibition that the man not proceed to another marriage without the prior consultation of the Sacred Roman Rota." 183. ROME - NULLITY OF MARRIAGE based on coercion or fear. Rotal Tribunal: B. Filipiak, Relator, G. Doheny, P. Mattioli. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Cavaliere. Advocate appointed gratuitously for patronage: I. Lombardi. Question: "Does nullity of marriage exist, in this case?" Sentence of October 21st: "Negative." 184. BROOKLYN - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Tribunal: B. Filipiak, Relator, G. Doheny, P. Mattioli. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: G. Brisebois. Advocate appointed gratuitously for patronage: P. Ciprotti. Question: "Should the sentence of the Rotal Tribunal of November 15, 1954, be confirmed or overturned, in this case?" Sentence of October 21st: "It should be confirmed, and therefore, nullity of marriage exists, in this case,

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but with the prohibition that the man, having been summoned, not proceed to another marriage unless before the Ordinary of the place, or his delegate, he promises under oath that he will give matrimonial consent according to the law (c. 1081 § 2)." 185. ROME - NULLITY OF MARRIAGE based on a condition imposed. Rotal Tribunal: A. Wynen, G. Heard, Relator, A. Canestri. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: F. Fournier. Advocates: I. Torre, H. Napoleoni. Question: "Should the sentence of the Rotal Tribunal of December 1, 1953, be confirmed or overturned, in this case?" Sentence of October 22nd: "It should be confirmed, that is, nullity of marriage does not exist, in this case." 186. TUNQUEN, IN COLOMBIA - NULLITY OF MARRIAGE based on coercion or fear. Rotal Tribunal: E. Bonet, Relator, I. M. Pinna, A. Sabattani. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: M. Fabregas. Advocate appointed gratuitously for patronage: G. Felici. Question: "Does nullity of marriage exist, in this case?" Sentence of October 24th: "Affirmative." 187. TURIN - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Tribunal: G. Doheny, Relator, P. Mattioli, E. Bonet.

[*Latin ed. p. 411*]

Sacra Romana Rota 411. Defender of the Bond, principal: A. Del Corpo. Defender of the Bond, appointed: B. Wyszynski. Advocate, by mandate of gratuitous patronage: C. Tricerri. Question: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of October 24th: "Negative."

CLXXXVIII. MEDIOLANEN. Nullity of marriage due to the excluded good of the offspring. Rotalian Session: F. Brennan, D. Staffa, A. Sabattani, presiding. Defender of the Bond, principal: O. Bejan. Defender of the Bond, appointed: F. Fournier. Advocate: I. Torre. Question: "Should the Rotalian sentence of May 23, 1950, be confirmed, or overturned, in this case?" Sentence of October 25th: "It is to be confirmed, and therefore it does not appear that there is a nullity in the marriage, in this case."

CLXXXIX. NEAPOLITANA. Nullity of marriage based on the head of force or coercion. Rotalian Session: P. Felici, presiding, B. Filipiak, G. Doheny. Defender of the Bond, principal: I. Stella. Defender of the Bond, appointed: I. Sirna. Advocate: F. Ligi. Question: "Should the Rotalian sentence of March 5, 1954, be confirmed, or overturned, in this case?" Sentence of October 25th: "It is to be confirmed, and therefore it appears that there is a nullity in the marriage, in this case."

CXC. N. N. Nullity of marriage due to the woman's impotence, and concerning a dispensation over a ratified marriage. Rotalian Session: F. Brennan, D. Staffa, R. Lamas, presiding. Defender of the Bond, principal: O. Bejan. Defender of the Bond, appointed: I. Parisella. Advocate, by mandate of gratuitous patronage: R. Romano. Questions: I. "Does it appear that there is a nullity in the marriage, in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] concerning

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a dispensation over a marriage that has been ratified but not consummated, in this case?" Sentence of October 26th: Regarding I: "Negative." Regarding II: "Affirmative, but it is forbidden to the plaintiff to proceed to other marriages without the consent of the Sacred Roman Rota."

CXCI. CHICAGIEN. Nullity of marriage due to the excluded good of the sacrament. Rotalian Session: F. Brennan, presiding, D. Staffa, I. Pasquazi. Defender of the Bond, principal: L. Stella. Defender of the Bond, appointed: G. O'Connell. Advocate: R. Baccari. Question: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of October 27th: "Negative."

CXCII. AMERINA. Nullity of marriage based on the head of force or coercion. Rotalian Session: A. Wynen, G. Heard, presiding, A. Canestri.

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Official Commentary: Defender of the Bond, principal: O. Bejan. Defender of the Bond, appointed: A. Cairoli. Advocate by mandate of gratuitous patronage: V. Trocchi. Doubt: "Whether the Royal Sentence of July 21, 1954, should be confirmed or rejected in this case." Sentence of October 29: "To be confirmed, that is to say, that the marriage is null, in this case."

CXIII. VERSALIEN. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation and the good of the sacrament. Royal Tribunal: A. Jullien, Dean, A. Wynen, C. Lefebvre, presiding. Defender of the Bond, principal: A. Del Corpo. Defender of the Bond, appointed: G. Brisebois. Advocate by mandate of gratuitous patronage: B. Pellegrini. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of October 29: "Negatively."

CXCIV. VINDOBONEN. - NULLITY OF MARRIAGE based on coercion or fear. Royal Tribunal: A. Canestri, presiding, I. M. Pinna, A. Sabattani. Defender of the Bond, principal: I. Stella. Defender of the Bond, appointed: V. Ait. Advocates by mandate of gratuitous patronage: I. de Forgellinis, for the plaintiff; M. Mantovani, for the defendant. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of October 29: "Negatively."

CXCV. INTERAMNEN. AND NARNIEN. - NULLITY OF MARRIAGE due to coercion or fear; due to a defect in form. Royal Tribunal: A. Jullien, Dean, E. Bonet, presiding, I. M. Pinna. Defender of the Bond, principal: O. Bejan. Defender of the Bond, appointed: B. Wyszynski. Advocate: I. Benedetti. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of October 31: "Negatively."

CXCVI. TAURINEN. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Royal Tribunal: A. Canestri, presiding, P. Felici, A. Sabattani. Substitute for the Defender of the Bond: A. Del Corpo. Advocate by mandate of gratuitous patronage: F. Ligi. Doubt: "Whether the

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nullity of the marriage is established in this case." Sentence of November 3: "Negatively."

CXCVII. TAURINEN. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Royal Tribunal: G. Doheny, P. Mattioli, presiding, E. Bonet. Defender of the Bond, principal: O. Bejan. Defender of the Bond, appointed: A. Boccalini. Advocates: C. Bernardini, E. Ruffini. Doubt: "Whether the Royal Sentence of April 25, 1953, should be confirmed or rejected in this case." Sentence of November 3: "To be rejected, and therefore, that the nullity of the marriage is established in this case."

[*Latin ed. p. 413*]

Sacra Romana Rota 413 OXCVIII. PERUSINA – NULLITY OF MARRIAGE due to a defect in the form. Rotal Court: B. Filipiak, Presiding; G. Doheny; P. Mattioli. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: C. Berutti. Advocate: P. A. D'Avack. Question: "Does the nullity of the marriage, in this case, exist?" Sentence of November 4th: "Affirmative." OXOIX. GUASTALLEN, or MUTINENSE – NULLITY OF MARRIAGE based on the grounds of force or fear. Rotal Court: D. Staffa, Presiding; I. Pasquazi; P. Felici. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: S. Vitale. Advocate: I. Spinelli. Question: "Does the nullity of the marriage, in this case, exist?" Sentence of November 4th: "Negative." CC. Vicariate Apostolic of HELIOPOLIS IN AEGYPTO – NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotal Court: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: B. Wyszynski. Advocate, by mandate of gratuitous patronage: F. X. Parisi. Question: "Does the nullity of the marriage, in this case, exist?" Sentence of November 8th: "Negative." CCI. MASSANENSE, or FLORENTINA – NULLITY OF MARRIAGE based on the grounds of force or fear. Rotal Court: A. Wynen; I. M. Pinna, Presiding; A. Sabattani. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: A. Czapla. Advocate: R. Romano. Question: "Does the nullity of the marriage, in this case, exist?" Sentence of November 9th: "Affirmative." CCII. TURINENSE – NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Court: A. Wynen, Presiding; G. Heard; A. Canestri. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Boccalini. Advocate: H. Graziani. Questions: I. "Should a new proposition of the cause be granted?"; and, to the extent that it is affirmative: II. "Should the sentence of the Rotal Court of January 12, 1953, be confirmed, or rejected, in this case?" Sentence of November 9th: Regarding I: "Affirmative." Regarding II: "To be confirmed; therefore, the nullity of the marriage does not exist in this case." CCIII. ROMAN – NULLITY OF MARRIAGE based on the grounds of force or fear. Rotal Court: F. Brennan, Presiding; D. Staffa; I.

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Pasquazi. Principal Defender of the Bond: O. Bejan.

[*Latin ed. p. 414*]

Acts of the Apostolic See - Official Commentary 414. Defender of the Bond: M. Fabregas. Advocate: I. Dante. Question: "Whether the Royal Decree of March 18, 1954, should be confirmed or annulled in this case." Decree of November 10: "It is to be confirmed, or it does not pertain to the nullity of the marriage in this case."

CCIV. BOSTON. - NULLITY OF MARRIAGE due to simulated consent. Royal Tribunal: B. Filipiak, presiding; G. Doheny, P. Mattioli. Defender of the Bond: I. Stella. Advocate appointed for gratuitous assistance: F. Ligi. Question: "Whether the marriage is null in this case." Decree of November 11: "Affirmatively, but it is forbidden to the woman to enter into other marriages, unless before the Ordinary of the place, or his delegate, under oath, she promises to render the marital consent, according to the law (c. 1081 § 2 of the Code of Canon Law)."

CCV. LUANDEN. - NULLITY OF MARRIAGE due to a condition imposed. Royal Tribunal: G. Heard, presiding; A. Canestri, E. Bonet. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: I. B. Ferrata, B. Napoleoni. Question: "Whether the marriage is null in this case." Decree of November 12: "Negatively."

CCVI. N. N. - NULLITY OF MARRIAGE due to the impotence of the man and a dispensation granted after the marriage. Royal Tribunal: A. Jullien, Dean; A. Wynen, G. Doheny, presiding. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: F. Fournier. Advocate appointed for gratuitous assistance: R. Romano. Questions: I. "Whether the Royal Decree of April 21, 1949, should be confirmed or annulled in this case"; and, to the extent that it is to be confirmed: II. "Whether advice should be given to the Most Holy Father concerning a dispensation from a marriage that is valid but not consummated, in this case." Decree of November 14: Regarding I. "It is to be confirmed, or it does not pertain to the nullity of the marriage in this case." Regarding II. "Negatively."

CCVII. HARLEM. - NULLITY OF MARRIAGE due to simulated consent. Royal Tribunal: B. Filipiak, presiding; G. Doheny, P. Mattioli. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: M. Fabregas. Advocate appointed for gratuitous assistance: I. Torre. Question: "Whether the marriage is null in this case." Decree of November 14: "Affirmatively, but it is forbidden to the woman to enter into other marriages, unless before the Ordinary of the place, or his delegate, under oath, she promises to render the marital consent, according to the law (canon 1081, § 2 of the Code of Canon Law)."

CCVIII. From PISA or FLORENCE. - NULLITY OF MARRIAGE due to

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coercion.

[*Latin ed. p. 415*]

Sacra Romana Rota 415, Turnus Rotalis: B. Filipiak, President; G. Doheny, P. Mattioli. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Boccalini. Advocate: I. Marcone. Question: "Whether the nullity of the marriage is established, in this case." Judgment of November 18th: "Negative."

CCIX. ROMA - NULLITY OF MARRIAGE due to a condition imposed; due to the exclusion of the sacramental benefit. Turnus Rotalis: A. Canestri, President; E. Bonet, R. Lamas. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: F. Fournier. Advocate: B. Pellegrini. Question: "Whether the nullity of the marriage is established, in this case." Judgment of November 19th: "Negative."

CCX. ROMA - NULLITY OF MARRIAGE based on coercion or fear. Turnus Rotalis: A. Jullien, Dean; A. Wynen, G. Heard, President. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Boccalini. Advocate: H. Graziani. Question: "Whether the judgment of the Turnus Rotalis of July 26, 1952, should be confirmed or overturned, in this case." Judgment of November 19th: "To be overturned, that is, that the nullity of the marriage is established, in this case."

CCXI. BASILEEN - NULLITY OF MARRIAGE due to the exclusion of the good of posterity. Turnus Rotalis: G. Doheny, President; P. Mattioli, E. Bonet. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Czapla. Advocate by mandate of gratuitous assistance: I. Torre. Question: "Whether the nullity of the marriage is established, in this case." Judgment of November 21st: "Negative."

CCXII. ROMA - NULLITY OF MARRIAGE due to coercion or fear, due to the exclusion of the good of posterity. Turnus Rotalis: I. Pasquazi, President; P. Felici, B. Filipiak. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: E. Fiore. Advocate: F. Ligi. Question: "Whether the nullity of the marriage is established, in this case." Judgment of November 22nd: "Negative."

CCXIII. UTINEN - NULLITY OF MARRIAGE based on coercion or fear. Turnus Rotalis: P. Felici, President; B. Filipiak, G. Doheny. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: F. Fournier. Advocate by mandate of gratuitous assistance: I. Torre. Question: "Whether the nullity of the marriage is established, in this case." Judgment of November 22nd: "Negative."

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Official Commentary CCXIV. ROMA - DECLARATION OF NULLITY of marriage due to coercion or fear; due to the exclusion of the common good of procreation. Rotational Panel: A. Wynen,

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R. Lamas, Ponens, C. Lefebvre. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: E. Ulinslri. Advocate appointed by the office of free legal assistance: F. Ligi. Question: "Does it appear that the marriage is null, in this case?" Judgment of November 23: "Negative." CCXV. FLORENTIA - DECLARATION OF NULLITY of marriage due to the exclusion of the common good of procreation. Rotational Panel: B. Filipiak, Ponens, P. Mattioli, G. Doheny. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Cavaliere. Advocate: R. Romano. Question: "Does it appear that the marriage is null, in this case?" Judgment of November 25: "Negative." CCXVI. ROMA - DECLARATION OF NULLITY of marriage due to coercion or fear; due to the exclusion of the common good of procreation. Rotational Panel: A. Jullien, Dean, A. Wynen, G. Heard, Ponens. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: I. Sirna. Advocate: D. Lazzarato. Questions: I. "Does it appear that the judgment of March 28, 1950, issued by the Vicariate of the City, is null?" II. "Does it appear that the marriage is null, in this case?" Judgment of November 28: Regarding I. "With regard to the claim of nullity against the judgment of the Vicariate of the City of March 28, 1950, the Rotational Panel affirms its judgment." Regarding II. "The judgment of the Rotational Panel of October 27, 1953, is to be overturned, that is to say, it appears that the marriage is null, in this case." CCXVII. POMPEIANA, or NEAPOLIS - DECLARATION OF NULLITY of marriage based on the grounds of coercion or fear. Rotational Panel: I. M. Pinna, Ponens, R. Lamas, A. Sabattani. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: E. Fiore. Advocate: C. Bernardini. Question: "Does it appear that the marriage is null, in this case?" Judgment of November 29: "Affirmative." CCXVIII. BROOKLYN - DECLARATION OF NULLITY of marriage due to the infidelity of the woman. Rotational Panel: F. Brennan, Ponens, D. Staffa, I. Pasquazi. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: G. O'Connell. Advocate appointed by the office of free legal assistance: T. Ragusa. Question: "Does it appear that the marriage is null, in this case?" Judgment of November 29: "Affirmative." CCXIX. VICARIATE APOSTOLIC OF ALEPPO - DECREE OF SEPARATION AND ALIMONY. Rotational Panel: A. Jullien, Dean, A. Wynen, Ponens, G. Heard. Substitute Promoter of Justice: I. Chedid.

[*Latin ed. p. 417*]

Sacra Romana Rota 417: Advocates appointed for gratuitous assistance: I. Spinelli, for the plaintiff; O. Bernardini, for the defendant. Question: "Whether the prescription of canon 1554 of the Code of Canon Law is applicable, or not, in the appeal presented by Mrs. N. N. before the Sacred Roman Rota." Judgment of November 30th: "Negative."

OCXX. SAGIEN: Annulment of marriage on the grounds of coercion or fear. Rotal Session: A. Canestri, presiding; A. Sabattani, C. Lefebvre. Princi-

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pal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: S. Vitale. Advocate appointed for gratuitous assistance: G. Felici. Question: "Whether the nullity of the marriage exists, in this case." Judgment of December 1st: "Affirmative."

CCXXI. TAURINEN: Annulment of marriage due to the husband's impotence. Rotal Session: P. Mattioli, presiding; A. Sabattani, C. Lefebvre. Principal Defender of the Bond: O. Bejan. Appointed Defender of the Bond: F. Fournier. Advocates appointed for gratuitous assistance: M. D'Alfonso, for the plaintiff; I. Torre, for the heir of the defendant. Question: "Whether the nullity of the marriage exists, in this case." Judgment of December 2nd: "Affirmative."

OCXXII. TARENTINA: Annulment of marriage due to simulated consent. Rotal Session: B. Filipiak, presiding; G. Doheny, P. Mattioli. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Czapla. Advocate: C. Bernardini. Question: "Whether the nullity of the marriage exists, in this case." Judgment of December 2nd: "Negative."

CCXXIII. ROMANA: Annulment of marriage on the grounds of exclusion of the sacramental good and the good of procreation. Rotal Session: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bond: O. Bejan. Advocate: R. Ottaviani. Question: "Whether the nullity of the marriage exists, in this case." Judgment of December 6th: "Affirmative."

CCXXIV. ROMANA: Annulment of marriage on the grounds of coercion or fear. Rotal Session: P. Felici, presiding; B. Filipiak, E. Bonet. Defender of the Bond: O. Bejan. Advocate appointed for gratuitous assistance: C. Tricerri. Question: "Whether the judgment of the Rotal Session of April 30, 1946, should be confirmed, or overturned, in this case." Judgment of December 6th: "To be overturned, and therefore, the nullity of the marriage exists, in this case."

CCXXV. ROMANA: Annulment of marriage on the grounds of exclusion of the good of procreation. Rotal Session: A. Wynen, presiding; G. Heard, A. Canestri. Principal Defender of the Bond: A. Del Corpo.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Official Commentary. Defender of the Bond: E. Fiore. Advocate: M. D'Alfonso. Question: "Whether the Royal Decree of July 27, 1953, should be confirmed or rejected in this case." Decree of December 7: "It is to be confirmed, and therefore it is established that there is a nullity of the marriage in this case, forbidding the woman from entering into other marriages, unless she has promised, under oath, before the Ordinary of the place or his Delegate, that she intends to enter into a true Christian marriage, without excluding children." CCXXVI. ROMA - NULLITY OF MARRIAGE due to the excluded good of posterity. Royal Tribunal: P. Mattioli, presiding; E. Bonet; I. M. Pinna. Principal Defender of the

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Bond: O. Bejan. Defender of the Bond appointed: A. Boccalini. Advocates: F. Ligi. Question: "Whether there is a nullity of the marriage in this case." Decree of December 7: "Negative." CCXXVII. CREMONA, or MILAN - NULLITY OF MARRIAGE due to the excluded good of posterity. Royal Tribunal: F. Brennan; D. Staffa; A. Sabattani, presiding. Principal Defender of the Bond: O. Bejan. Defender of the Bond appointed: R. Melli. Advocates: C. Bernardini; F. Calchi Novati. Question: "Whether there is a nullity of the marriage in this case." Decree of December 9: "Negative." CCXXVIII. ENGLISMA - NULLITY OF MARRIAGE due to a condition imposed; due to the excluded good of the sacrament. Royal Tribunal: G. Heard, presiding; A. Canestri; A. Sabattani. Principal Defender of the Bond: O. Bejan. Defender of the Bond appointed: F. Fournier. Advocates: I. B. Ferrata; H. Napoleoni. Question: "Whether there is a nullity of the marriage in this case." Decree of December 10: "Negative." CCXXIX. N. N. - NULLITY OF MARRIAGE based on the woman's impotence. Royal Tribunal: A. Jullien, Dean; E. Bonet, presiding; I. M. Pinna. Principal Defender of the Bond: A. Del Corpo. Defender of the Bond appointed: M. Fabregas. Advocate: E. Buffini. Questions: I. "Whether there is a nullity of the marriage in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy Father regarding a dispensation from a marriage that is valid but not consummated, in this case." Decree of December 12: Regarding I. "Negative." Regarding II. "Affirmative." CCXXX. ROMA - NULLITY OF MARRIAGE due to force or fear; due to the exclusion of good faith and the good of posterity. Royal Tribunal: A. Canestri, presiding; B. Filipiak; C. Lefebvre. Principal Defender of the Bond: I. Stella.

[*Latin ed. p. 419*]

419. The Sacred Roman Rota, appointed Defender of the Bonds of Matrimony: I. Sirna. Advocate: F. Bersani. Doubt: "Does a nullity of marriage exist in this case?" Sentence of December 13th: "Negative." ROMA. Regarding a nullity of marriage, based on coercion or fear. The Rota: A. Canestri, presiding; ¥. Brennan; C. Lefebvre. Principal Defender of the Bonds: A. Bel-Corpo. Appointed Defender of the Bonds: I. Magyary. Advocate by mandate of gratuitous patronage: H. Napoleoni. Doubt: "Does a nullity of marriage exist in this case?" Sentence of December 13th: "Affirmative."

CCXXXI. CCXXXII. PISA or FLORENCE. Regarding a nullity of marriage, due to coercion or fear; due to the exclusion of the good of the sacrament and the good of procreation. The Rota: A. Wynen; R. Lamas, presiding; C. Lefebvre. Principal Defender of the Bonds: O. Bejan. Appointed Defender of the Bonds: V. Fagiolo. Advocate: P. A. D'Avack. Doubt: "Does a nullity of marriage exist in this case?" Sentence of December 14th: "Negative."

MEDIOLANUM. Regarding a nullity of marriage, due to a defect in form. The Rota: F. Brennan, presiding; D. Staffa; I. Pasquazi. Principal Defender

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of the Bonds: A. DelCorpo. Appointed Defender of the Bonds: F. Fournier. Advocates: F. Cartoni, for the plaintiff; C. Corsanego, for the ecclesiastical court. Doubt: "Should the sentence of the Rota of February 1, 1955 be confirmed, or infirm, in this case?" Sentence of December 15th: Regarding the nullity of the marriage, in this case, "It is to be infirm, and therefore, a nullity does not exist."

CCXXXIV. ROMA or PARIS. Regarding a nullity of marriage, due to the exclusion of the good of the sacrament. The Rota: B. Filipiak, presiding; G. Doheny; P. Mattioli. Principal Defender of the Bonds: O. Bejan. Appointed Defender of the Bonds: E. Ulinski. Advocate: B. Pellegrini. Doubt: "Should the sentence of the Rota of December 6, 1954 be confirmed, or infirm, regarding the nullity in this case?" Sentence of December 16th: Regarding the marriage, in this case, "It is to be infirm, and therefore, a nullity does not exist."

CCXXXV. Regarding a nullity of marriage, due to the simulation of consent and a dispensation granted. The Rota: F. Brennan; P. Mattioli, presiding; E. Bonet. Principal Defender of the Bonds: O. Bejan. Appointed Defender of the Bonds: F. Fournier. Advocate by mandate of gratuitous patronage: I. Lombardi. Doubts: I. "Does a nullity of marriage exist in this case?"; and, furthermore,

[*Latin ed. p. 420*]

Acts of the Apostolic See - Official Commentary 420 negative: I and II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage already consummated." The decision of December 16th: "Negative to both." OCXXXVI. N. N. - NULLITY OF MARRIAGE due to simulated consent and a DISPENSATION REGARDING A MARRIAGE ALREADY CONSUMMATED. Rotational Session: A. Jullien, Dean; A. Wynen, Judge; I.M. Pinna, Judge. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: A. Boccalini. Advocate: I. Lombardi. Doubts: I. "Whether the nullity of the marriage can be established in this case?"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage already consummated, in this case." The decision of December 17th: "Negative to both." CCXXXVII. ASCULI PICENO OR FERMO - NULLITY OF MARRIAGE based on coercion or fear. Rotational Session: A. Jullien, Dean; A. Wynen, Judge; G. Heard, Judge. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Cairoli. Advocate under the mandate of free legal aid: I. Lombardi. Doubt: "Whether the nullity of the marriage can be established in this case." The decision of December 17th: "Affirmative." CCXXXVIII. ROME - NULLITY OF MARRIAGE due to simulated consent; due to the exclusion of the good of the sacrament, good faith, and good issue. Rotational Session: G. Doheny, Judge; P. Mattioli, Judge; E. Bonet, Judge. Principal Defender of the

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Bond: A. Del Corpo. Appointed Defender of the Bond: G. Brisebois. Advocate: V. Trocchi. Doubt: "Whether the nullity of the marriage can be established in this case." The decision of December 19th: "Negative." CCXXXIX. ALEXANDRIA (Coptic). - NULLITY OF MARRIAGE based on coercion or fear. Rotational Session: P. Felici, Judge; B. Filipiak, Judge; G. Doheny, Judge. Principal Defender of the Bond: I. Stella. Appointed Defender of the Bond: E. Ulinski. Advocate under the mandate of free legal aid: I. Marcone. Doubts: I. "Whether the nullity of the judgment of the first instance can be established in this case." II. "Whether the nullity of the marriage can be established in this case." The decision of December 20th: Regarding I: "Affirmative, that is, the judgment of the first instance is null, but only with a remediable nullity." Regarding II: "Affirmative." CCXL. ROME - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and good issue. Rotational Session: I. Pasquazi, Judge; P. Felici, Judge; B. Filipiak, Judge. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: H. Evers. Advocate: F. A. Liuzzi.

[*Latin ed. p. 421*]

The Roman Rota, case 421: "Does a marriage exist, in this case?" The judgment of December 20th: "Affirmative, but the husband is forbidden from entering into another marriage, unless he first, before the Ordinary or his delegate, swears that he will fulfill the conditions prescribed by the Sacred Canons."

CCXLI. N. N. - NULLITY OF MARRIAGE due to the husband's impotence; due to the wife's ignorance of the nature of marriage; due to coercion or fear; and regarding a dispensation after the marriage.

Rota session: A. Wynen, G. Heard, presiding; A. Canestri. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: S. A. Menendez. Advocates: C. Corsanego; C. Bernardini.

Doubts: I. "Should a new presentation of the case be granted, according to canons 1989 and 1903?" and, if affirmative: II. "Should the judgment of the Rota of November 29, 1952, be confirmed or overturned, in this case?" and, if negative regarding doubt I, or regarding the confirmed judgment of the Rota of November 29, 1952: III. "Should advice be given to the Most Holy Father regarding a dispensation from a marriage that has been contracted but not consummated, in this case?" IV. "Does a marriage exist?"

Judgment of December 22nd: "Regarding I: 'Affirmative.' Regarding II: 'To be confirmed, that is to say, that a marriage exists, in this case.' Regarding III and IV: 'Negative.'"

CCXLII. FLORENTINA - NULLITY OF MARRIAGE due to an impediment excluding the validity of the sacrament.

Rota session: F. Brennan, presiding; D. Staffa, I. Pasquazi. Defender of the Bond: A. Del Corpo. Advocate: R. Romano.

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Doubt: "Does a marriage exist, in this case?"

Judgment of December 23rd: "Affirmative, but the wife is forbidden from entering into another marriage, unless she first, before the Ordinary, swears that she will duly fulfill the matrimonial consent."

CCXLIII. SALERNITANA - NULLITY OF MARRIAGE based on the grounds of coercion or fear.

Rota session: F. Brennan, presiding; D. Staffa, I. Pasquazi. Principal Defender of the Bond: A. Del Corpo. Appointed Defender of the Bond: A. Cairoli. Advocate: R. Romano.

Doubt: "Should the judgment of the Rota of May 17, 1955, be confirmed or overturned, in this case?"

Judgment of December 23rd: "To be overturned, and therefore, a marriage does not exist, in this case."

[*Latin ed. p. 422*]

422 Acta Apostolicae Sedis - Commentarium - Officiale II. Causes quae eodem anno 1955 transactae fuerunt, vel quae absque definitiva sententia, ex peculiaribus circumstantiis, finem habuerunt; quibus adduntur decreta quoad recursus contra libellorum reiectionem.

I. BERGOMEN. - Of Nullity of Marriage, before the Most Reverend Father Peter Mattioli. Since the parties have agreed to a settlement and have therefore renounced the appeal, the Most Reverend Father Ponens, by decree of January 7th, declares the cause concluded and orders the records to be placed in the archive.

II. ROMA. - Of Nullity of Marriage, due to simulated consent, due to coercion or fear, before the Most Reverend Father Emmanuele Bonet. Having considered the Pontifical Rescript "Per Apostolicas Litteras," the Most Reverend Father Ponens, by decree of January 10th, orders the cause to be remitted to the Tribunal of Appeals of the Vicariate of Rome.

III. ROMA. - Of Nullity of Marriage, due to coercion or fear, before the Most Reverend Father William Heard. Since the Defender of the Bond has withdrawn the appeal interposed, the Most Reverend Father Ponens, by decree of January 11th, orders the records to be placed in the archive.

IV. ROMA. - Of Nullity of Marriage, due to simulated consent, due to coercion or fear, due to the excluded good of the sacrament, before the Most Reverend Father Joseph Pasquazi. Having considered the Pontifical Rescript "Per Apostolicas Litteras," the Most Reverend Father Ponens, by decree of January 14th, orders the cause to be remitted to the Tribunal of Appeals of the Vicariate of Rome.

V. NOVAE AURELIAE. - Of Nullity of Marriage, due to coercion or fear, before the Most Reverend Father Augusto Fidecicchi. Since the deadline has passed, the Most Reverend Father Ponens, by decree of January 17th, declares the instance interrupted and orders the records to be placed in the

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archive.

VI. ROMA. - Of Nullity of Marriage, due to the excluded good of procreation and the excluded good of the sacrament, before the Most Reverend Father Joseph Pasquazi. Having considered the Pontifical Rescript "Per Apostolicas Litteras," the Most Reverend Father Ponens, by decree of January 24th, orders the cause to be remitted to the Tribunal of Appeals of the Vicariate of Rome.

VII. VALLEGUIDONEN. - Of a Matter of Justice, before the Most Reverend Father Peter Mattioli. Since the incident has concluded, the Most Reverend Father Ponens, by decree of January 25th, orders the records to be placed in the archive.

VIII. ROMA. - Of Nullity of Marriage, due to the excluded good of procreation, before the Most Reverend Father Peter Mattioli. Since no procedural act has been taken for a year and more, the Most Reverend Father Ponens, by decree of January 26th, declares the cause abandoned and orders the records to be placed in the archive.

[*Latin ed. p. 423*]

Sacra Romana Rota 423 IX. PARISIEN. – Concerning the Nullity of Marriage, due to force or fear, or due to the exclusion of the sacramental good, before the Reverend Father Doctor Francis Brennan. The Most Reverend Fathers, by decree of January 31st, declare that the appeal to obtain a new presentation of the case is to be rejected.

X. ROMANA – Concerning the Nullity of Marriage, due to the exclusion of the good of procreation and the sacramental good, before the Reverend Father Doctor Pericle Felici. Having considered the Pontifical Rescript "Per Apostolicas Litteras," the Reverend Father Ponens, by decree of February 3rd, orders that the proceedings be remitted to the Tribunal of Appeal of the Vicariate of Rome.

XI. ROMANA – Concerning the Nullity of Marriage, due to force or fear, due to the exclusion of the good of faith and the good of procreation, before the Reverend Father Doctor William Doheny. Having considered the Pontifical Rescript "Per Apostolicas Litteras," the Reverend Father Ponens, by decree of February 5th, orders that the proceedings be remitted to the Tribunal of Appeal of the Vicariate of Rome.

XII. COLONIEN. – Concerning the Nullity of Marriage, due to force or fear, regarding a new presentation of the case, before the Reverend Father Doctor Pericle Felici. Since no procedural act has been taken for a year or more, the Reverend Father Ponens, by decree of February 15th, declares the case abandoned for all legal purposes.

XIII. ROMANA – Concerning the Nullity of Marriage, due to force or fear, before the Reverend Father Doctor William Doheny. Having considered the Pontifical Rescript "Per Apostolicas Litteras," the Reverend Father

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Ponens, by decree of February 15th, orders that the proceedings be remitted to the Tribunal of Appeal of the Vicariate of Rome.

XIV. AQUEN. – Concerning the Nullity of Marriage, due to the exclusion of the good of procreation, before the Reverend Father Doctor Francis Brennan. Since no procedural act has been taken for a year or more, the Reverend Father Ponens, by decree of February 16th, declares the case closed and orders that the proceedings be placed in the archives.

XV. ROMANA – Concerning the Nullity of Marriage, due to the exclusion of the good of faith and the good of procreation, due to force or fear, before the Reverend Father Doctor Joseph Pasquazi. Since no procedural act has been taken for a year or more, the Reverend Father Ponens, by decree of February 18th, declares the case abandoned and orders that the proceedings be placed in the archives.

XVI. BOGOTEN. – Concerning the Nullity of Marriage, due to lack of consent, due to force or fear, before the Reverend Father Doctor Joseph Pasquazi. By decree of February 24th, the Reverend Father Ponens, regarding the rejection of the petition, declares the case abandoned and orders that the proceedings be placed in the archives.

XVII. GALVESTONIEN. – Concerning the Nullity of Marriage, due to the exclusion of the sacramental good, before the Reverend Father Doctor Emmanuel Bonet. Since no procedural act has been taken for a year or more, the Reverend Father Ponens, by decree of February 28th, declares the petition closed and orders that the proceedings be placed in the archives.

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Official Commentary, Volume XVIII. LINGONEN. - Regarding the Nullity of Marriage, due to an impediment, before the Reverend Father Doctor Emmanuele Bonet. Since no procedural act has been presented for a year or more, the presiding Reverend Father, by decree of February 28th, declares the case closed and orders the records to be placed in the archive.

XIX. SIPONTINA - Regarding the Nullity of Marriage, due to an impediment, before the Reverend Father Doctor Peter Mattioli. The Reverend Fathers of Tournon, by decree of March 2nd, confirm the decree of the Tribunal of Campania; therefore, the appeal against said decree is deemed entirely inadmissible.

XX. ROMANA - Regarding the Nullity of Marriage, due to force or fear, before the Reverend Father Doctor Dino Staffa. Since no procedural act has been presented for a year or more, the presiding Reverend Father, by decree of March 8th, declares the case closed and orders the records to be placed in the archive.

XXI. ROMANA - Regarding the Nullity of Marriage, due to the exclusion of the good of the sacrament, before the Reverend Father Doctor Dino

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Staffa. Since no procedural act has been presented for a year or more, the presiding Reverend Father, by decree of March 8th, declares the case closed and orders the records to be placed in the archive.

XXII. MATRITEN - Regarding the Nullity of Marriage, due to the exclusion of the good of the offspring, before the Reverend Father Doctor Dino Staffa. Since no procedural act has been presented for a year or more, the presiding Reverend Father, by decree of March 11th, declares the case closed and orders the records to be placed in the archive.

XXIII. PARISIEN - Regarding the Nullity of Marriage, due to the exclusion of the good of the offspring, before the Reverend Father Doctor Peter Mattioli. Since no procedural act has been presented for a year or more, the presiding Reverend Father, by decree of March 12th, declares the appeal abandoned and orders the records to be placed in the archive.

XXIV. AGENNEN - Regarding the Nullity of Marriage, due to force or fear, before the Reverend Father Doctor Dino Staffa. Since no procedural act has been presented for a year or more, the presiding Reverend Father, by decree of March 18th, declares the case closed and orders the records to be placed in the archive.

XXV. VERCELLEN - Regarding the Nullity of Marriage, due to force or fear, before the Reverend Father Doctor Emmanuele Bonet. Since no procedural act has been presented for a year or more, the presiding Reverend Father, by decree of March 21st, declares the case closed and orders the records to be placed in the archive.

XXVI. BOGOTEN - Regarding the Nullity of Marriage, due to the infidelity of the woman, before the Reverend Father Doctor Emmanuele Bonet.

[*Latin ed. p. 425*]

425. The Sacred Roman Rota. If, for a year or more, no procedural act has been presented, the Reverend Prelate, by decree of March 21st, declares the matter closed and orders that the proceedings be placed in the archive.

XXVII. MONACEN. Concerning the Nullity of Marriage, due to the exclusion of the good of posterity and the good of the sacrament, before the Reverend Prelate Arcturus Wynen. After an appeal has been interposed, if no further procedural act has been presented, the Reverend Prelate, by decree of March 30th, declares the appeal abandoned and orders that the proceedings be placed in the archive.

XXVIII. ROMANA. Concerning the Nullity of Marriage, due to force or fear, due to the exclusion of the good of posterity, before the Reverend Prelate Arcturus Wynen. If, for several years, no procedural act has been presented, the Reverend Prelate, by decree of March 30th, declares the appeal abandoned and orders that the proceedings be placed in the archive.

XXIX. ROMANA. Concerning the Nullity of Marriage, due to the exclusion of the good of posterity, before the Reverend Prelate Arcturus Wynen.

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If, for several years, no procedural act has been presented, the Reverend Prelate, by decree of March 30th, declares the appeal abandoned and orders that the proceedings be placed in the archive.

XXX. VICARIATUS APOSTOLICI ALEPPEN. LATINORUM. Concerning the Separation and Dotal Provisions, in a contentious matter, before the Reverend Prelate Guillelmo Heard. By decree of March 31st, the Reverend Prelates of Turno declare that no further presentation of the cause is to be admitted.

XXXI. BEROLINEN. Concerning the Nullity of Marriage, due to the exclusion of the good of posterity, before the Reverend Prelate Arcturus Wynen. If, for several years, no procedural act has been presented, the Reverend Prelate, by decree of March 31st, declares the appeal abandoned and orders that the proceedings be placed in the archive.

XXXII. N. N. Concerning the Nullity of Marriage, due to the wife's impotence, before the Reverend Prelate Iosephus Pasquazi. If, for a year or more, no procedural act has been presented, the Reverend Prelate, by decree of April 2nd, declares the cause closed and orders that the proceedings be placed in the archive.

XXXIII. NEO-EBORACEN. Concerning the Nullity of Marriage, due to total simulation, due to the exclusion of the good of posterity and the good of the sacrament, in a contentious matter, before the Reverend Prelate Dino Staffa. The Reverend Prelates of Turno, by decree of April 2nd, declare that no further presentation of the cause is to be permitted.

XXXIV. N. N. Concerning the Nullity of Marriage, due to the wife's impotence, before the Reverend Prelate Iosephus Pasquazi. If, for a year or more, no procedural act has been presented, the Reverend Prelate, by decree of April 2nd, declares the cause closed and orders that the proceedings be placed in the archive.

[*Latin ed. p. 426*]

428 Acta Apostolicae Sedis - Official Commentary XXXV. ROMA - Regarding the Nullity of Marriage, concerning the exclusion of good faith, the good of offspring, and the good of the sacrament, before the Most Reverend Father Arcturus Wynen. Since the plaintiff, after requesting a new presentation of the case, has not taken any procedural action for several years, the Most Reverend Father Ponens, by decree of April 13th, declares the appeal abandoned and orders that the records be returned to the archive.

XXXVI. APOSTOLIC VICARIATE OF ERYTHREA - Regarding the Nullity of Marriage, due to coercion or fear, before the Most Reverend Father Arcturus Wynen. Since no procedural action has been taken for several years, the Most Reverend Father Ponens, by decree of April 14th, declares the appeal abandoned and orders that the records be returned to the archive.

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XXXVII. MILAN - Regarding the Nullity of Marriage, due to the aversion of the woman, before the Most Reverend Father Arcturus Wynen. The Most Reverend Fathers of Tournon, by decree of April 10th, declare that a new presentation of the case is not to be granted.

XXXVIII. ROSARY - Regarding the Nullity of Marriage, concerning the rejection of the petition, before the Reverend Father Joseph Pasquazi. The Most Reverend Fathers of Tournon, by decree of April 19th, declare that the appeal is not to be admitted.

XXXIX. ROMA - Regarding the Nullity of Marriage, due to coercion or fear, before the Most Reverend Father Arcturus Wynen. Since no procedural action has been taken for several years, the Most Reverend Father Ponens, by decree of April 20th, declares the appeal abandoned and orders that the records be returned to the archive.

XL. CLERMONT - Regarding the Nullity of Marriage, due to a condition imposed, before the Most Reverend Father Augustus Fidecicchi. Since no procedural action has been taken for several years, the Most Reverend Father Ponens, by decree of April 28th, declares the appeal abandoned and orders that the records be returned to the archive.

XLI. ROMA - Regarding the Nullity of Marriage, due to simulated consent, concerning the exclusion of the good of offspring, due to coercion or fear, before the Most Reverend Father Augustus Fidecicchi. Since no procedural action has been taken for a year or more, the Most Reverend Father Ponens, by decree of April 28th, declares the appeal abandoned and orders that the records be returned to the archive.

XLII. ROMA - Regarding the Nullity of Marriage, due to coercion or fear, before the Most Reverend Father Augustus Fidecicchi. Since no procedural action has been taken for a year or more, the Most Reverend Father Ponens, by decree of April 28th, declares the appeal abandoned and orders that the records be returned to the archive.

XLIII. ROMA - Regarding the Nullity of Marriage, due to coercion or fear, before the Most Reverend Father Augustus Fidecicchi. Since no procedural action has been taken for a year or more, the Most Reverend Father Ponens, by decree of April 28th, declares the appeal abandoned and orders that the records be returned to the archive.

[*Latin ed. p. 427*]

427 XLIV. TAURINEN. – Concerning the Nullity of Marriage, due to force and fear, before the Most Reverend Doctor Augusto Fidecicchi. Since no procedural act has been presented for a year or more, the presiding Reverend Doctor, by decree of April 28th, declares the appeal abandoned and orders the records to be placed in the archive.

XLV. ROMANA – Concerning the Nullity of Marriage, due to the excluded good of the offspring, before the Most Reverend Doctor Augusto

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Fidecicchi. Since no procedural act has been presented for a year or more, the presiding Reverend Doctor, by decree of April 28th, declares the appeal abandoned and orders the records to be placed in the archive.

XLVI. BURDIGALEN. – Concerning the Nullity of Marriage, due to the excluded good of the offspring and the sacrament, before the Most Reverend Doctor Augusto Fidecicchi. Since no procedural act has been presented for a year or more, the presiding Reverend Doctor, by decree of April 28th, declares the appeal abandoned and orders the records to be placed in the archive.

XLVII. STATUS CIVITATIS VATICANAE – Concerning the Nullity of Marriage, due to simulated consent, before the Most Reverend Doctor Augusto Fidecicchi. Since no procedural act has been presented for a year or more, the presiding Reverend Doctor, by decree of April 28th, declares the appeal abandoned and orders the records to be placed in the archive.

XLVIII. THEATINA – Concerning the Nullity of Marriage, due to force or fear, before the Most Reverend Doctor Augusto Fidecicchi. Since no procedural act has been presented for a year or more, the presiding Reverend Doctor, by decree of April 28th, declares the appeal abandoned and orders the records to be placed in the archive.

XLIX. MOLINEN. – Concerning the Nullity of Marriage, due to force or fear, due to the exclusion of the good of the offspring and the good of the sacrament, before the Most Reverend Doctor Augusto Fidecicchi. Since no procedural act has been presented for a year or more, the presiding Reverend Doctor, by decree of April 28th, declares the appeal abandoned and orders the records to be placed in the archive.

L. UTINEN. – Concerning the Nullity of Marriage, due to the excluded good of the offspring, due to force or fear, before the Most Reverend Doctor Augusto Fidecicchi. Since no procedural act has been presented for more than a year, the presiding Reverend Doctor, by decree of April 28th, declares the appeal abandoned and orders the records to be placed in the archive.

LI. ROMANA – Concerning the Nullity of Marriage, due to the exclusion of the good of the offspring and the good of faith, before the Most Reverend Doctor Augusto Fidecicchi. Since no procedural act has been presented for more than a year, the presiding Reverend Doctor, by decree of April 28th, declares the appeal abandoned and orders the records to be placed in the archive.

SYRACUSANA – Concerning Rights, before the Most Reverend Doctor Augusto Fidecicchi. Since the parties have no interest in the cause being defined, the presiding Reverend Doctor, by decree of April 28th, orders the records to be placed in the archive.

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LII.

[*Latin ed. p. 428*]

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LIII. REGINATEN. - Regarding the Nullity of Marriage, due to force or fear, before the Reverend Father Doctor Augusto Fidecicchi. Since no procedural act has been filed for a year or more, the Reverend Father, as Judge, by decree of April 28th, declares the petition time-barred and orders the files to be returned to the archive.

LIV. CHICAGIEN. - Regarding the Nullity of Marriage, due to the exclusion of the good of procreation and the good of the faith, due to lack of consent, before the Reverend Father Doctor Augusto Fidecicchi. Since no procedural act has been filed for a year or more, the Reverend Father, as Judge, by decree of April 28th, declares the appeal abandoned and orders the files to be returned to the archive.

LV. FARGEN. - Regarding the Nullity of Marriage, due to the exclusion of the good of the faith, the good of procreation, and the good of the sacrament, before the Reverend Father Doctor Augusto Fidecicchi. Since no procedural act has been filed for a year or more, the Reverend Father, as Judge, by decree of April 28th, declares the petition time-barred and orders the files to be returned to the archive.

LVI. MONASTERIEN. - Regarding the Nullity of Marriage, due to force or fear, due to the exclusion of the good of procreation, before the Reverend Father Doctor Augusto Fidecicchi. Since no procedural act has been filed for a year or more, the Reverend Father, as Judge, by decree of April 28th, declares the cause time-barred and orders the files to be returned to the archive.

LVII. MOLINEN. - Regarding the Nullity of Marriage, due to force or fear, due to the exclusion of the good of procreation and the good of the sacrament, before the Reverend Father Doctor Augusto Fidecicchi. Since no procedural act has been filed for a year or more, the Reverend Father, as Judge, by decree of April 28th, declares the appeal abandoned and orders the files to be returned to the archive.

LVIII. ALBAE POMPÉIEN. - Regarding the Nullity of Marriage, due to force or fear, before the Reverend Father Doctor Augusto Fidecicchi. Since no procedural act has been filed for a year or more, the Reverend Father, as Judge, by decree of April 28th, declares the petition time-barred and orders the files to be returned to the archive.

LIX. N. N. - Regarding the Nullity of Marriage, due to the impotence of the man, before the Reverend Father Doctor Augusto Fidecicchi. Since no procedural act has been filed for a year or more, the Reverend Father, as Judge, by decree of April 28th, declares the appeal abandoned and orders the files to be returned to the archive.

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LX. N. N. - Regarding the Nullity of Marriage, due to the impotence of the man, before the Reverend Father Doctor Augusto Fidecicchi. Since no procedural act has been filed for a year or more, the Reverend Father, as Judge, by decree of April 28th, declares the petition time-barred and orders the files to be returned to the archive.

LXI. LIBURNEN. - Regarding the Nullity of Marriage, due to force or fear, before the Reverend Father Doctor Augusto Fidecicchi.

[*Latin ed. p. 429*]

Sacra Romana Rota 429: When, for a year or more, no procedural act has been presented, the Reverend Father Prelate declares the appeal abandoned by decree of May 3rd, and orders that the proceedings be placed in the archive.

LXII. ROMA: Concerning the Nullity of Marriage, due to the excluded good of the sacrament, before the Reverend Father Prelate Augusto Fidecicchi. When, for a year or more, no procedural act has been presented, the Reverend Father Prelate declares the appeal abandoned by decree of May 3rd, and orders that the proceedings be placed in the archive.

LXIII. ROMA: Concerning the Nullity of Marriage, due to force and fear, before the Reverend Father Prelate Augusto Fidecicchi. When, for more than one year, no procedural act has been presented, the Reverend Father Prelate declares the appeal abandoned by decree of May 3rd, and orders that the proceedings be placed in the archive.

LXIV. BARCINONA: Concerning Separation, before the Reverend Father Prelate Augusto Fidecicchi. When the plaintiff in the cause did not provide any response to the decree of the Prelate of March 21, 1955, the Reverend Father Prelate declared the instance perempted by decree of May 3rd, and orders that the proceedings be placed in the archive.

LXV. WAYNE CASTREN: Concerning the Nullity of Marriage, due to the excluded good of the sacrament, before the Reverend Father Prelate Augusto Fidecicchi. When, for a year or more, no procedural act has been presented, the Reverend Father Prelate declares the appeal for obtaining a new presentation of the cause abandoned by decree of May 3rd, and orders that the proceedings be placed in the archive.

LXVI. ROMA: Concerning the Nullity of Marriage, due to the simulation of consent, before the Reverend Father Prelate Augusto Fidecicchi. When, for more than one year, no procedural act has been presented, the Reverend Father Prelate declares the appeal abandoned by decree of May 3rd, and orders that the proceedings be placed in the archive.

LXVII. VIGLEVANEN: Concerning the Nullity of Marriage, due to the excluded good of procreation, before the Reverend Father Prelate Augusto Fidecicchi. When, for more than one year, no procedural act has been presented, the Reverend Father Prelate declares the appeal abandoned by de-

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cree of May 3rd, and orders that the proceedings be placed in the archive.

LXVIII. BERYTEN. MARONITARUM: Concerning the Nullity of Marriage, due to the impediment of consanguinity and affinity, before the Reverend Father Prelate Augusto Fidecicchi. When, for a year or more, no procedural act has been presented, the Reverend Father Prelate declares the appeal abandoned by decree of May 3rd, and orders that the proceedings be placed in the archive.

LXIX. PARISIEN: Concerning the Nullity of Marriage, due to the excluded good of the sacrament, before the Reverend Father Prelate Arcturo Wynen. When the acting party did not present any procedural act for two years, the Reverend Father Prelate declares the appeal abandoned by decree of May 4th, and orders that the proceedings be placed in the archive.

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Official Commentary, Volume X, Number X. TAURINEN. - Regarding the Nullity of Marriage, due to the exclusion of the good of procreation and the good of the sacrament, before the Reverend Father Doctor Bolesław Filipiak. Since no procedural act has been filed since October 10, 1952, the Reverend Father presiding, by decree of May 5th, declares the case abandoned and orders that the documents be returned to the archive.

71. PARISIEN. - Regarding the Nullity of Marriage, due to the exclusion of the good of the sacrament, before the Reverend Father Doctor Bolesław Filipiak. Since no procedural act has been filed since October 11, 1950, the Reverend Father presiding, by decree of May 5th, declares the case abandoned and orders that the documents be returned to the archive.

72. OBVINGTONEN. - Regarding the Nullity of Marriage, due to a condition imposed, before the Reverend Father Doctor Bolesław Filipiak. Since no procedural act has been filed for a year and more, the Reverend Father presiding, by decree of May 5th, declares the case abandoned and orders that the documents be returned to the archive.

73. ROMANA - Regarding the Nullity of Marriage, due to a condition imposed, before the Reverend Father Doctor Bolesław Filipiak. Since no procedural act has been filed for a year and more, the Reverend Father presiding, by decree of May 5th, declares the case abandoned and orders that the documents be returned to the archive.

74. LAPAYTEN, IN INDIANA - Regarding the Nullity of Marriage, due to the exclusion of the good of procreation, good faith, and the sacrament, concerning the proposal of a new case, before the Reverend Father Doctor Bolesław Filipiak. Since no procedural act has been filed for a year and more, the Reverend Father presiding, by decree of May 5th, declares the case abandoned and orders that the documents be returned to the archive.

75. CREMONEN. - Regarding the Nullity of Marriage, due to simulated

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consent, due to the exclusion of good faith, concerning the proposal of a new case, before the Reverend Father Doctor Bolesław Filipiak. Since no procedural act has been filed for a year and more, the Reverend Father presiding, by decree of May 5th, declares the case closed and orders that the documents be returned to the archive.

76. CATACEN. - Regarding the Nullity of Marriage, due to coercion or fear, before the Reverend Father Doctor Bolesław Filipiak. Since no procedural act has been filed for almost two years, the Reverend Father presiding, by decree of May 5th, declares the case abandoned and orders that the documents be returned to the archive.

77. N. N. - Regarding the Nullity of Marriage, due to the wife's impotence, before the Reverend Father Doctor Bolesław Filipiak. Since no procedural act has been filed for a year and more, the Reverend Father presiding, by decree of May 5th, declares the case abandoned and orders that the documents be returned to the archive.

[*Latin ed. p. 431*]

Sacra Romana Rota 431 LXXVIII. CAIETANA. Concerning defamation, before the Most Reverend Doctor Dino Staffa. Since the controversy between the parties has been settled, the Presiding Prelate, by decree of May 9th, orders that the proceedings be placed in the archives.

LXXIX. MASSILIEN. Concerning the nullity of marriage, or the exclusion of the fruit of the womb, before the Most Reverend Doctor Arcturo Wynen. Since no procedural act has been taken for a year or more, the Presiding Prelate, by decree of May 11th, declares the appeal abandoned and orders that the proceedings be placed in the archives.

LXXX. ROMANA. Concerning the nullity of marriage, or the exclusion of the fruit of the womb, due to a condition imposed, before the Most Reverend Doctor Arcturo Wynen. Since no procedural act has been taken for a year or more, the Presiding Prelate, by decree of May 11th, declares the appeal abandoned and orders that the proceedings be placed in the archives.

LXXXI. N. N. Concerning the nullity of marriage, due to the impotence of the man, before the Most Reverend Doctor Guillelmo Doheny. Since no procedural act has been taken for a year or more, the Presiding Prelate, by decree of May 26th, declares the cause closed and orders that the proceedings be placed in the archives.

LXXXII. LIBURNEN. Concerning the nullity of marriage, due to force or fear, due to the exclusion of the good of the sacrament and the good of faith, before the Most Reverend Doctor Guillelmo Doheny. Since no procedural act has been taken for a year or more, the Presiding Prelate, by decree of May 26th, declares the cause closed and orders that the proceedings be placed in the archives.

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LXXXIII. TAURINEN. Concerning the nullity of marriage, due to force or fear, before the Most Reverend Doctor Guillelmo Doheny. Since no procedural act has been taken for a year or more, the Presiding Prelate, by decree of May 26th, declares the cause closed and orders that the proceedings be placed in the archives.

LXXXIV. SECOVIEN. Concerning the nullity of marriage, concerning the nullity of a sentence, before the Most Reverend Doctor Guillelmo Doheny. Since no procedural act has been taken for a year or more, the Presiding Prelate, by decree of May 26th, declares the cause closed and orders that the proceedings be placed in the archives.

LXXV. ROTHOMAGEN. Concerning the nullity of marriage, due to the exclusion of the good of the sacrament, before the Most Reverend Doctor Guillelmo Doheny. Since no procedural act has been taken for a year or more, the Presiding Prelate, by decree of May 26th, declares the cause closed and orders that the proceedings be placed in the archives.

LXXXVI. ROMANA. Concerning the nullity of marriage, due to the exclusion of the fruit of the womb, before the Most Reverend Doctor Guillelmo Doheny. Since the plaintiff has renounced the action and the defendant has offered no opposition, the Presiding Prelate, by decree of May 26th, declares the cause closed and orders that the proceedings be placed in the archives.

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - Official Commentary LXXXVII. VICARIATES APOSTOLIC OF ALBPPBN. - Concerning the Nullity of Marriage, due to coercion or fear, before the Reverend Father William Doheny. Since no procedural act has been initiated for a year or longer, the Reverend Father Ponens, by decree of May 26th, declares the case closed and orders the documents to be placed in the archive. LXXXVIII. ROMA - Concerning the Nullity of Marriage, due to coercion or fear, before the Reverend Father William Doheny. Since no procedural act has been initiated for a year or longer, the Reverend Father Ponens, by decree of May 26th, declares the case closed and orders the documents to be placed in the archive. LXXXIX. ROMA - Concerning the Nullity of Marriage, due to a condition imposed, due to the exclusion of a necessary element, before the Reverend Father William Doheny. Since no procedural act has been initiated for a year or longer, the Reverend Father Ponens, by decree of May 26th, declares the case closed and orders the documents to be placed in the archive. XC. N. N. - Concerning the Nullity of Marriage, due to the impotence of the man, before the Reverend Father Francis Brennan. Since no procedural act has been initiated for a year or longer, the Reverend Father Ponens, by decree of May 28th, declares the appeal abandoned and orders the documents to be placed in the archive. XCI. ÄSTEN - Concerning the Nullity of Marriage, due to coercion or fear, before the Reverend Father Arcturo Wynen.

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Since the appointed deadline has passed, the Reverend Father Ponens, by decree of May 30th, orders the documents to be placed in the archive. XCII. COVINGTONEN - Concerning the Nullity of Marriage, due to simulated consent, before the Reverend Father William Heard. Since no procedural act has been initiated for a year or longer, the Reverend Father Ponens, by decree of June 4th, declares the appeal abandoned and orders the documents to be placed in the archive. XCIII. ROMA - Concerning the Nullity of Marriage, due to coercion or fear, before the Reverend Father William Heard. Since no procedural act has been initiated for a year or longer, the Reverend Father Ponens, by decree of June 4th, declares the appeal abandoned and orders the documents to be placed in the archive. XCIV. ROMA - Concerning the Nullity of Marriage, due to the exclusion of good faith and good issue, before the Reverend Father William Heard. Since no procedural act has been initiated for a year or longer, the Reverend Father Ponens, by decree of June 4th, declares the appeal abandoned and orders the documents to be placed in the archive. XCV. PINNEN - Concerning the Nullity of Marriage, due to the aversion of the woman, before the Reverend Father Emmanuele Bonet.

[*Latin ed. p. 433*]

433. The Sacred Roman Rota: If, for a year or more, no procedural act has been presented, the Presiding Reverend Doctor, by decree of June 16th, declares the case closed and orders the records to be placed in the archive.

96. MATRIMONIAL: Concerning a separation, before the Reverend Doctor Emmanuele Bonet. If, for a year or more, no procedural act has been presented, the Presiding Reverend Doctor, by decree of June 16th, declares the case closed and orders the records to be placed in the archive.

97. ROMAN: Concerning rights, before the Reverend Doctor Ioanne Maria Pinna. If the party appealing withdraws from the appeal, the Presiding Reverend Doctor, after hearing the other party and the Promoter of Justice, by decree of July 2nd, admits the withdrawal.

98. NEAPOLITAN: Concerning the nullity of marriage, concerning the proposal of a new case, before the Reverend Doctor Guillelmo Heard. The Reverend Doctors of Tournon, by decree of July 7th, declare that the proposal of a new case is not to be admitted.

99. ROMAN: Concerning the nullity of marriage, due to the exclusion of the good of the offspring, due to total, or at least partial, simulation on the part of the man, before the Reverend Doctor Ioanne Maria Pinna. Considering that the Most Holy Congregation of the Holy Office has reviewed the case which was transmitted to the Sacred Roman Rota, the Presiding Reverend Doctor, by decree of July 16th, orders the records to be placed in the archive.

100. REGGINEN: Concerning the nullity of marriage, due to coercion or

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fear, due to simulated consent, before the Reverend Doctor Pericle Pelici. Considering the decree of the Holy Congregation of the Discipline of the Sacraments, the Presiding Reverend Doctor, on July 22nd, orders that the records be sent to the Regginnen Court and that the case before the Sacred Roman Rota be suspended.

101. MILANESE: Concerning the nullity of marriage, due to the exclusion of the good of the offspring and the good of the sacrament, before the Reverend Doctor Emmanuele Bonet. If, for a year or more, no procedural act has been presented, the Presiding Reverend Doctor, by decree of July 28th, declares the case closed and orders the records to be placed in the archive.

102. CATACEN: Concerning the nullity of marriage, due to coercion or fear, before the Reverend Doctor Emmanuele Bonet. If, for a year or more, no procedural act has been presented, the Presiding Reverend Doctor, by decree of July 28th, declares the case closed and orders the records to be placed in the archive.

103. N. N.: Concerning the nullity of marriage, due to the impotence of the man, before the Reverend Doctor Emmanuele Bonet. If, for a year or more, no procedural act has been presented, the Presiding Reverend Doctor, by decree of July 28th, declares the case closed and orders the records to be placed in the archive.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Official Commentary - CIVIL. BAREN. - Concerning the Nullity of Marriage, due to force or fear, in a new case presented before the Most Reverend Doctor John Mary Pinna. The Most Reverend Fathers of Turno, by decree of October 11th, declare that a new case presentation is not to be admitted.

OV. MEDIOLANEN. - Concerning the Nullity of Marriage, due to lack of good faith, before the Most Reverend Doctor Francis Brennan. Since no procedural act has been taken for a year or more, the presiding Reverend Father, by decree of October 25th, declares the case closed and orders that the documents be placed in the archive.

CVI. EXARCHATE OF APOSTOLIC PODOCARPATA - Concerning the Nullity of Marriage, due to the exclusion of the good of the sacrament and the good of procreation, before the Most Reverend Doctor Francis Brennan. Since no procedural act has been taken for a year or more, the presiding Reverend Father, by decree of October 25th, declares the case abandoned and orders that the documents be placed in the archive.

CVII. N. N. - Concerning the Nullity of Marriage, due to the impotence of the woman, before the Most Reverend Doctor Francis Brennan. Since no procedural act has been taken for a year or more, the presiding Reverend Father, by decree of October 25th, declares the case closed and orders that

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the documents be placed in the archive.

CVIII. SAINT CHRISTOPHER OF HABANA - Concerning the Nullity of Marriage, in a related matter, before the Most Reverend Doctor Emmanuele Bonet. Since no procedural act has been taken for a year or more, the presiding Reverend Father, by decree of October 26th, declares the case closed and orders that the documents be placed in the archive.

CIX. ROMANA - Concerning the Nullity of Marriage, due to force or fear, before the Most Reverend Doctor Francis Brennan. Since no procedural act has been taken for a year or more, the presiding Reverend Father, by decree of October 26th, declares the petition closed and orders that the documents be placed in the archive.

CX. CAROPOLITANA - Concerning the Nullity of Marriage, due to lack of consent, before the Most Reverend Doctor William Heard. Since no procedural act has been taken for a year or more, the presiding Reverend Father, by decree of November 3rd, declares the appeal abandoned and orders that the documents be placed in the archive.

CXI. MASSANA - Concerning the Nullity of Marriage, due to lack of good faith and the good of procreation, due to force or fear, before the Most Reverend Doctor William Heard. Since no procedural act has been taken for a year, the presiding Reverend Father, by decree of November 3rd, declares the case abandoned and orders that the documents be placed in the archive.

CXII. PATAVINA - Concerning the Nullity of Marriage, due to force or fear, before the Most Reverend Doctor William Heard.

[*Latin ed. p. 435*]

Sacra Romana Rota 435. If no procedural act has been presented for a year, the Reverend Prelate, by decree of November 3rd, declares the appeal abandoned and orders that the proceedings be returned to the archive.

CXIII. PADUA. Concerning the Nullity of Marriage, due to force or fear, before the Reverend Prelate William Heard. Since no procedural act has been presented for a year, the Reverend Prelate, by decree of November 3rd, declares the cause abandoned and orders that the proceedings be returned to the archive.

CXIV. BERYTEN. MARONITE. Concerning the Nullity of Marriage, due to clandestine circumstances, before the Reverend Prelate Pericle Felici. The Reverend Prelates of Tournon, by decree of November 8th, declare that the appeal is to be rejected.

CXV. LANCASTRE. Concerning the Nullity of Marriage, due to a defect in form, before the Reverend Prelate Arcturo Wynen. Since, according to canon 1903, after a second judgment in conformity, a further presentation of the cause should not be admitted, unless new evidence has been presented and weighty arguments adduced; and since the petitioner has presented no new argument; the Reverend Prelate, by decree of Novem-

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ber 9th, after hearing the other Prelates of Tournon, declares that a new presentation of the cause cannot be admitted.

CXVI. ROME. Concerning the Nullity of Marriage, due to force or fear, concerning a new presentation of the cause, before the Reverend Prelate Boleslao Filipiak. The Reverend Prelates of Tournon, by decree of November 14th, declare that they cannot grant the requests made to obtain a new presentation of the cause.

CXVII. FLORENCE. Concerning the Nullity of Marriage, due to the exclusion of a good issue, good faith, and the good of the sacrament, before the Reverend Prelate Augusto Fidecicchi. Since no procedural act has been presented for a year or more, the Reverend Prelate of Tournon, by decree of November 29th, declares the cause abandoned and orders that the proceedings be returned to the archive.

CXVIII. TRIESTE. Concerning the Nullity of Marriage, due to force or fear, before the Reverend Prelate Henry Caiazzo. Since no procedural act has been presented for a year or more, the Reverend Prelate, by decree of November 29th, declares the cause abandoned and orders that the proceedings be returned to the archive.

CXIX. BURDIGAL. Concerning the Nullity of Marriage, due to an invalid dispensation regarding the impediment of disparity of cult, concerning a new presentation of the cause, before the Reverend Prelate Albert Canestri. The Reverend Prelates of Tournon, by decree of December 1st, declare that the appeal is not to be admitted.

CXX. CATANIA. Concerning the Nullity of Marriage, due to force or fear, before the Reverend Prelate Joseph Pasquazi. Since no procedural act has been presented for a year or more, the Reverend Prelate, by decree of December 9th, declares the cause abandoned and orders that the proceedings be returned to the archive.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - Officieel Commentarium CXXI. In een zaak betreffende de nietigheid van een huwelijk, wegens de onmacht van de vrouw, voor de Heer D. Joseph Pasquazi. Aangezien de eisende partij is overleden, verklaart de Heer Voorzitter, bij decreet van 9 december, de procedure geschorst en beveelt dat de stukken worden teruggelegd in het archief.

CXXII. TEURINUM. - In een zaak betreffende de nietigheid van een huwelijk, wegens het uitsluiten van het voortbrengen van kinderen en het gebrek aan goede trouw, voor de Heer D. Joseph Pasquazi. Aangezien gedurende een jaar en langer geen proceshandeling is verricht, verklaart de Heer Voorzitter, bij decreet van 9 december, de zaak verlaten en beveelt dat de stukken worden teruggelegd in het archief.

CXXIII. AURELIANUM. - In een zaak betreffende de nietigheid van

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een huwelijk, wegens dwang of angst, voor de Heer D. Joseph Pasquazi. Aangezien twee jaar zijn verstreken sinds de laatste proceshandeling, verklaart de Heer Voorzitter, bij decreet van 9 december, de termijn van beroep verstreken en beveelt dat de stukken worden teruggelegd in het archief.

CXXIV. ROMA. - In een zaak betreffende de nietigheid van een huwelijk, wegens het simuleren van toestemming, voor de Heer D. Pericle Felici. Aangezien gedurende meer dan een jaar geen proceshandeling is verricht, verklaart de Heer Voorzitter, bij decreet van 30 december, de zaak verlaten en beveelt dat de stukken worden teruggelegd in het archief.

CXXV. ROMA. - In een zaak betreffende de nietigheid van een huwelijk, wegens het uitsluiten van het voortbrengen van kinderen, voor de Heer D. Pericle Felici. Aangezien gedurende meer dan een jaar geen proceshandeling is verricht, verklaart de Heer Voorzitter, bij decreet van 30 december, de zaak verlaten en beveelt dat de stukken worden teruggelegd in het archief.

CXXVI. PARISIUS. - In een zaak betreffende de nietigheid van een huwelijk, wegens het uitsluiten van het goede van het sacrament, voor de Heer D. Pericle Felici. Aangezien de eisende partij afstand heeft gedaan van de vordering en de beklaagde partij niets heeft ingebracht, verklaart de Heer Voorzitter, bij decreet van 30 december, de zaak verlaten en beveelt dat de stukken worden teruggelegd in het archief.

CXXVII. ROMA. - In een zaak betreffende de nietigheid van een huwelijk, wegens dwang of angst, voor de Heer D. Pericle Felici. Aangezien gedurende meer dan een jaar geen proceshandeling is verricht, verklaart de Heer Voorzitter, bij decreet van 30 december, de zaak verlaten en beveelt dat de stukken worden teruggelegd in het archief.

CXXVIII. N. N. - In een zaak betreffende de nietigheid van een huwelijk, wegens de onmacht van de vrouw, voor de Heer D. Pericle Felici. Aangezien gedurende meer dan een jaar geen proceshandeling is verricht, verklaart de Heer Voorzitter, bij decreet van 30 december, de zaak verlaten en beveelt dat de stukken worden teruggelegd in het archief.

[*Latin ed. p. 437*]

Year and Volume XXXVIII, June 16, 1956 (Series II, Volume XXIII), No. 9. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. PAPAL ACTS. PIUS XII. APOSTOLIC CONSTITUTION. IN THE ARCHDIOCESE OF NAIROBI AND THE DIOCESE OF MERU, CERTAIN PARTS ARE DEDICATED, WHICH ARE INCORPORATED INTO THE NEW APOSTOLIC PREFECTURE, NAMED KITUI. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING COMMEMORATION.

Because we exercise the office on earth of Him who « *Who will have all men to be saved and to come to the knowledge of the truth.* » (1 Timothy 2:4), we leave nothing undone that the holy Church may more widely

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reveal itself to all peoples, and may safely lead them to enjoy the gifts of truth. Therefore, with considerable joy, We have received the petition of the Most Reverend Brother James Robert Knox, Archbishop with the title of Melitene, and Apostolic Delegate in British East and West Africa, who recently requested that an apostolic prefecture be established in the region of Kenya; and Our Most Reverend Brothers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having made use of the special powers which We granted to them, have approved these requests.

[*Latin ed. p. 438*]

Therefore, let us consider it most fitting that such a plan will be of great benefit to the people of this land, and we have approved and confirmed their decrees; and therefore, with the consent of those who have some authority in this matter, we establish the following by our apostolic authority. We separate those parts from the archdiocese of Nairobi and the diocese of Meru, which constitute the civil region commonly called "Kitui," and we unite them into one, reducing them to the form of a new apostolic prefecture, which we wish to be called Kitui. Furthermore, we entrust its governance and administration to our beloved sons, the members of the Society of Saint Patrick for Missions to Foreign Lands, with the hope, which we sincerely hold, that this prefecture, through their diligent care and prudent endeavors, will quickly become a gathering place for Christians, distinguished by virtue and charity, and a veritable seedbed. We bestow upon this prefecture and its Ordinary, for the time being, the rights and honors that pertain to all prefectures and their prelates throughout the world; but we also bind them with the duties and responsibilities that the sacred canons impose upon Apostolic Prefects. Finally, we wish that the venerable Brother James Robert Knox, whom we have mentioned, or those who, at the time these decrees are put into effect, are presiding over the Apostolic Delegation in British East and West Africa, shall see to the execution of these orders; and we grant to whomever undertakes this task the necessary powers for its completion, delegating them to any suitable person, if necessary, provided that they are endowed with ecclesiastical dignity. Whoever undertakes this task shall draw up the documents pertaining to the completed business and, as soon as possible, send faithful copies thereof to the Sacred Congregation for the Propagation of the Faith. We intend these documents to be effective now and in the future; so that those things decreed therein by those whose concern they are shall be religiously observed, and thus obtain their full force. No prescriptions of any kind shall be able to contradict the effectiveness of these documents, since by these documents we abolish all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly void and of

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no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person of ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented with these documents themselves. If anyone should disregard or reject these Our decrees in any way,

[*Latin ed. p. 439*]

The Acts of Pope Pius XII, page 439, state that whoever, in any way, has contradicted [this], should know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twentieth day of the month of February, in the year of Our Lord nineteen hundred and fifty-six, in the seventeenth year of Our Pontificate.

CELSUS Cardinal COSTANTINI, Secretary of the Holy Roman Church.

PETRUS Cardinal FUMASONI BIONDI, Prefect of the Sacred Congregation for the Propagation of the Faith.

Hamletus Tondini, Regent of the Apostolic Chancery.

Francis Hannibal Ferretti, Prothonotary Apostolic.

Caesar Federici, Prothonotary Apostolic.

Apostolic Vicariate of Jamaica, which is to be raised to the rank of a Diocese, with the Cathedral Seat, to be called ((KINGSTON)).

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

Holy Mother Church, founded by Christ Jesus for this very purpose, established for this very purpose, namely, that all classes of people, through the doctrine of the Gospel and through the labors of the priests, might worship the supreme God and be led to the port of immutable life.

Now, since in the Apostolic Vicariate of Jamaica, both the number of Christians and the vigor of sacred works and undertakings have increased so much in recent years that a joyful hope arises, it is believed that if the same were raised to the rank of a Diocese, they would be multiplied even more abundantly; after careful consideration; after hearing the counsel of our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith; and with their consent, those who have any jurisdiction in this matter, by Our supreme authority, We decree the following.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Official Commentary. We establish the apostolic vicariate of Jamaica, raising it to the rank and dignity of a diocese, which shall henceforth be called the diocese of Kingston, after the name of the principal city. In that city, the Bishop shall have his seat and resi-

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dence, and shall place the cathedral of his authority and teaching in the church of the Most Holy Trinity, which to this day has been considered, as it were, a cathedral. With regard to this diocese, or to this church, or to this Bishop, the rights and privileges shall be conferred which are due to all cathedrals throughout the world, and to their prelates; and the Bishop shall be burdened with the duties and obligations which are proper to all men of equal dignity. We decree that the new diocese of Kingston shall be directly subject to this Roman See, and shall likewise be subject to the jurisdiction of the Holy Council for the Propagation of the Faith. The governance and administration of this shall be entrusted to chosen sons from the Society of Jesus, but under the guidance of Our own and of the Apostolic See, who have hitherto labored with great fruit in the apostolic vicariate of Jamaica, seeking and tending to souls, and who, with the establishment of the diocese, shall apply their industry with even greater zeal. The episcopal fund, which is to be established, shall be composed of the goods which have hitherto belonged to the apostolic vicariate of Jamaica, of the revenues of the Curia, and finally, of money offered by Christian faithful and sent by the Holy Congregation for the Propagation of the Faith. As for the Chapter of Canons, which ought to be established by law in each diocese, we decree that it shall be established there as soon as possible; but with this permission granted, that, as long as such a Chapter cannot be established, diocesan officials shall be chosen in its place. Furthermore, since those young men are to be carefully cared for whom the sweetest voice of Christ has drawn to the priesthood, we decree that the Bishop of Kingston, as soon as he is able, shall establish at least an elementary seminary, according to the norms of law and according to the regulations laid down by the Holy Council for seminaries and universities. These same decrees shall be observed with regard to the election of the Capitular Vicar, in the event of a vacancy, and with regard to the rights and obligations of the faithful and of priests, and with regard to other matters of this kind, as described in the Code of Canon Law. Finally, we decree that these Our decrees shall be carried out by the Most Reverend Brother Aloysius Raimondi, Archbishop with the title of Tarsus, and Apostolic Nuncio in the Republic of Haiti, or by him who, at the time when these things are to be done, presides over the Nunciature, having the power to delegate any man to carry out this business, provided that he is endowed with ecclesiastical dignity. He who shall have completed this task shall be responsible for preparing the documents and for sending them to the Holy Congregation for the Propagation of the Faith as soon as possible.

[*Latin ed. p. 441*]

Acta Pii PP. XII 441 We will and desire that these Letters be effective now and in the future; indeed, so that those things which are decreed through them may be religiously observed by those to whom they pertain,

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and thus obtain their force. No prescriptions of any kind can be contrary to the efficacy of these Letters, since through these Letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were the original, if they are presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the ninth day of the month of February, in the year of Our Lord nineteen hundred and fifty-six, in the seventeenth year of Our pontificate. CELSUS Card. COSTANTINI 8. B. E. Cancellarius PETRUS Card. FUMASONI BIONDI 8. Congr. de Propaganda Fide Praefectus Hamletus Tondini Apostolicam Cancellariam Begens Albertus Serafini, Proton. Apost. Silvius Proton. Apost. Serica.no, Loco © Plumbi In Ap. Cane, tab., vol. LXXXXII, n. 1,8. APOSTOLIC LETTERS GRANTING THE TITLE AND PRIVILEGES OF A BASILICA MINOR TO THE TEMPLE OF SAINT FRANCIS IN ASISINATI, IN THE CITY AND DIOCESE OF ARRETI. PIUS PP. XII For the perpetual memory of the matter. — The temples of Asisinati, dedicated to the honor of the Holy Francis, are adorned with artistic works, so that, as it were, this also may testify to the Christian faith.

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - The official record indicates that the military life and voluntary service are also, in certain lands, a source of almost inexhaustible glory. This certainly applies to the sacred edifice in Arezzo, which was begun in the year 1280, and which adds a remarkable splendor to that city, and is not unaccustomed to inspire admiration. For it was built by John of Pistoia, "master builder," according to the principles of "Romanesque-Gothic" art, so brilliantly and so excellently, that one almost believes that the feelings of a pious soul have been expressed in stone. The very structure itself—for the temple extends almost thirty-six paces in length, and about ten in width—presents a dignity that commends itself, especially through its "Gothic" beauty, and particularly through the three chapels attached to the building. Furthermore, the various depictions of images and paintings, rendered with vibrant colors by artists of no obscure name, enhance the temple's merit; in this regard, all agree that the hand of a truly ingenious man is evident, commonly known as "Piero della Francesca." Therefore, it is not surprising that this illustrious edifice is included among the monuments of public Italy. Moreover, it is pleasing to remember that it is a principal seat of religion, where the study of divine things flourishes, and

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where that house of God is celebrated with great gatherings of the people. It should also be noted that Saint Bernard of Sens, a constant herald of the Savior, gave sacred sermons there for a long time, and that men from the Order of Conventual Franciscans, to whom the temple belongs, have performed pious works there, setting an example of virtue. Wishing to add greater honor to this edifice, consecrated in the year 1506 and presently restored to its former splendor, a beloved son, the Minister Provincial of Tuscany, belonging to the Order we have mentioned, humbly requested that We grant it the name and title of a Minor Basilica. In response to these supplications, supported by the commendation of the Venerable Father Emmanuel Mignone, the Bishop of Arezzo, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby elevate the Temple of Saint Francis in the city and diocese of Arezzo to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to that title. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that anything to the contrary shall be null and void from this moment.

[*Latin ed. p. 443*]

Acta Pontificii Pauli XII, 443, which, concerning these matters, may be consulted by anyone, with any authority, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of February, in the year 1935, in the sixteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, by Apostolic Brief, grants to the Cathedral Church of Aprutina the privileges of a Minor Basilica, for the perpetual memory of the matter.

In a pleasant region, where mountains stand and rivers converge, as if to perform the work and duty of providing a foundation for the city, lies Interamnia, the protector of the people. Truly, and in place, the Cathedral Church appears to be the heart of the city, a sacred monument of ancient art, a refuge of religion and piety. Begun to be built by Bishop Guittone II in the year 1153, three years after the entire city had been consumed by a hostile fire, it was expanded and completed in the 14th century by Bishop Nicholas de Arcionibus. After being altered in the 18th century with ornaments that were then considered pleasing, in recent years it has been restored to its original state. The majesty and grandeur of Lombard art have returned, with clearer air encompassing the arches, and more sublime columns rising up. Add to this the glorious relics of so many Saints, first

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among them that of the Blessed Bernard, Bishop of Aprutina, the patron of the city, which adorn the ceremonies, and the art and value of the sacred furnishings. Relying on all of this, and desiring to increase the devotion of the people entrusted to him, the Venerable Father Stanislaus H. Battistelli, Bishop of Aprutina and Hatriensis, requested that We grant this Church the title and status of a Minor Basilica. Gladly assenting to these requests, We, after consultation with the Sacred Congregation for Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, We elevate the Cathedral Church of Aprutina to the honor and dignity of a Minor Basilica, forever.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - Official Commentary with attached rights and privileges, which rightfully belong to temples bearing the same name. Notwithstanding any contrary matters. We decree, establish, and decide that these present Letters shall remain forever firm, valid, and effective; and shall produce and obtain their full and complete effects; and that they, to whom they pertain, or who may pertain to them, shall now and in the future, fully support them; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these should occur, by anyone, with any authority, knowingly or unknowingly. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the 30th day of May, in the year 1955, in the seventeenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, GILD BRUGNOLA, from Apostolic Briefs: THE PAROCHIAL AND COLLEGIATE CHURCH OF BLESSED MARY IMMACULATE IN THE TOWN OF ((SEMINARA)), MILETUS DIOCESE, IS BESTOWED WITH THE HONORS AND PRIVILEGES OF A BASILICA MINOR. PIUS PP. XII For the perpetual memory of this event. — Although with the passing of years, many monuments of piety and civil culture fall into ruin, the Christian tradition and faith remain steadfast. It appears that this has occurred in a similar manner, as has been brought to Our attention, in the small town commonly called "Seminara," which, located within the boundaries of the Miletus diocese, succeeded the ancient episcopal city of Taurianum, which was destroyed by the ravages of time. This town is adorned and illuminated by the parochial and collegiate church, which has taken the place of the former, and which, once possessing the dignity of a cathedral, was completely destroyed by an earthquake and tremors in the year 1908. This church is rightly considered a monument of the people's faith, since the faithful, who for many centuries have frequented and devoted themselves to it, have desired to enhance the aforementioned church, dedicated to the Virgin Mary Immaculate, with fabricated ornaments and precious furnishings, accompanied and encouraged by the parish priest. But the true treasure of this city is the ancient

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and miraculous table, brought from the East, and of the Blessed Mary.

[*Latin ed. p. 445*]

The Acts of Pope Pius XII, 445. The Virgin, to whom the name "Mother of the Poor" was given, and who is anciently the Patroness of "Semina," is depicted in an image. Indeed, fifty years ago, by the authority of the Petrine Canons, this image was adorned with a golden diadem, and it is so revered that not only do many faithful from all the region of Bruttium come to pray before it, but it is also a veritable source of heavenly light and peace. Given these circumstances, the esteemed: The present Archdeacon Curio, and also the Rector of the Sanctuary, along with the clergy, the confraternities, and the "Catholicae" association, and also the nobility and the entire people of "Seminara," approached Us with fervent prayers, so that the parish and collegiate church, which We have praised above, might be benignly declared a Minor Basilica by Us. And We, wishing to offer a fitting reward to the clergy and the piety of the faithful of that city, which will also serve to increase devotion to the Blessed Immaculate Virgin "Mother of the Poor," readily accepted these requests, supported by the most fervent suffrages of the Venerable Father Vincent De Chiara, Bishop of Miletus. Wherefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We declare, by the present letters, permanently and in perpetuity, that the aforementioned parish and collegiate church, dedicated to God in honor of the Blessed Mary from her Immaculate Conception, and located in the small city of "Seminara" in Bruttium, is raised to the dignity of a Minor Basilica, with all the honors and privileges that properly belong to that title. Notwithstanding any contrary provisions. These things We decree, establish, and ordain; these present letters shall remain firm, valid, and efficacious forever; they shall have and obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and they shall be rightly judged and defined; and shall be declared void from now on and nullified, if anything to the contrary concerning these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the thirtieth day of the month of May, in the year 1955, in the seventeenth year of Our pontificate. By the special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Affairs of the Church.

[*Latin ed. p. 446*]

Acts of the Apostolic See - Official Commentary 446. LETTER TO THE REVEREND FATHER FRANCIS MEAD, C.M., DIRECTOR OF THE NIAGARA UNIVERSITY, CELEBRATING THE COMPLETION OF ITS FIRST CENTURY SINCE ITS FOUNDATION. PIUS PP. XII. My beloved

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son, greetings and the Apostolic Blessing. — We are pleased to learn that the Niagara University will soon celebrate the completion of its first century since its founding, and this fills Us with great joy, so that Our paternal affection compels Us to write to you, my beloved son, and to the other directors, professors, and students of this great institution. We are not unaware of the distinguished origins of this esteemed center of learning, nor of its happy growth and the present-day achievements, which merit the praise you receive both from citizens and from foreigners. We believe that it is fitting to attribute this to the singular divine grace and benefit that has allowed a bountiful harvest of salutary fruits to flourish here for the greater good of the Church and of society during this period of time. Furthermore, in the proper celebrations and gatherings, due honor must be given to John Lyne, a member of the Vincentian Order, who, with great wisdom and diligence, founded, with prudent care and watchful foresight, the Seminary of the Blessed Virgin Mary, Queen of Angels, in the city of Niagara. To this was later added, with ordered and varied instruction, other buildings, truly remarkable structures, which splendidly and openly testify to how great the power of men can be, strengthened by the grace of God, in accomplishing their endeavors. For indeed, hope has not been disappointed. Many, diligently instructed here in the Catholic faith, with elegance of doctrine and with virtuous morals, have progressed from a humble life into the light and have flourished, whether raised to the priesthood or the episcopate, or whether fulfilling excellent civil duties, and have given rare examples of virtue. Seeing this flourishing progeny, we earnestly desire that the praise already achieved may not diminish, but rather may grow stronger, bringing benefits to both the Church and the commonwealth; and, because we greatly value your nation, we pray that these things may come to pass, as is fitting, through their labor and care.

[*Latin ed. p. 447*]

The Acts of Pope Pius XII, page 447, concerning matters of importance, we desire to impart with the utmost care. For what is more salutary and desirable for the cultivation and advancement of civil society, than if the light of true religion, the teachings, and the study of the arts are added, if Catholic wisdom is held in the highest honor, if the awareness of a right intention, most faithful to the divine law, is joined with prudence in action? As a new century begins for this great Lyceum, which is wisely governed by distinguished members of the Congregation of St. Vincent de Paul and is being fostered for greater growth, we earnestly desire that, through a legitimate and solemn establishment, as prescribed by canon 1376 of the Code of Canon Law, it be perfected and completed in every respect by the Holy See. We offer humble prayers to the Most August Mother of God, Queen of Heaven and earth, that the wishes we have conceived for the good of this beloved youth may be fulfilled. We also give heartfelt thanks for the

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mystical rosary, which these young men, moved by filial piety, recently presented to Us, and we implore God's help for them, that they may be worthy of the good hope and the expectation placed in them. With this confidence, We impart the Apostolic Blessing to you, beloved son, and to all those who teach and learn at the University of Niagara-Orme, and to those who, in whatever way, support its needs, and also to all those who will celebrate the secular festivities with you. Given in Rome, at St. Peter's, on the tenth day of the month of April, in the year 1956, in the twenty-ninth year of Our Pontificate.

PIUS PP. XII

To the Most Reverend Father Marcel, Prefect of the Title of St. Callistus, of the Holy Roman Church, Archbishop of Naples, whom We send as a legate to celebrate the XV Eucharistic Congress from all of Italy, in Lyciae.

PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing.

The fifth and tenth Eucharistic Congress from all of Italy, which was announced some time ago, will soon be held in Lyciae, in the beautiful city of Apulia, which stands out no less for the learning, arts, and sciences of its citizens, than for the cultivation of its ancestral religion and piety. In preparing for...

[*Latin ed. p. 448*]

The Acts of the Holy See – Official Commentary 448. With diligent care, suitable preparations and solemn ceremonies have been undertaken for the upcoming event, so that the magnificent triumph of the august Sacrament may be witnessed with the greatest joy and benefit. Among the plans undertaken, We found it particularly pleasing to propose a theme that learned men will illustrate in gatherings and explain in detail: namely, "The Eucharist, the Sacrament of Unity, the Bond of Charity." For what stronger and more effective bond of fraternity can be conceived than the heavenly banquet of the Eucharist, instituted by Christ primarily to excite love for God and to foster and promote mutual benevolence among men? Do not the disciples of one Master, nourished by the same bread and refreshed by the same saving drink, united by the sweetest fraternal love, steadfastly aspiring to heavenly things, form one, most excellent family on earth, truly resembling the "multitude of believers" who, in the early days of the Church, "had but one heart and one soul. Neither did any one say that aught of the things which he possessed was his own." 1 Therefore, We, who desire nothing more than that the hearts of the faithful, in Italy, so dear to Us, as well as in other nations, may be united through intimate communion with Christ, through fraternal bonds, and may contribute greatly to the concord and prosperity of the citizens, wholeheartedly approve and praise the upcoming Eucharistic Congress, and We also desire to be present and

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preside over it. Therefore, We have appointed You, Our beloved Son, who, adorned with the Roman purple, govern this noble metropolitan see with pastoral care, as Our Legate, as We have already chosen and announced, so that, representing Our person, You may preside over the Eucharistic Congress coming from all of Italy, from Lecce, in Our name and with Our authority. We are confident that, because of Your fervent piety towards the august Sacrament, and because of Your long-standing habit of life in Apulia, where You have diligently performed Your pastoral office for almost four years, as Archbishop of Bari, You will successfully and fruitfully fulfill the honorable mission of this legation. Recalling to the minds of those present the words of the Council of Trent, which are full of wonderful charity and piety: "With paternal affection, the Holy Synod admonishes, exhorts, and implores, through the bowels of the mercy of our God, that all and each who are numbered among Christians, may at last, in this sign of unity, in this bond of charity, in this symbol of concord, come together and agree." 1 Acts 4:32. 2 Session XIII, chapter VIII.

[*Latin ed. p. 449*]

Meanwhile, may the heavenly lights and the assistance of the celestial hosts, and may she who is the particular witness of Our charity, be the Apostolic Blessing, which We impart to you, Our beloved Son, and to all those who are present at these sacred ceremonies, in the Lord. Given at Rome, near Saint Peter, on the eighteenth day of the month of April, in the year 1956, in the twelveth year of Our Pontificate.

PIUS PP. XII

ALLOCUTIONES I

To the Leaders and devoted soldiers, to the Swiss Guards, of the four hundredth Cohort and of the Fifty-fifth company of the Pontifical Guard, on the occasion of the four hundred and fiftieth anniversary of its founding.

Our greetings and welcome to you all, beloved sons and daughters! Our greetings to the Guards, to those actively serving under their commander, the Guard Chaplain, and the officers' corps, as well as to the former Guards who have gathered with them for the 450th anniversary of the founding of the Pontifical Swiss Guard. We offer them our heartfelt paternal wishes for their celebration. Our welcome also to all relatives and compatriots of the Guards who have joined them. When We see you here before Us, you are like a living memory of the diligent and orderly people that We came to know and appreciate during Our occasional visits to Switzerland, that heart of Europe, unsurpassed in natural beauty and rich in cultural values. We are pleased by the opportunity that this celebration offers Us, to speak to you, Our Swiss Guard, and about you. The roots of your *Trupe* lie in

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the heroic age of the Swiss soldiers, in the time when the mercenary armies of the Confederation were considered invincible, when victory could be counted on by those who had them on their side. The Pope, who enlisted the Swiss into His service, to...

Habita die 6 Maii mensis a. 1956.

[*Latin ed. p. 450*]

Acts of the Apostolic See - Official Commentary 450, to secure the freedom and independence of the Head of the Church, Our Predecessor Julius II, that outstanding figure, whose physical and spiritual strength was almost superhuman, whose unyielding will, which shrank from no task, no difficulty, is masterfully expressed by Michelangelo in the statue of Moses. The man who brought the Swiss to Julius II was the then Bishop of Sitten, Cardinal Matthäus Schiner, a statesman in the history of the Confederation. Although he belonged to those convinced adherents of that universalism, according to which Christendom was not only religiously, but also socially and politically a great, all-embracing family under the Pope as the Head of the Church and the Emperor as its protector, he was a great opponent of the national idea and politics, which at that time already strongly dominated the field. This religious view also meant something to the Swiss mercenary troops who served the Pope. No one other than Ulrich Zwingli, still standing on the ground of the Catholic faith at that time, expressed this in a letter to his friend Vadian: "The Swiss," he writes, "see the sad state of the Church of God, the Mother of Christendom, and consider it deplorable and dangerous if every tyrant could, unpunished, attack the common Mother of Christendom according to his greed." The Swiss deserved the honorary title that Pope Julius II gave them after the victorious campaign in the summer of 1512: "defensores ecclesiasticae libertatis" - Defenders of ecclesiastical freedom. 2 Independent of troop deployments for military service, Julius II ordered a guard from the youth of the Confederation for his personal protection. On January 22, 1506, 150 Swiss marched through the Porta del Popolo into the Eternal City, marched across the Campo de' Fiori to the Vatican, received the Pope's blessing there, and took up their quarters, the area of which was approximately the same as that on the right of St. Peter's Square today. This was the beginning of the Papal Swiss Guard. Caspar von Silenen from Uri, who had led them from their homeland, was their first commander. 1 3 Zwinglii Opera, ed. Schuler et Schulthess, I V, Turici 1841, 169, cited here after PASTOR, History of the Popes, I I I, 2, 8-9, 1926 edition, p. 853, note 2. 3 Bull "Etsi Romani Pontifices" of July 5, 1512 - The Swiss Edicts I I I, 2, Luzern 1869, p. 633. * cfr. Robert Durrer, The Swiss Guard in Rome and the Swiss in Papal Service, I, Luzern, 1927, p. 21, note

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29.

[*Latin ed. p. 451*]

The Acts of Pope Pius XII, page 451. The Papal Swiss Guard was not intended as a fighting troop. However, even they were to offer their sacrifice of blood. On the morning of May 6, 1527, the day which entered history under the name of the "Sacco di Roma" (the Sack of Rome), all 189 Swiss soldiers, with the exception of 42 who were on duty at the palace and who, at the last moment, brought Pope Clement VII through a covered passage in the city wall to the Castel Sant'Angelo, sacrificed their lives in close combat with the invading hordes on the square. Their commander, Kaspar Röist, from Zurich, was severely wounded and brought to the barracks, where the pursuing attackers, heedless of his wife who threw herself protectively over him, cut him down. Although he had already been recalled to his homeland, he remained at his own risk, because he considered it incompatible with his honor to abandon the Pope at this very moment, when danger threatened. This loyalty, and the fact that at that time the schism of faith had already spread through his homeland and his own family, makes his and his companions' death particularly poignant. May their bloody death never be forgotten, just as the Swiss Guard who sacrificed themselves on August 10, 1792, at the Tuileries. Our blessed predecessor, Pius XI, thought rightly and nobly when he wished to personally unveil and consecrate the memorial to Kaspar Röist and his companions in the courtyard of your barracks. You could not have chosen a better day for the oath-taking ceremony than the anniversary of the Sacco di Roma, and you have wisely also postponed your jubilee celebration to this day, May 6th. Our predecessors later, in dangerous moments when armed conflict threatened, withdrew the Swiss Guard into the interior of the palace. This occurred in 1798, when Pius VI was forced to leave the Quirinal and Rome; in 1809, when Pius VII was led away from there; and in 1848, when the enraged mob rushed to the windows of that palace, and the Guard showed no sign of surrendering without a fight. The Popes intended to avoid pointless bloodshed. But something of the honor of Kaspar Röist and his companions must always remain with you, beloved sons of the Swiss Guard, and must always inspire you. You do not perform any mercenary service that is purely commercial, without a higher moral ideal.

[*Latin ed. p. 452*]

Acts of the Apostolic See - Official Commentary 452: You must weigh carefully; you have sworn an oath of fidelity to the Successor of Peter and the Vicar of Christ, and by the nature of your service, you are called to represent and embody the dignity of the Apostolic See. When visitors request entry at the gates of the Vatican, you are the ones who receive them. Where large gatherings take place, you are among those who maintain

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order. Wherever the Pope appears, you are also in his retinue. It cannot be otherwise than that your good conduct, conscientiousness, love of order, self-control, and kindness have an attractive effect, that they inspire trust and respect. Therefore, the words "fortiter et fideliter" – bravely and faithfully – inscribed on the Lion of Lucerne, also apply to you. We take this opportunity to express our gratitude to you, beloved sons, for the excellent service you have rendered to the Holy See, to our predecessors, and to ourselves. We add to our gratitude a word of paternal exhortation: if your fulfillment of duty is to be genuine and enduring, then the outward performance must correspond to the inner disposition, so that you truly serve for the sake of the Church, for the sake of Christ, and for the sake of God. Such a disposition can only arise from a life of piety and from a spirit of faithful sacrifice. You have always had companions among you who have led by example, especially through their religious devotion. Observe them. Emulate them, and walk in their ways! The leader of Catholic statesmen of the Confederation, whose name is known and whose work is appreciated by all Swiss, wrote in 1935: "I consider it a great honor for my country that it continues to provide the Head of the Catholic Church with his personal guard. The Holy See thus demonstrates to the Swiss Confederation its effective friendship." These words essentially mean that the Swiss Guard appears, in a certain sense, as a symbol of the good relations between the Holy See and the Swiss Confederation, and contributes to strengthening them when they exist; this is true from the past, not least because several of its commanders have rendered appreciated diplomatic services to one or the other party; it suffices to recall Jost Segesser von Baldegg in the 15th century. Relations were established in a particularly close manner between the Holy See and the Catholic Canton of Lucerne. From the beginning... 5 In Gaston Castella, *The Faithful Guard of the Holy Father*, Preface, p. 16.

[*Latin ed. p. 453*]

The Acts of Pope Pius XII, page 453, state that from Lucerne, among the Pfyffer of Altishofen, up to ten of your commanders have emerged. Over these past hundred years, at least one name deserves to be mentioned in the remarkable series of leaders of your Corps: Count Louis de Courten, of whom We ourselves were able to write, when, already advanced in age, he died in 1937: "Count de Courten rendered great service to the Holy See, and his name will occupy a place of honor in the glorious history of the Swiss Guard."

But We also readily apply the words of Joseph Motta to the present and to the future. It is above all a matter of primary importance, concerning which the Holy See and those responsible in Switzerland always know how to meet and understand each other: the action in favor of peace and the collaboration of peoples. We can only confirm for the Swiss Catholics the conviction that it is their duty to implement the intellectual and spiritual

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values that are their own, in order to resolve the problems of public life. The Swiss Minister in Rome, Pietro Falk, announced on February 18, 1513, that is, two days before the death of the great Pope Julius II, that the Pope had remembered the Swiss with praise and confidence, and had said: "As they have hitherto kept faith with us and with the Roman Church, so they will continue to do."

Probably, the dying Pope was also thinking of the difficult political circumstances of that moment in Italy. But the Swiss Guard can well take those words in their religious and moral meaning and apply them to itself, since its history of 450 years confirms their truth. Moreover, they are at the same time an encouragement to discipline and valor, and a sign of your profound sense of responsibility. Therefore, strive always to be worthy of your office in the service of God, so that you will also be faithful to the Church and to its visible Head. With this vow and as a pledge of Our paternal benevolence, We impart from the heart to you and to all others present here, as well as to your families, the Apostolic Blessing.

6 Paul Krieg u. Leonard Von Matt, *Die Päpstliche Schweizer garde*, Zurich, 1948, p. 30.

7 Collect. Girard, in the Cantonal Library of Freiburg, VIII n. 99; cited here by Durrer, p. 169.

30 - ACTA, vol. XXIII, n. 9. — 16-6-1956.

[*Latin ed. p. 454*]

Acta Apostolicae Sedis - Commentarium Officiale 454 II. To those who attended the gathering of physicians in the town of "San Giovanni Rotondo," and who held a "Symposium" on diseases affecting the "coronary arteries."

*The circumstances that motivate your presence here, Gentlemen, are for Us a cause of great joy, and for so many who suffer, the beginnings of great hope. Indeed, in order to mark with exceptional brilliance the inauguration of the Hospital of San Giovanni Rotondo, you have desired to hold a Symposium on diseases of the coronary arteries, and thus to emphasize the significance of this new institution, which is called to introduce into the care of the sick a conception that is both more profoundly human and more supernatural. We therefore welcome you with eagerness, and we express our great esteem for the noble profession that you practice, and for the lofty goals that it pursues.

The Hospital of San Giovanni Rotondo, which now opens its doors, is the fruit of the highest inspiration, of an ideal long matured and refined in contact with the most diverse and most cruel forms of moral and physical suffering of humanity. He who, by his office, is called to care for souls or bodies, soon realizes to what extent bodily pain, in all its aspects, affects the whole person and even the deepest layers of his moral being; it compels

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him to once again ask the fundamental questions of his destiny, of his attitude towards God and other men, of his individual and collective responsibility, of the meaning of his earthly pilgrimage. Therefore, medicine that truly wishes to be human must approach the person integrally, body and soul. But, on the other hand, it is incapable of doing so by itself, since it possesses no authority or mandate that enables it to intervene in the realm of conscience. It therefore calls for collaborations that will extend its work, and lead it to its true fulfillment. Placed in ideal conditions, both materially and morally, the sick person will have less difficulty in recognizing in those who work to heal him, auxiliaries of God, concerned to prepare the way for the intervention of grace, and it is the soul itself that will thus be restored to full and luminous understanding of its... * May 8th of the year 1956.

[*Latin ed. p. 455*]

Acta Pontificii, Pius XII, 455, concerning its prerogatives and its supernatural vocation. Only under this condition can one truly speak of an efficacious alleviation of suffering; therefore, the refuge of charity, devotion, and understanding, which has recently been inaugurated in San Giovanni Rotondo, has chosen to call itself "Casa Sollievo della Sofferenza" (House of Relief of Suffering). We know the fatigues, the worries, and the difficulties that have marked the progress of this work, without hindering the impetus that inspired it. From 1947 to 1956, it was patiently and tenaciously built, and now presents itself as a magnificent achievement, one of the best-equipped hospitals in Italy, thanks to the advancements of modern technology, and one of the best in the southern regions; in particular, the radiology and cardiology departments have been provided with installations as perfect as possible. The symposium that gathers you on the occasion of its inauguration addresses an important and difficult subject, in which you, gentlemen, have acquired a mastery that is attested to by the renown of your work. An important subject, because coronary artery diseases are now widespread and are responsible for many deaths. A difficult subject due to its complexity: there are still many uncertain points, for example, in the anatomical distribution and structure of the coronary arteries, and in the regulation of coronary vasoconstriction or vasodilation. Your symposium broadly examines the field of these diseases: the history of the works that brought them to light, the pathological anatomy of the coronary arteries, the syndromes of their insufficiency, the current means of diagnosis and study, and the remedies provided by pharmacology and surgery. For a long time, clinical syndromes have been known in relation to disorders of the myocardium's nutrition, whether due to anatomical alterations or functional defects of the coronary circulation system. The coronary conditions, to which, at the end of the last century, the primary responsibility for the pains of angina pectoris was attributed, were relegated to the background in favor of the aortic theory, but regained their importance after the war

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of 1914, as soon as the progress of electrocardiography made it possible to use it to study morphological abnormalities of the heart. At the same time, histopathology was engaged in a meticulous examination of arterial lesions and ischemic syndromes of the heart muscle, while numerous observations and discussions constantly enriched the documentation of the subject. Especially in the last twenty years, the technique of...

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Commentarium Officiale. L'électrocardiographie, grâce aux travaux des écoles américaines et de Wilson en particulier, a conquis une position de premier plan parmi les méthodes d'investigation cardiologique. Les diagnostics deviennent plus sûrs, et la thérapeutique dispose d'orientations solides. Il reste toutefois que la synthèse de données si complexes se heurte encore à bien des résistances : si la commodité de l'exposé autorise des distinctions tranchées, la réalité des faits présente des variétés de forme, qui s'échelonnent suivant une progression continue. Ainsi, dans l'étude de l'angine de poitrine et de l'infarctus, bien qu'on puisse généralement accuser des lésions anatomiques caractérisées, celles-ci manqueront parfois, et l'on sera contraint de recourir à l'élément fonctionnel, plus incertain et plus déroutant. L'insuffisance de la circulation coronarienne à nourrir le myocarde peut être due à la sclérose vasculaire, mais aussi aux conditions dynamiques de la circulation du sang, par exemple aux variations de la pression qui règne dans la portion initiale de l'aorte, et à la qualité même de son apport nutritif ; tous ces éléments dépendent eux-mêmes de l'action du système nerveux végétatif et se rencontrent dans les proportions les plus variables à l'origine d'un même syndrome. En ce qui concerne la douleur dans les syndromes coronariens, on tend à accorder toujours plus d'importance au rôle que joue le système d'innervation. Il n'est pas toujours possible de trouver, pour justifier la douleur angineuse, une lésion organique des coronaires. Dans ce cas, le patient est considéré simplement comme un nerveux, et cependant il peut arriver qu'une grave attaque douloureuse aboutisse à la mort. Il y a des cas dans lesquels, à la suite d'une douleur thoracique, on porta un diagnostic de thrombose coronaire, confirmé par le tracé electrocardiographique. Pour l'un ou l'autre de ces patients, décédé par mort violente, l'autopsie montra que les coronaires et le myocarde étaient parfaitement sains, et l'électrocardiogramme, examiné à nouveau, fut trouvé normal. Il faut par conséquent procéder très prudemment quand on formule un diagnostic. Non moins importants, du point de vue clinique, sont les syndromes coronariens réflexes. On connaît depuis quelques dizaines d'années les rapports étroits qui existent entre les appareils digestif et cardiovasculaire, et la possibilité pour certaines affections de l'un de se répercuter différemment sur l'autre, déterminant ainsi un complexe de symptômes qu'il n'est pas facile d'interpréter. Ainsi,

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en cas de pneumatose gastrique, de cholécystite, d'ulcère gastrique ou duodenal, de diverticule de l'œsophage, on peut voir se manifester des crises d'angine typiques.

[*Latin ed. p. 457*]

The Acts of Pope Pius XII, page 457, therefore highlights the importance of the chapter concerning the reflex pathology of coronary circulation. Furthermore, in these cases, one must not neglect the influence of predisposing factors, which determine the vagal-coronary reflex. Among the causes of coronary sclerosis itself, which constitutes the fundamental anatomical basis for the interpretation of symptomatology, age comes first; arterial aging manifests itself here in a particularly grave manner, and the frequency of myocardial infarction may perhaps be a consequence of the frenetic pace of modern life and the wear and tear it inflicts upon the organism. Is it not typical that, according to certain statistics, at least, the affluent classes of society and liberal professions are particularly afflicted by it? Sex, morphological type, and heredity also rank among the important factors in the etiology of coronary disease, where neurocirculatory dystonia claims, as We have recalled above, a prominent place. The manifestations of coronary insufficiency are well known; myocardial infarction and angina pectoris acutely express the distress of an organ suddenly deprived of essential nutrients necessary for its functioning, and which dramatically attempts to overcome the crisis. The evolution of the disease is initially slow and almost silent, and then one witnesses a sudden accident or a series of crises, sometimes interrupted by unexpected remissions, and which culminates in sudden death or is preceded by a long and painful infirmity. The research, to which medical science dedicates itself in order to detail the modalities of coronary diseases, naturally tends to establish a more precise and more effective therapeutic approach. All vasomotor substances have been studied methodically, and efforts are made to determine their action on the vascular system, and in particular on the coronary arteries; new medications are discovered that enrich the physician's arsenal; even surgical interventions on the sympathetic nervous system and nerve pathways are attempted, in order to eliminate pain and to achieve temporary or permanent vasodilation. Attempts have also been made to strengthen the arterial system by means of direct revascularization, including through muscle or pulmonary grafts. Nevertheless, the physician confronted with a specific case of coronary sclerosis must draw upon all of his intuition to correctly interpret the symptoms he observes and the results of electrocardiography; it is important not only to have all...

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Commentarium Officiale: The possibilities of interpretation foreseen by pathogenic theories, but above all, to know

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how to choose, through a kind of divination, supported by these theories, and also by clinical practice, the only truly salutary solution for the patient. The life sciences, more than others, allow for gaps, for unpredictable elements, and impose on the practitioner a prompt and judicious intervention, sometimes knowing how to free oneself from the best-established rules. The extensive role of functional causes in myocardial insufficiency and the relative ineffectiveness of drug treatment invite us to emphasize the importance of prophylactic measures, especially in matters of hygiene and dietetics, whether it is a question of balancing work and rest, intellectual activity and physical relaxation, of regulating the diet, or of managing emotional reactions. And it is certainly appropriate not to forget the part played by deep psychological balance, ease, and security, which the inner peace of the soul confers on human action, when it is attuned to the moral and spiritual demands of its being. Thus, within the limited field of your specialty, it is the behavior of the whole man that is reflected. What more eloquent proof of the wonderful harmony that should govern human beings, if that harmony is not introduced by man himself through his fault! The irremediable fragility of nature is evident in the ineffectiveness of remedies to halt a progressive decline, or to prevent the onset of sudden death. Does not moderation in lifestyle, self-control, which presupposes the observance of the rules of hygiene, dictated by the very structure of the body and its functioning, suggest the idea of a higher discipline of the mind, consisting above all of loyalty, humble submission to reality, to the world as God made it, to human society and the ordinances that govern it? The fundamental respect for the laws of life, physical, moral, and spiritual, the recognition of the sovereignty of God and his merciful intervention in the history of humanity for salvation, must extend to the acceptance of suffering and death. "Watch therefore, for you know not what hour your Lord cometh." "Wherefore be you also ready, because at what hour you know not the Son of man will come": this word of the Lord takes on here the value of a warning and at the same time reveals the epilogue of the drama: the encounter of man with the Lord, towards whom he has journeyed. Only then is everything illuminated; it is in this light, born of faith, that...

[*Latin ed. p. 459*]

The Acts of the Most Holy Father Pius XII, paragraph 409, are pleasing to those who bear the weight of their suffering, offering sincere understanding and effective support to those who assist them. We desire, Gentlemen, that in fulfilling your noble scientific task in service of the suffering, you ground your reasons for living and acting in the highest certainties, which We have just mentioned, and that you enlighten your collaborators, your patients, and those around you with them. Invoking abundant divine graces upon yourselves and your colleagues, and also invoking them upon the promoters of the "Casa Sollievo della Sofferenza," its personnel, its

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patients, and all its benefactors, We impart to you, from the heart, Our Apostolic Blessing.

To the Directors and Members of the Italian Association of "Cornea" Donors and the Italian Foundation for the Blind, as well as to those distinguished individuals concerned with certain mental health issues: Intervention of the Supreme Pontiff in aid of the blind.

You have requested, Gentlemen, a word of guidance, approval, and encouragement for your Association, which seeks to assist the blind, and those whose visual function is impaired, through the resources of modern surgical techniques and science. We are pleased to address, in this brief allocution, the purpose you propose. The extensive documentation you have provided us with far exceeds the specific theme We intend to develop. It concerns the entire problem, which is increasingly acute, of the transplantation of tissues from one person to another, according to its various aspects: biological and medical, technical and surgical, legal, moral, and religious. We shall limit ourselves to the religious and moral aspects of the transplantation of the cornea, not between living individuals (of which We shall not speak today), but from the deceased to the living. However, We shall feel obliged to exceed this narrow framework in order to discuss some opinions We have encountered on this occasion.

We have examined the various reports you have communicated to Us; their objectivity, their restraint, their scientific precision, and the explanations they provide regarding the necessary presuppositions of a...

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Commentarium Officiale. The transplantation of the cornea, along with its diagnosis and prognosis, has made a profound impression upon Us. Before addressing the matter itself, may We be permitted to make two more general observations. The "terminology," as we have found it in the reports and in the printed texts, distinguishes between "autoinnesto," or autograft, which refers to the transfer of tissues from one part to another of the same individual; "omoinnesto," or homograft, which refers to the transfer of tissues from one individual to another of the same species (that is, here, from man to man); and "eteroinnesto," or heterograft, which refers to the transfer of tissues between two individuals of different species (that is, here, between an animal and a human organism). This last case requires some clarification from a religious and moral point of view. It cannot be said that every transplantation of tissues (biologically possible) between individuals of different species is morally reprehensible; but it is even less true that no heterograft, biologically possible, is forbidden or can give rise to objection. It is necessary to distinguish according to the cases and to see what tissue or organ is being transplanted. The transplantation of animal sexual glands onto a human being is to be rejected as immoral; on the other hand, the transplantation

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of the cornea from a non-human organism to a human organism would present no moral difficulty, if it were biologically possible and indicated. If one were to base the absolute moral prohibition of transplantation on the diversity of species, it would logically be necessary to declare cellular therapy, which is currently practiced with increasing frequency, to be immoral; living cells are often taken from a non-human organism to be transplanted into a human organism, where they exert their action. We have also found in the terminological explanations of the most recent printed work an observation that concerns the very subject of Our present allocution. It is stated there that the expression "innesto," used to designate the transfer of parts from a dead body to a living person, is inaccurate and improperly used. The text states: "Impropriamente, viene chiamato "innesto" anche l'impiego di tessuti "fissati" (morti e conservati); mentre sarebbe più esatto parlare di "impianto" o di "inclusione" di un tessuto morto in un tessuto vivente." It is for you to judge this opinion from a medical point of view; from a philosophical and theological point of view, the criticism is justified. The transfer of a tissue or organ from a dead person to a living person.

[*Latin ed. p. 461*]

Acta Pontificii, Pius XII, 461, non est translatio hominis ad hominem; mortuus erat homo, sed iam non est. In documentis impressis invenimus etiam aliam observationem, quae ad confusionem apta est et quam censuerimus rectificare necessarium esse. Ad demonstrandum quod extirpationem organorum necessariorum ad transplantationem, quae ab uno vivente ad alium fieri possunt, natura conveniat et licita sit, ea comparatur cum extirpatione organi corporis determinato, quae in interesse totius corporis physici fit. Membra individui hic considerantur partes et membra totius organism, quod "humanitas" est, eodem modo – vel paene – quo sunt partes organism individui hominis. Tum argumentum proponitur quod, si licet, in casu necessitatis, membrum particulare (manum, pedem, oculum, aurem, renem, glandem sexualem) ad organismum "hominis" sacrificare, ita etiam licet membrum particulare ad organismum "humanitatis" (in persona eius membri aegroti et patiens) sacrificare. Finis quem haec argumentatio petit, scilicet malum alii remittere, aut saltem mitigare, intelligibilis est, et laudabilis, sed methodus quae proponitur, et probatio quae eam sustentat, erratae sunt. Hic omittitur differentia essentialis inter organismum physicum et organismum morale, et differentia qualitativa essentialis inter relationes partium cum toto in his duobus generibus organismorum. Organismus physicus "hominis" est totum quantum ad esse; membra sunt partes unitae et inter se conectae quantum ad esse physicum ipsum; tam absorpta sunt a toto, ut nullam independentiam habeant, et solum ad organismum totum existent, et nullam aliam finem quam eius habent. Aliter omnino est in organismo morale, quod est humanitas. Hic non constituebat totum quantum ad agere et ad finem;

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individua, ut partes huius organism, sunt solum partes functionales; ergo "totum" ad eas, solum, exigendas ponere potest quae ad ordinem actionis pertinent. Quantum ad esse physicum, individua nullatenus dependentes sunt ab aliis, nec ab humanitate; evidentia immediata et sensus communis falsitatem assertionis contrariae demonstrant. Propter hanc rationem, organismus totus, qui est humanitas, nullum ius habet ad individua exigendas in dominio esse physici, virtute iuris naturae quod "totum" habet ad disponendas partes. Extirpationem organi particulari casus esset interventionis directae, non solum in spatium actionis individui, sed etiam, et prae omnino, in spatium eius esse, ab parte...

[*Latin ed. p. 462*]

Acts of the Apostolic See - Official Commentary 462, concerning a "whole" that is purely functional: "humanity," "society," "the State," to which the human individual is incorporated as a functional member, and only in terms of action. In a completely different context, We have previously emphasized the meaning and importance of this consideration, and recalled the necessary distinction, which must be carefully considered, between the physical organism and the moral organism. This was in Our Encyclical of June 29, 1943, on the "Mystical Body of Christ." We then summarized what We have just said in a few sentences, which non-theologians might not immediately grasp due to their concise form, but in which they would find, after careful reading, a better understanding of the difference that exists in the relationship of the whole to the part in the physical and moral organism. It was necessary to explain then how the simple believer is a part of the Mystical Body of Christ, which is the Church, and the difference between this relationship and that which exists in a physical organism. We said then: "For while in the natural body, the principle of unity joins the parts in such a way that each part completely lacks its own, so-called, subsistence; on the contrary, in the mystical Body, the force of mutual conjunction, even if intimate, binds the members together in such a way that each one fully enjoys its own person. Furthermore, if we consider the mutual relationship of the whole and of each member, in any living physical body, each individual member is entirely dedicated to the benefit of the whole; whereas, any human social structure, if we consider only the ultimate goal of utility, is ordered for the progress of all and of each member, as persons, ultimately."

We return to Our main theme, the moral assessment of the transplantation of a cornea from a deceased person to a living person, in order to improve the condition of the blind or those who are becoming blind; to this service are now dedicated the charity and compassion of many compassionate men, as well as the progress of technique and scientific surgery, with all its inventive resources, its boldness, and its perseverance. The psychology of the blind person allows us to guess their need for compassionate

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help, and how they receive it with gratitude. The Gospel of Saint Luke contains a vivid description of the psychology of the blind person, which is a masterpiece. The blind man of Ierichus, hearing the crowd pass by, asked what it meant.

[*Latin ed. p. 463*]

Acta Pii PP. XII 463 dicit quod Iesus Nazarenus per illud locum transibat. Tunc clamavit: "Iesu, Fili David, miserere mei." Multi enim ei imperabant ut tacaret, sed ille adhuc plus vehementer clamabat: "Fili David, miserere mei!" Iesus igitur mandavit ut ad eum veniret. "Quid vis ut faciam tibi?" – "Domine, ut videam!" – "Vade, fides tua te salvavit." Et statim reciperat visionem et secutus est Iesum laudans Deum.

2. Hoc clamor "Domine, ut videam!" in auribus et in cordibus omnium resonavit; igitur vultis omnes respondere et auxilium vostrum offerre quantum in vobis est. Scitis quod translatio cornea multis infirmis viam promissimam ad sanitatem, aut saltem ad remissionem et emendationem praebet. Ergo, utite hac methodo et adiuvate eos inquantum est possibile et licitum; naturalmente, eligendo casos cum magna discretione et prudentia. Documenta quae nobis praebuistis, nobis faciunt ut imaginem operationem quam facitis. Operatio ablationis corneae, dicitis, potest fieri duobus modis, sive per "keratoplastias lamellares," sive per "keratoplastias perforantes." Si technica necessaria diligenter observetur, oculus ablatus potest conservari per 48 ad 60 horas. Si plures clinicae non sunt nimis distantes inter se, eas constituere possunt certam provisionem materialis parati ad usum, et mutuam auxilium offerre secundum necessitatem singularum casos. In documentis vestris invenimus etiam informationes de indicationibus transplantationis cornea in genere, et de eius possibilitatibus successus. Maior pars caecorum, vel eorum qui caeci fiunt, non sunt capaces huius beneficii frui. Caveatis contra spem utopiam, quod ad prognosticon casos operabilium pertinet. Scribitis: "Est bonum ut publicum sciat quod non sunt possibiles transplantationes aliorum textuum ocularum, et tanto minus oculo integro in homine, sed solum est possibile substituere, et solum partialiter, portionem anteriorem apparati dioptrici oculari." Quoad successum operationis, docuistis nobis quod ex 4360 casos publicatis inter annos 1948 et 1954, 45 ad 65% habuerunt resultatum positivum, et simile percentum invenitur in casos non-publicatis; additis: "Habitus est commodum respectu condicionum praedictarum;" in 20% casos tantum "visio plus minus proxima normali" obtinuit. Notastis etiam Luc. 18, 35-43.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Commentarium Officiale concludes that in many countries, the laws and ordinances of the State do not permit a wider use of corneal transplantation, and that, consequently, a greater number of blind people or those who are losing their sight cannot be helped. This

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concerns the medical and technical aspects within your competence. From a moral and religious point of view, there is nothing to object to in the removal of the cornea from a deceased person, that is, to both lamellar and penetrating keratoplasties, when considered in themselves. For those who receive them, that is, the patient, they represent a restoration and the correction of a congenital or accidental defect. Regarding the deceased from whom the cornea is removed, one does not infringe upon any of the rights to which he is entitled, nor upon his right to those goods. The corpse, in the proper sense of the word, is no longer a subject of right; for it is deprived of the personality which alone can be a subject of right. The extirpation is also not the removal of a good; for the visual organs, indeed (their presence, their integrity) no longer have, in the corpse, the character of goods, because they no longer serve it and have no relation to any purpose. This does not at all mean that, with regard to the corpse of a man, there could not be, or are not in fact, moral obligations, prescriptions, or prohibitions; nor does it mean that third parties, who have the care of the body, of its integrity, and of the treatment it will receive, cannot cede, or do not in fact cede, proper rights and duties. On the contrary. Keratoplasties, which in themselves raise no moral objection, may also, on the other hand, not be blameless, and may even be directly immoral. First of all, one must denounce a morally erroneous judgment, which forms in the mind of man, but usually influences his external behavior, and consists in placing the human corpse on the same level as that of an animal or a simple "thing." The animal corpse is usable in almost all its parts; the same can be said of the human corpse considered purely materially, that is, in the elements of which it is composed. For some, this way of seeing constitutes the ultimate criterion of thought and the ultimate principle of action. Such an attitude involves a misjudgment and a lack of understanding of psychology and of religious and moral sentiment. For the human corpse deserves to be regarded in a completely different way. The body was the dwelling of a spiritual and immortal soul, an essential constituent of a human person with whom it shared dignity; something of that dignity still adheres to it.

[*Latin ed. p. 465*]

Acta P.P. XII 465 ●It is also necessary to say, since it is a component of man, that he was formed "in the image and likeness" of God, which goes far beyond the generic traces of the divine resemblance, which are also found in animals devoid of intelligence, and even in purely material inanimate creatures. Even to the corpse, in a certain way, applies the word of the Apostle: "Know you not that your body is the temple of the Holy Spirit, which dwelleth in you?" (1 Corinthians 6:19). Finally, the dead body "is destined for resurrection and eternal life." All of this is not true of the animal body and proves that it is not sufficient to consider only "therapeutic ends" in order to properly judge and treat the human corpse. On the other hand, it

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is also true that medical science and the training of future doctors require a detailed knowledge of the human body, and that the corpse is needed as an object of study. The reflections presented above do not contradict this. This legitimate goal can be pursued by fully accepting what We have just said. From this also comes the desire of an individual to dispose of his corpse and to dedicate it to useful, morally blameless, and even elevated purposes (among other things, to help sick and suffering people). One can make such a decision regarding one's own body with full awareness of the respect due to it, and taking into account the words that the Apostle addressed to the Corinthians. This decision should not be condemned, but positively justified. Consider, for example, the action of Don Carlo Gnocchi. Unless circumstances impose an obligation, the freedom and spontaneity of those involved must be respected; usually, it should not be presented as a duty or an obligatory act of charity. In propaganda, it is certainly necessary to observe intelligent restraint in order to avoid serious external and internal conflicts. Furthermore, should one, as often happens, refuse in principle any compensation? The question remains open. It is beyond doubt that serious abuses can occur if a reward is demanded; but it would be going too far to judge any acceptance or demand for compensation as immoral. The case is analogous to that of blood transfusion: it is meritorious for the donor to refuse compensation; it is not necessarily a fault to accept it. The removal of the cornea, even perfectly licit in itself, can also become illicit if it violates the rights and feelings of third parties to whom the care of the corpse belongs, primarily close relatives.

[*Latin ed. p. 466*]

Acta Apostolicae Sedis - Commentarium Officiale 466: Il pourrait exister d'autres personnes, en vertu de droits publics ou privés, qui pourraient être concernées. Il serait inhumain, au nom des intérêts de la médecine ou des "buts thérapeutiques", d'ignorer des sentiments aussi profonds. En général, il ne devrait pas être permis aux médecins d'entreprendre des excisions ou d'autres interventions sur un cadavre sans le consentement de ceux qui en sont chargés, et peut-être même en dépit des objections formulées antérieurement par l'intéressé. Il ne serait pas non plus juste que les corps des patients pauvres dans les cliniques publiques et les hôpitaux soient automatiquement destinés aux services de médecine et de chirurgie, tandis que ceux des patients plus fortunés ne le seraient pas. L'argent et la situation sociale ne devraient pas intervenir, lorsqu'il s'agit de ménager des sentiments humains aussi délicats. D'autre part, il faut éduquer le public et lui expliquer avec intelligence et respect que consentir expressément ou tacitement à des atteintes sérieuses à l'intégrité du cadavre dans l'intérêt de ceux qui souffrent, n'offense pas la piété due au défunt, lorsqu'on a pour cela des raisons valables. Ce consentement peut malgré tout comporter pour les proches parents une souffrance et

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un sacrifice, mais ce sacrifice s'auréole de charité miséricordieuse envers des frères souffrants. Les pouvoirs publics et les lois qui concernent les interventions sur les cadavres doivent en général respecter les mêmes considérations morales et humaines, puisqu'elles s'appuient sur la nature humaine elle-même, laquelle précède la société dans l'ordre de la causalité et de la dignité. En particulier, les pouvoirs publics ont le devoir de veiller à leur mise en pratique, et d'abord de prendre des mesures pour qu'un "cadavre" ne soit pas considéré et traité comme tel avant que la mort n'ait été dûment constatée. Par contre, les pouvoirs publics sont compétents pour veiller aux intérêts légitimes de la médecine et de la formation médicale; si l'on soupçonne que la mort est due à une cause criminelle, ou s'il y a danger pour la santé publique, il faut que le corps soit livré aux autorités. Tout cela peut et doit se faire, sans manquer au respect dû au cadavre humain et aux droits des proches parents. Les pouvoirs publics peuvent enfin contribuer efficacement à faire entrer dans l'opinion la conviction de la nécessité et de la licéité morale de certaines dispositions au sujet des cadavres, et ainsi prévenir ou écarter l'occasion de conflits intérieurs et extérieurs dans l'individu, la famille et la société. Il y a presque deux ans, le 30 septembre 1954, Nous avons déjà exprimé les mêmes idées dans une allocution au 8e Congrès de l'Association.

[*Latin ed. p. 467*]

Acta Pii PP. XII 467, *Médicale Internationale*, et Nous voudrions maintenant répéter et confirmer ce que Nous disions alors dans un bref paragraphe : "Quant à l'enlèvement de parties du corps d'un défunt à des fins thérapeutiques, il ne peut être permis au médecin de traiter le cadavre comme il l'entend. Il revient à l'autorité publique d'établir des règles convenables. Mais elle non plus ne peut procéder arbitrairement. Il existe des textes de loi, contre lesquels on peut élever de sérieuses objections. Une norme, comme celle qui permet au médecin, dans un sanatorium, de prélever des parties du corps à des fins thérapeutiques, tout esprit de lucre étant exclu, n'est pas admissible déjà en raison de la possibilité de l'interpréter trop librement. Il faut aussi prendre en considération les droits et les devoirs de ceux à qui incombe la charge du corps du défunt. Finalement, il faut respecter les exigences de la morale naturelle, qui défend de considérer et de traiter le cadavre de l'homme simplement comme une chose ou comme celui d'un animal."

Avec l'espoir de vous avoir ainsi donné une orientation plus précise et facilité une compréhension plus profonde des aspects religieux et moraux de ce sujet, Nous vous accordons de tout cœur Notre Bénédiction Apostolique.

IV, *Iis qui interfuerunt humana, Conventui Neapoli indicto. universali de fecunditate et sterilitate*.

Vous Nous avez exprimé, Messieurs, le désir de venir Nous présenter

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vos hommages à l'occasion du deuxième Congrès Mondial de la Fertilité et de la Stérilité, que vous tenez maintenant à Neapoli. Nous répondons avec empressement à votre souhait et vous disons le plaisir tout particulier, que Nous éprouvons à recevoir un groupe imposant de savants et de praticiens de tant de pays divers. Vous vous apprêtez à étudier un sujet difficile et délicat, parce qu'il concerne l'une des fonctions principales du corps humain et parce que les résultats de vos travaux peuvent entraîner des conséquences lourdes de signification pour la vie de beaucoup d'hommes et l'évolution des sociétés. La stérilité conjugale involontaire, à laquelle vous vous proposez de porter remède, fait obstacle à l'obtention de la fin principale du mariage.

Habita die 19 Maii mensis a. 1956.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Commentarium Officiale, and provokes a profound malaise in the couple, often veiled by instinctive modesty, but dangerous for the stability of marriage itself. Therefore, in the face of the impotence of modern medicine to successfully treat many such cases, you founded in 1951 this "International Association for Fertility," whose first Congress, held in New York in 1953, proposed in its agenda three main resolutions: to assist, by all possible means, the study and research concerning fertility; to promote and spread this specialty among physicians, so that a sufficient number of them may effectively help sterile couples; and to insist that clinics, services, and centers for fertility be created in hospitals, under the direction of competent personnel. This present Congress, as was the previous one, aims to develop to the maximum the knowledge that we possess, to spread it among physicians from all parts of the world, and also to determine a coordination of efforts in certain areas, where the convergence of efforts will allow for more significant results to be obtained. You will hear a remarkable number of reports and communications that examine the endocrine and metabolic factors of fertility and infertility, their professional and toxic factors, new methods for the diagnosis and treatment of male and female infertility, the diagnosis of ovulation and spermatogenesis, and the treatment of their disorders, as well as the surgery for infertility. A series of papers will also consider the experimental research conducted in this area and the problems related to one of the principal functions of man. This collection of studies brilliantly illustrates the interest that this Congress arouses, and the way in which, from all sides, eminent specialists have wished to contribute to the common effort. It is not our place to judge the purely technical aspects of your work; rather, we would like to briefly consider certain moral implications of the questions that you address from a scientific point of view. Your previous Congress, in its final motion, noted that involuntary conjugal sterility raises a problem of great economic and social importance, that it contributes to the lowering of the fertility rate

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of populations, and that it can thereby influence the life and destiny of peoples. Sometimes, one dwells on this aspect, which is more apparent and more easily controlled. It will then be said that it is necessary to promote birth rates to ensure the vitality of a nation, and its expansion within.

[*Latin ed. p. 469*]

Acta Pii PP. XII 469 in omnibus. Est verum quod alta natalitas manifestat energias creatrices populi vel familiae; illustrat fortitudinem virorum coram vita, periculis eius, difficultatibus; sublineat voluntatem eorum ad aedificandum et progredendum. Recte notatur quod impossibilitas physica exercendi officium patris et matris facile fit causa defectionis, introversionis. Vita, quae ardens desiderabat prolongari, superari, quasi recedit in se ipsam, et multi foci, proh dolor, succumbunt huic temptatio. Libenter volumus hic mentitionem facere considerationis, quae ipsi sublati estis. Plene verum est quod zelum vestrum ad persequendum investigationes de sterilitate matrimoniali et de remediis ad eam vincendam, si aspectum scientificum dignum attentione praebet, etiam altas res spirituales et ethicas implicat, quae considerandae sunt. Has supra indicavimus. Profunde humanum est quod coniugi in filio suo vident et inveniunt expressionem veram et plenam amoris reciproci et donationis mutualis. Non difficile est intelligere cur desiderium insatis factum patris vel matris a parentibus, qui animantur sentibus nobilibus et sanis, sentiatur quasi sacrificium grave et dolorosum. Praeterea, sterilitas involuntaria matrimonii potest fieri periculum grave pro ipsi coniunctione et stabilitate familiae. Sed hoc aspectum sociale in veritate non nisi realitatem intimam et graviorem tegit. Nam matrimonium duos homines unit in communitate destinati, in itinere eorum ad realitationem idealis, qui implicat, non plenitudinem felicitatis terrestri, sed conquestum valorum spiritualium ordinis transcendens, quod Revelatio Christiana praesertim proponit in omni sua magnitudine. Hoc idealem, coniugi simul persequuntur, se dedicantes ad obtinendum finem primarium matrimonii, generationem et educationem filiorum. Saepissime iam necessarium putavimus commemorare quomodo intentiones particulares coniugum, vita communis eorum, perfectio personalis, non possint comprehendi nisi subordine fini qui eos superat, patritati et matritati. "Non solum opera communis vitae externa, dicebamus in allocutione ad obstetrices die 29 Octobris 1951, sed etiam omnes incrementa personalia, etiam incrementa intellectualia et spiritualia, usque ad ea quae sunt spiritualiora et profunda in amore coniugali, posita sunt voluntate Naturae et Creatoris ad servitium..." (ACTA, vol. XXIII, n. 9. — 16-6-1956).

[*Latin ed. p. 470*]

Acta Apostolicae Sedis - Commentarium Officiale 470 1 progeny » - This is the constant teaching of the Church; it has rejected any conception of marriage that would threaten to turn it inward upon itself, to make it a selfish

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pursuit of affective and physical satisfactions for the benefit of the spouses alone. But the Church has also rejected the opposite attitude, which would seek to separate, in procreation, the biological activity from the personal relationship of the spouses. The child is the fruit of conjugal union, when it is expressed in its fullness, through the exercise of organic functions, the sensory emotions that are linked to it, and the spiritual and disinterested love that animates it; it is in the unity of this human act that the biological conditions of procreation must be established. It is never permissible to separate these various aspects to the point of positively excluding either the procreative intention or the conjugal relationship. The relationship that unites the father and mother to their child takes root in the organic fact and even more so in the deliberate action of the spouses, who give themselves to one another, and whose will to give themselves blossoms and finds its true fulfillment in the being they bring into the world. Only this self-dedication, generous in its principle and arduous in its realization, through the conscious acceptance of the responsibilities it entails, can guarantee that the work of educating children will be pursued with all the care, courage, and patience that it demands. Therefore, it can be affirmed that human fertility, beyond the physical aspect, has essential moral aspects that must necessarily be considered, even when the subject is treated from a medical point of view. It is evident that the scholar and the physician, when they address a problem within their specialty, have the right to focus their attention on its purely scientific elements and to resolve it based solely on those data. But when one enters the realm of practical applications to man, it is impossible not to take into account the repercussions that the proposed methods will have on the person and their destiny. The greatness of the human act consists precisely in going beyond the very moment in which it occurs, in engaging the entire orientation of a life, in bringing it to take a stand with regard to the absolute. This is true even of daily activity: how much more so of an act that, with the mutual love of the spouses, engages their future and that of their descendants. Therefore, we believe that it is essential for you, gentlemen, to not...

[*Latin ed. p. 471*]

Acta Pii PP. XII 471: Négliger cette perspective, lorsque vous considérez les méthodes de fécondation artificielle. Le moyen, par lequel on tend à la production d'une nouvelle vie, prend une signification humaine essentielle, inséparable de la fin que l'on poursuit et susceptible, s'il n'est pas conforme à la réalité des choses et aux lois inscrites dans la nature des êtres, de causer un dommage grave à cette fin même. Sur ce point également, on Nous a demandé de donner quelques directives. Au sujet des tentatives de fécondation artificielle humaine "in vitro", qu'il Nous suffise d'observer qu'il faut les rejeter comme immorales et absolument illicites. Sur les diverses questions de morale qui se posent à propos de

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la fécondation artificielle, au sens ordinaire du mot, ou "insémination artificielle", Nous avons déjà exprimé Notre pensée dans un discours adressé aux médecins le 29 septembre 1949; 2 aussi Nous renvoyons pour le détail à ce que Nous disions alors et Nous Nous limitons ici à répéter le jugement donné pour conclure: "En ce qui touche la fécondation artificielle, non seulement il y a lieu d'être extrêmement réservé, mais il faut absolument l'écarter. En parlant ainsi, on ne proscrit pas nécessairement l'emploi de certains moyens artificiels destinés uniquement soit à faciliter l'acte naturel, soit à faire atteindre sa fin à l'acte naturel normalement accompli." Mais étant donné que l'usage de la fécondation artificielle s'étend de plus en plus, et afin de corriger quelques opinions erronées qui se répandent au sujet de ce que Nous avons enseigné, Nous y ajoutons ce qui suit: La fécondation artificielle dépasse les limites du droit que les époux ont acquis par le contrat matrimonial, à savoir, celui d'exercer pleinement leur capacité sexuelle naturelle dans l'accomplissement naturel de l'acte matrimonial. Le contrat en question ne leur confère pas de droit à la fécondation artificielle, car un tel droit n'est d'aucune façon exprimé dans le droit à l'acte conjugal naturel et ne saurait en être déduit. Encore moins peut-on le faire dériver du droit à l'enfant, "fin" première du mariage. Le contrat matrimonial ne donne pas ce droit, parce qu'il a pour objet non pas l'enfant, mais les "actes naturels" qui sont capables d'engendrer une nouvelle vie et destinés à cela. Aussi doit-on dire de la fécondation artificielle qu'elle viole la loi naturelle et qu'elle est contraire au droit et à la morale.

Alia nunc occurrit quaestio, ad quam pertractandam magis addecet latinam linguam adhibere. 2 Acta Apost. Sedis, vol XXXXI (1949) pag. 557 ss.

[*Latin ed. p. 472*]

As our rational mind opposes artificial insemination, so likewise, that same ethical reason, from which the norm of action must be derived, equally forbids that human semen, which is to be subjected to the examination of experts, be procured by means of masturbation. We touched upon this method of acting in Our address before the assembly of doctors of theology, delivered on the 8th of October, 1953, in which We had these words: "Furthermore, the Holy Office has already decided on August 2, 1929, that 'masturbation directly procured to obtain semen' is not licit, whatever the purpose of the examination may be." Since it has been brought to Our attention that this improper custom is increasing in many places, We deem it opportune now also to recall and reiterate what We mentioned then. If such acts are undertaken to gratify lust, then even the natural senses of man spontaneously reject them, and much more so the judgment of the mind, whenever it considers the matter maturely and correctly. However, even in such cases, these acts are to be rejected, because grave reasons seem to excuse them, such as: providing remedies to those who suffer from excessive errors in intention or from abnormal

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spasms of the mind; the examination, by means of a microscope, of semen to be performed by physicians, to determine whether it is infected with venereal or other diseases; the examination of the various parts from which semen ordinarily consists, in order to determine the presence, number, quantity, form, strength, condition, and other similar characteristics of the vital elements of the semen. Such procurement of human semen, effected by masturbation, directly pertains to nothing other than the full exercise of the natural capacity for procreation in man; and that full exercise, performed outside of conjugal intercourse, carries with it the direct and improper use of that same capacity. In this improper use of the capacity, there is properly located a violation of the intrinsic law of morals. For man does not, by any means, already possess the right to exercise the sexual faculty simply because he received that faculty from nature. Indeed, to man (unlike in other rational animals) the right and power to use and exercise that same faculty is granted only in validly entered marriages, and is contained in the marital law, which is given to and accepted by the spouses themselves. From this it follows that, for this very reason, man does not have, merely because he received the sexual faculty from nature, anything other than the power and right to enter into marriage. However, this right, with its object and scope, 8 Acta Ap. Sedis, vol. XXI, a. 1929, p. 490, II. * Acta Apost. Sedis, vol. XLV, (1953) p. 678.

[*Latin ed. p. 473*]

Regarding Acta Pontificia, Volume XII, page 473, it is established by the law of nature, not by human will; by the force of this law of nature, it does not belong to man to have the right and power to fully exercise the sexual faculty, directly intended, except when he engages in conjugal intercourse according to the norm prescribed and defined by nature itself. Outside of this natural act, even within marriage, there is no right to fully enjoy this sexual faculty. These are the limits within which the right, of which we have spoken, and its exercise are circumscribed by nature. Because the full exercise of the sexual faculty is thus limited by the aforementioned conjugal act, that faculty itself becomes intrinsically suited to achieving the full natural end of marriage (which is not merely procreation, but also the upbringing of children), and its exercise is connected with that end. Therefore, masturbation is entirely outside the aforementioned natural capacity for the full exercise of the sexual faculty, and therefore also outside its connection with the end ordained by nature; therefore, it lacks all title to right and is contrary to the laws of nature and ethics, even if it intends to serve a purpose that is, in itself, just and not reprehensible. What has been said above regarding the intrinsic malice of any full use of the power of procreation outside of natural conjugal intercourse applies equally when it is a question of marriages joined or of marriages dissolved, whether the full exercise of the genital apparatus occurs by a man or by a woman, or by both

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parties acting together; whether it occurs through manual touch or through interruption of conjugal intercourse; for this is always an act contrary to nature and intrinsically grave. If fertility responds to certain requirements of the organism and satisfies powerful instincts, it immediately, as We have said, engages the psychological and moral plan. The work of education surpasses, in its scope and consequences, that of procreation. The exchanges of soul to soul that occur between parents and children, with all the seriousness, delicacy, and selflessness that they require, quickly compel parents to go beyond the stage of effective possession and to consider the personal destiny of those entrusted to them. Most often, when they reach adulthood, children leave their family, going far away to meet the necessities of life or the calls of a higher vocation. The thought of this normal detachment, however costly it may be for them, should help parents to rise to a more noble conception of their mission, to a purer vision of the meaning of their efforts. Under pain of at least partial failure, the family is called to integrate itself into society, to expand...

[*Latin ed. p. 474*]

The Acts of the Apostolic See – Official Commentary 474, draws a circle around affections and interests, guiding its members towards broader horizons, to consider not only themselves, but also the tasks of social service. The Catholic Church, finally, as the custodian of divine intentions, teaches the superior fruitfulness of lives entirely consecrated to God and to one's neighbor. Here, the complete renunciation of family life must allow for entirely selfless spiritual action, proceeding not from any fear of life and its commitments, but from the perception of the true destinies of man, created in the image of God and seeking a universal love, which no carnal attachment should limit. This is the most sublime and most enviable fruitfulness that man can desire, that which transcends the biological realm to enter fully into the realm of the spirit. We did not wish, Gentlemen, to conclude this address without opening up these perspectives. To some, they may seem quite distant from the matters that occupy you now. However, this is not the case, for only they allow your work to be placed in the place that is due to it, and to perceive its value. What you desire is not only to increase the number of people, but to raise the moral level of humanity, its benevolent forces, its will to grow physically and spiritually. You want to rekindle fervor in the affection of so many spouses who are saddened by an empty home; far from hindering their full development, you aspire to put all your knowledge at their service, so that these admirable resources, which God has hidden in the hearts of fathers and mothers, may awaken in them, to help them ascend to Him, themselves and their entire family. Filled with such a responsibility, you will pursue with ever-increasing zeal, we dare to hope, your scientific work and the practical achievements that you propose. Invoking upon yourselves, upon your families, and upon all those who are

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dear to you, the most abundant divine favors, We wholeheartedly grant you Our Apostolic Blessing.

[*Latin ed. p. 475*]

Acts of Pope Pius XII, 475. THE RADIO MESSAGE TO THE FAITHFUL FROM ITALY, CONCERNING THE FIFTEENTH EUCHARISTIC CONGRESS. In this solemn vesper of faith and grace, in which you, beloved sons, who have come from every region of Italy to the noble and pleasant city of Lech, wish to compete with the angelic hosts in offering to Jesus in the Eucharist the supreme triumph of adoration and homage, We could not but receive your desire for Our word, as if to somehow seal the splendors of the Fifteenth National Eucharistic Congress with the testimony of Our veneration and Our love. First of all, We give thanks to God for the comfort that you, beloved sons of Salento, have brought to Our heart in these memorable days of faith and spiritual renewal, accomplished under the guidance of your pastors, and above all, of the most zealous Bishop of this diocese, and in the light of the wise counsel of so many illustrious writers and orators, who have profoundly and extensively illuminated all aspects of the rich program of your Eucharistic assemblies. Your Congress, which today concludes, will remain in the series of National Eucharistic Congresses as a shining link in their precious chain, as a clear pearl set in the crown of the divine Eucharistic King, as an elevated stanza in the hymn of glory that a people of such great religious traditions publicly sings throughout the ages before the altar, where is manifested, in the mystery of the living and life-giving bread, the infinite love of God for mankind. The excellent success of the Fifteenth Congress is due in particular to the well-known religious fervor of the beloved populations of Apulia, but no less to the fortunate choice of the city of Lech, which with edifying boldness accepted the office and the honor of hosting it within its ancient walls, sparing no efforts and sacrifices. Truly worthy of representing Catholic Italy, in this hour of faith, is your city, O citizens of Lech, so generously offered as a noble setting for the grand triumph of the Eucharist. Lech, called the Athens of Apulia for its culture and the Florence of the south for the sweetness of its dialect, is... (Date: May 6, 1956).

[*Latin ed. p. 476*]

Acts of the Apostolic See - Official Commentary 476, due to its antiquity and the splendor of its history, is one of the most illustrious cities of Italy, and together with it, it possesses the merit of preserving its ancient face and Christian heart, even in the modern development of industries and commerce. The religious past of this city, whose foundation dates back to Roman times, is still witnessed by its monuments and its splendid sacred buildings, such as, among others, the Basilica of Saint Cross, the Cathe-

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dral dedicated to the Assumption of Mary, and the Church of Saint Dominic, with their characteristic style that recalls Spanish Baroque, known as "plateresque," which is suited to express, with forms of exuberant festivity and refined elegance, the happiness of a people that lives and desires to honor its faith above all. The eloquent demonstration of its present religious vitality was given by the fervent days of this Congress, which saw authorities and the people, soldiers and workers, children and the sick, in other words, all classes of the city and the Salento peninsula, flocking to the sacred altars, for whose centers, even in the year of its preparation, the devout Eucharistic pilgrimage "Jesus Passing By" had spread treasures of blessings. And of this present religious and Eucharistic fervor, the citizens have determined that a perpetual memory remain in the singular gift offered to the Congress, namely this "Piazza dei Trecentomila" (Square of the Three Hundred Thousand), specially constructed and which at this moment has become the religious heart of beloved Italy. From it, filled with you, beloved sons of Lecce, of Apulia, and with representatives of the other Italian regions, rise to the heavens, to spiritually echo everywhere in the Church, the hymns and chants of veneration, of gratitude, and of love for the divine Savior, guide and Shepherd of souls, to Him, who knows all things and can do all things, and who mystically nourishes men with His flesh, in order to prepare them to be His companions at the eternal banquet, His co-heirs in glory, and citizens of the saints in the heavenly homeland. Yes, beloved sons, let all hear the joyful sound of your chants to Christ: "Let the praise be full, let it be resounding, let it be joyful, let it be a decoration of the mind's rejoicing."* May your chant be of veneration to the Lamb, who takes away the sins of the world through the perpetual sacrifice of Himself, and who with His precious blood has redeemed to the Father the men of all tribes, languages, peoples, and nations. Truly He "is worthy... to receive power and riches and glory and blessing." 1 2 3 *Seq. Miss. Ssmi Corp. Chr. cf. Apoc. 5, 9. Apoc. 5, 12. 3 Let it also be the chant of gratitude.

[*Latin ed. p. 477*]

Acta, PU, Pp. XII, 477: "May it be pleasing to Him who, after having given us, through creation, every kind of good, and as if having exhausted all His treasures, wished to give Himself. And He gave Himself to us: food at our birth, nourishment while we live, the price of our redemption by dying, and He will give the reward by reigning." 4 But above all, let your hymn be a song of love to Him who accomplished all things out of love for human creatures; and let Him, moved only by love, dwell among us, and wish to remain present among His delights in the mystery of the Eucharist, incessantly repeating a sacrifice, through which the same fruits of redemption are procured for men as from the first [sacrifice], the source and origin of all graces. 5 Let this threefold song of veneration, gratitude, and love spring forth from the depths of your heart, and let it be such

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as to give direction and intensity to all of life. But, as a "special theme of praise," 6 this Congress has proposed to deepen, through study, and to revive in the consciences of men today, two particular effects of the Eucharist, defined as "Sacrament of unity" and "bond of charity." If, at all times, human society has felt the need to realize within itself the highest goods of union and fraternity, today it feels this necessity profoundly, almost tragically. A painful sight is that of divisions, which break and almost dissect the living body of the human family into zones and sectors, into groups and blocs separated as by abysses, which seem impossible to bridge; painful always, but much more so when the divisions separate, opposing against each other, brothers doubly such, because to the simple human brotherhood is added another, superior, founded on the same belief, in the faith in the same Redeemer and Lord, Jesus Christ, whom all recognize as the principle of their salvation and the teacher of their life. Although all the concrete conditions of human life contribute to urging man to make every effort to eliminate at least the most serious conflicts and to ensure for peoples, as well as for individual groups, peaceful coexistence in fraternal collaboration for the good, nevertheless, this fundamental objective has always seemed to be the most difficult problem of history, almost to the point of making one think that its solution is beyond human power. And perhaps it is so, if not in itself, at least in the concrete circumstances in which the problem presents itself from time to time. But behold, divine goodness has also come to the aid of this.

4, 5: Hymn. Verbum Supern, ad Land, in festo Ss.mi Corp. Chr. cfr. Conc. Trid. Sess. XXII cap. 2.

• Seq. Miss. SS.mi Corp. Chr.

S. Th. S p. q. 73 a. 3 ad 3.

7

[*Latin ed. p. 478*]

Acta Apostolicae Sedis - Official Commentary 478, concerning the man, engaging with infinite generosity the only-begotten Son of God, incarnate and given as food to His creatures. The faith in the Eucharist, its perpetual presence, the mystical renewal of the sacrifice of Golgotha, the physical and spiritual communion with the only Redeemer, Christ, not only reminds and encourages men to fraternal union, but also brings it about in that mystical Body, of which many are current members, and to which all are called to belong. The faith and the Eucharistic communion are truly the bond given by God to men to restore the primordial unity of the human family, broken by the first sin. Oh, how different would families, cities, nations, and the entire world be, if all souls, frequently approaching this divine furnace of love, received within themselves a spark of that fire, until they formed a beneficial blaze, which would destroy all impurities, cleanse all dross, quell all conflicts, incinerate all selfishness, and warm the coldness

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of hearts, restoring to them the sincere pulse of fraternal and generous love. Is this perhaps a vain, unfounded ideal? No, beloved children; look at this moment at the immense multitude that, with intimate joy and ineffable peace, gathers around this altar. Is it not Christ, living with the substance of human flesh, who has gathered you together and made you recognize yourselves as brothers and children of the same Father? "He has gathered us into one through His love." 8 No man, no idea, no common need or fear will ever be able to give a stable and vital unity to men, as faith and life in Christ can give and ensure. Therefore, if you wish to contribute, as far as it is in your power, to extend to the world and to the future the precious good of which you enjoy at this moment, let all turn their gaze and their hearts to the divine, salutary Host, and let this grace be requested: unity in charity. This is the essential need of the world today, although not all are intimately persuaded of it, or willing with sincere will to attempt every means to hasten its realization. But while, on the one hand, some stifle its cry within themselves and around them, in an attempt to profit from divisions, others are content if they can impose a semblance of unity through the dominance of force, and still others, disheartened, surrender to the idea of fatal conflicts; on the other hand, there is the immense host of true believers in Christ, who, enlightened and strengthened by His grace, recognize its necessity and urgency, founded on the divine will and on the example of Christ. Among these chosen ranks are you.

8 Liturg. Vers. Antiph. In Coena Domini.

[*Latin ed. p. 479*]

Acta Pii PP. XII 479, beloved children, who are now gathered in Naila, where the Incarnate God, hidden beneath the veils of the Eucharist, offers Himself as the Head of humanity and the bond between nations. May the cry invoking unity in charity burst forth from your hearts here, and may that cry be transformed into prayer, and prayer into action. But may your cry for fraternity and your prayer for obtaining it from Heaven ascend on this day from a corner of the earth, which, by its unique position between East and West, has the significance of a symbol and the value of an omen. Just as your land, most beloved children of Salento, was already in the past a natural bridge to that mysterious East, the cradle of civilization and culture, from which the West drew inspiration and impetus for its great destiny, so it returns in this solemn occasion of the Eucharistic Congress to be the spiritual haven for all souls who seek to unite not only men with each other, but also earth with heaven, through the one Mediator, Jesus Christ. May "the echoes of your Congress reach the farthest corners of the world, kindling everywhere with new fervor the flame of fraternity and peace. Amidst the devoted memories and the holy emotions of these Eucharistic days drawing to a close, with the awakening of a more vivid faith and the renewal of public and private customs, preserve intact, for all time, the love

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for Jesus in the Eucharist, which the Congress has rekindled in your hearts. May the beautiful and beloved city of Lech, which enjoys the patronage of its beloved Saint Oronzo, whose name is borne with honor by many of its children, and adorned by the illustrious patron Saint Bernardino Realino, its tireless apostle, whom We ourselves have raised to the highest honors of the altars, maintain and increase its reputation as a city exemplarily Christian. And just as the skilled hands of your artisans know how to shape from humble materials the devout images of saints and to draw from the very stone of your land the marvelous decorations that adorn the sacred buildings, so may divine grace, to which you offer your souls docile and malleable, transform and enrich you, according to the model of Christ Himself, into men of whom the Church can be proud. O Jesus in the Eucharist, center and goal of all hearts, hear graciously our humble prayer, which We present with a moved heart for this beloved people, who in so many ways are demonstrating their devotion and their filial affection to You; grant their supplications and bestow upon them especially the precious gift of Your charity and Your love, attracting all, — with that divine enchantment which You already radiated upon the earth, when You passed through the cities and villages, benefiting and healing all, — to constantly turn to the source of living waters, to the mystical banquet, where You are.

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Commentarium Officiale. Non solum Patrem qui invitat, sed etiam victimam quae se offerit in escam. Fac ut, per hanc constantem participationem, omnes unum sint in Te, et quia ita omnes unum erunt, secundum Tuam ardentem desiderium, "ut omnes unum sint," quod hominibus in terra reliquisti ut supremum testamentum Tuum. Et tunc in hoc populo, qui est Tuus, felix erit consummatio illius regni promissi, quod est regnum veritatis et vitae, sanctitatis et gratiae, amoris et pacis. His sententiis et hoc auspicio, omnes corde benedicimus: Nostrum amantissimum et dignissimum Legatum, qui cum tanto decoro Nos repraesentavit; Nostros fratres in Episcopatu; quantos ibi praesentes sunt aut vocem Nostram audiunt, et totam dilectissimam Nationem Italicam, quae semper obiectum divinarum praedilectionum est.

[*Latin ed. p. 481*]

The Sacred Consistorial Congregation, 481, ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION, in Angra, DECREE CONCERNING THE REFORM OF THE CATHEDRAL CHAPTER.

Since the Most Reverend Fathers, Emmanuel Alphonsus de Carvalho, titular Bishop of Rhaedestus and Coadjutor with right of succession to the Most Reverend Father, William August de Cunha Guimarães, Bishop of Angra, had requested from the Apostolic See that the ancient Cathedral

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Chapter of Angra be constituted anew, with certain modifications, the Sacred Consistorial Congregation, after receiving the favorable opinion of the Most Reverend Father, Fernando Cento, titular Archbishop of Seleucia, and Apostolic Nuncio in the Kingdom of Lusitania, and exercising the special faculties granted to it by His Most Holy Father, Pope Pius XI, by Divine Providence, considered that such a reform was to be approved for the spiritual good of the faithful, and, after offering prayers, it decided to grant it. Therefore, having obtained, as far as necessary, the consent of those who have or are presumed to have an interest, it decrees, by the present Decree, which shall have the same validity as if Apostolic Letters sealed with the leaden seal had been issued, that the Cathedral Chapter of Angra, with all other provisions abrogated, shall henceforth consist of three dignities: namely, a Dean, an Archdeacon, and a Cantor, and nine canonries, of which one shall be conferred upon a Canon Theologian and the other upon a Canon Penitentiary. The dignities and canonries shall be conferred according to the norms of common law. However, the Sacred Congregation grants that, until suitable endowments have been established, the dignities and canonries may be conferred upon priests who are also endowed with another benefice, even with the care of souls. Furthermore, it is granted that the divine office shall be performed by at least those who follow—

[*Latin ed. p. 482*]

Acts of the Apostolic See – Official Commentary 482 concerning holidays: the Nativity of Our Lord Jesus Christ, Easter, Pentecost, the Most Holy Body of Christ, the Assumption, and the Immaculate Conception of the Blessed Virgin Mary, as well as on the feast of the Transfiguration of Our Lord Jesus Christ, to which the cathedral church is dedicated. In all other matters, those things which the sacred canons concerning cathedral chapters and the capitular constitutions establish must be strictly observed. To accomplish all of these things, the aforementioned Sacred Congregation Consistorial appoints the Reverend Father Fernando Cento, granting him the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any man holding an ecclesiastical office, with the obligation to remit the authentic copy of the completed act to the same Sacred Congregation Consistorial as soon as possible. All contrary decrees to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 9th of December, 1955. Father A. I. Cardinal Piazza, Archbishop of Sabina, and Monsignor, and Joseph Ferretto, Secretary, Assistant II.

PROVISIONS REGARDING CHURCHES. His Most Holy Lord, Our Pope Pius XII, through successive decrees of the Sacred Congregation Consistorial, has, through Divine Providence, provided for the following churches with new pastors: on November 13, 1955, – To the titular episcopal church of Burca, he appointed the Reverend Father Matthias Zvekanovic,

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from the Apostolic Administration of Bosnia in Yugoslavia, whom he appointed as an Auxiliary to the Reverend Father Ludovic Budanovic, titular Bishop of Cisamus and Apostolic Administrator of Bosnia in Yugoslavia. On February 15, 1956, – To the titular episcopal church of Cynopolis in Byzantine Crete, he appointed the Reverend Father Ioannes Marcellus Rodié, formerly Bishop of Agen. On April 6, – To the titular episcopal church of Lares, he appointed Father Richard Ackerman, C.Ss.P., national director of the Pontifical Missionary Childhood Association in the United States of America.

[*Latin ed. p. 483*]

The Sacred Consistorial Congregation, in its decree number 483, appointed the Reverend Father Charles Francis Buddy as Auxiliary to the Most Reverend Thomas Didacus, Bishop of Saint Didacus, on April 8th. — The Reverend Thomas Edward Gill, pastor of the cathedral church of Seattle, was appointed titular bishop of Lambaesita, to serve as Auxiliary to the Most Reverend Thomas A. Connolly, Archbishop of Seattle, on April 11th. — The Reverend Alden John Bell, pastor of the cathedral church of Los Angeles, was appointed titular bishop of Rhodopolis, to serve as Auxiliary to the Most Reverend James Francis, Prefect of the Sacred Congregation and Cardinal of the Roman Church, Archbishop of Los Angeles, on April 13th. — The Reverend Roger Johan, canon of the cathedral chapter of Séez, was appointed to the cathedral church of Agen on April 17th. — The Most Reverend Aloysius Ferrand, formerly Bishop of Saint-Jean-de-Maurienne, was appointed Coadjutor Bishop with right of succession to the Most Reverend Louis Gaillard, Archbishop of Tours, for the archdiocese of Cyrrhus, on May 2nd. — The Reverend Joël Bellec, canon of the cathedral chapter and General Vicar of the diocese of Cori, was appointed to the cathedral church of Saint-Jean-de-Maurienne, on May 3rd. — The Reverend Father Salvator Baldassarri, Urban Antistite, theological canon of the cathedral chapter of Faenza, and professor at the Pontifical Regional Seminary of Flaminio, founded by Pope Benedict XV in Bologna, was appointed to the metropolitan church of Ravenna and the united cathedral church of Cervia, on May 8th. — The Reverend Father John I. Carberry, from the diocese of Brooklyn, was appointed titular bishop of Elis and Coadjutor Bishop with right of succession to the Most Reverend John I. Bennett, Bishop of Lafayette in Indiana, on May 8th. — The Most Reverend Primus Principi, canon of the Patriarchal Basilica of the Prince of the Apostles in Rome, and Secretary and Economist of the Sacred Congregation Fabric of Saint Peter, and Consultor to the Supreme Sacred Congregation of the Holy Office, was appointed Pontifical Administrator of the Patriarchal Basilica of Saint Paul and Loreto, and also Pontifical Delegate to the basilica dedicated to Saint Anthony in Padua, on May 10th. — The Most Reverend Francis König, formerly titular bishop of Livias

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and Coadjutor Bishop with right of succession to the Most Reverend Michael Memelauer, Bishop of Saint Hippolytus, was appointed to the metropolitan church of Vienna, on May 15th. — The Reverend Father, titular bishop of Priene.

[*Latin ed. p. 484*]

Acts of the Apostolic See - Official Commentary 484: James Le Cordier, a Prelate of Urban rank, General Vicar of the archdiocese of Paris, appointed Auxiliary to the Most Reverend and Eminent Cardinal Feltin, Archbishop of Paris. May 21st. — To the Cathedral Church of Osnabrück, the Reverend Francis Demann, canon of the Cathedral of Osnabrück and professor of dogmatic theology at the Seminary of Osnabrück. May 22nd. — To the titular bishopric of Chersonesus in Europe, the Reverend Prelate Charles Cafferata, a Prelate of Urban rank, director of spiritual affairs at the Seminary of Rosario, appointed Auxiliary to the Most Reverend Cardinal Caggiano, Bishop of Rosario. — To the titular bishopric of Abitinae, the Reverend Prelate Francis Vennera, a Prelate of Urban rank, General Vicar and archdeacon of the Cathedral Chapter of Rosario, appointed Auxiliary to the Most Reverend Cardinal Caggiano, Bishop of Rosario. May 25th. — To the titular bishopric of Saint Asaph, the Reverend Raymond Lizardi, from the diocese of Ciudad Bolívar, General Vicar of the archdiocese of Caracas, appointed Auxiliary to the Most Reverend Raphael Ignatius Arias Blanco, Archbishop of Caracas. May 28th. — To the Metropolitan Church of Mexico, the Most Reverend Michael Darium Miranda y Gómez, formerly the titular Archbishop of Selymbria. — To the Cathedral Church of Tulancingo, the Reverend Albert Almeida Merino, from the diocese of Chihuahua, director of spiritual affairs at the diocesan seminary. III. APPOINTMENT: By decree dated the fourth of February in the year 1956, the Sacred Congregation for Bishops appointed the Most Reverend Joseph, Cardinal Wendel, Archbishop of Munich and Freising, as Delegate to the Federal Republic of Germany.

[*Latin ed. p. 485*]

July 23, 1956. Year and Volume XXXIV (Series II, Volume XXIII) - No. 10. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. PAPAL ACTS. PIUS PP. XII. APOSTOLIC CONSTITUTIONS. I. IACAREZINHOENSIS (LONDRINENSIS - MARINGAËNSIS). CERTAIN REGIONS ARE SEPARATED FROM THE DIOCESE OF IACAREZINHO, AND FROM THESE, TWO NEW DIOCESES ARE FORMED, TO BE CALLED LONDRINENSIS AND MARINGAËNSIS. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT, WE DEEM IT OUR PRIMARY DUTY TO ESTABLISH THESE CHURCHES, and to define their boundaries in such a way that, without causing any anxiety, and without being bound by anything ancient, we may make the path to eternal

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salvation safer for all those who are adorned with the Christian name, and to provide for them all the benefits and advantages of the Catholic religion. WHEREFORE, we have received a petition from the Most Reverend Armand Lombardi, Archbishop with the title of Caesarea, and Apostolic Nuncio in the Brazilian Republic, who, from this Holy See, requested that, after the Church of Iacarezinho has been divided, two dioceses be established, so that the best inhabitants of the northern region of the State of Paranensis, in Brazil, may not lack proper care; and we have agreed to this, along with Gerard de Proença Sigaud, Bishop of Iacarezinho, and also with Emmanuel da Silveira d'Elboux, Archbishop of Curitiba.

[*Latin ed. p. 486*]

Acts of the Apostolic See - Official Commentary 486, and other Ordinary prelates of the ecclesiastical Province of Curitiba; with willing hearts, we grant permission. For this reason, after hearing the advice of our venerable Brothers, the Most Reverend Cardinals presiding over the Consistorial affairs, having carefully considered the matter and with their consent, those who have or believe they have some right in this division of territory, we, using our supreme authority, have decreed the following. We separate from the diocese of Jacarezinho the territory which includes the following municipalities, commonly known as: Londrina, Alvorada, Apucarana, Arapongas, Araruva, Astorga, Bela Vista, Cambé, Catugí, Centenario, Faxinal, Florestópolis, Ibiporâo, Jaguapitäo, Lupionópolis, Porecatú, O Primeiro de Maio, Rolândia, Sabaudia, Santo Inacio, Sertanópolis; and we create a new diocese from these, to be called the diocese of Londrina, which will have the same boundaries and include the municipalities we have listed, and its episcopal see will be the city of Londrina, where the pontifical chair of authority will be placed in the temple of the Most Sacred Heart of Jesus, which is located there, and will therefore be adorned with the dignity of a cathedral. Furthermore, from the same diocese of Jacarezinho, we separate the region which consists of the municipalities commonly known as: Maringá, Alto Paraná, Jandaia, Mandaguacú, Mandaguarí, Marialva, Nova Esperança, Paranavai, and we establish it as a new diocese, to be called the diocese of Maringá, and to be defined by the same boundaries as these towns; the capital city will be Maringá, where the Bishop will have his residence, and in whose temple of the Blessed Virgin Mary, assumed into heaven, the pontifical chair will be placed; and therefore, it will enjoy the adornment of a cathedral. Therefore, the pastors of the dioceses of Londrina and Maringá will have all the rights, powers, honors, and insignia that are due to all bishops of equal rank; nevertheless, they will be subject to the same duties and obligations. As for the metropolitan see, to which these new dioceses will henceforth be subject as suffragan sees, we decree that it shall be the Archdiocese of Curitiba, to whose Archbishop the aforementioned prelates will be subject. Since the second course and fruitfulness

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of each Church largely depends on the selection and training of young men, considering the abundant harvest of souls, who desire to be counted among the workers in the Gospel, we wish that in each of these dioceses, at least an elementary seminary be established promptly, in accordance with the norms of law and according to the laws promulgated by the Sacred Congregation for Seminaries and Universities, from which young men may be chosen for a time and sent to this venerable city, to the Pontifical College of Epiphany of Brazil, to be properly instructed in philosophy and theology. It is also our will that...

[*Latin ed. p. 487*]

Acta Pii PP. XII 487: In every newly established diocese, a College of Canons shall be maintained, to assist the Bishops with counsel, work, and diligence in the more serious affairs of the Church; however, this cannot be established through Apostolic Letters, but rather, diocesan Consultors shall be appointed in place of the Canons, according to canon 423 of the Code of Canon Law. The episcopal fund, which they call the fund of the new dioceses, or the revenues of the individual curias, is constituted either by voluntary contributions from the faithful, or by funds to be given by the Brazilian Republic, or finally, by a portion of the assets and goods which, after the division of the Jacarezinho fund, will be allocated to these dioceses in proportion, according to canon 1500 of the Code of Canon Law. Furthermore, all matters of Canon Law shall govern, which pertain to the governance and administration of the Church, including the election of Capitular Vicars when the See is vacant, and other matters of this kind. Finally, we desire that, as soon as these Letters are put into effect, the clergy of that diocese shall be enrolled, those who legitimately reside within the territory described in these Letters; and likewise, all documents and records pertaining in any way to the new See shall be sent to the respective curias from the Jacarezinho diocese, to be carefully preserved in the archives. These things which we have established in these Letters, the venerable Brother Armandus Lombardi, whom we mentioned above, shall bring about, or he who, at the time when the work is to be carried out, presides over the Apostolic Nunciature of Brazil, with the power to delegate another man to this task, provided that he is a man of outstanding ecclesiastical dignity. Whoever undertakes this task shall be charged with the duty of drawing up the documents pertaining to the establishment of the dioceses, and of sending copies of these to the Sacred Consistory as soon as possible. We will and order that these Letters be effective now and in the future; in such a way that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, shall be able to oppose the effectiveness of these Letters, since through these Letters we abolish all contrary prescriptions. Therefore, if anyone, with any authority, knowingly or unknowingly, acts

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contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will, but rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man of outstanding ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented. If anyone should in any way disregard these Our decrees in general,

[*Latin ed. p. 488*]

Let it be known that anyone who, in any way, disparages [this document], shall incur the penalties established by law for those who do not obey the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the first day of the month of February, in the year of Our Lord nineteen hundred and fifty-six, in the seventeenth year of Our Pontificate.

CELSUS Card. COSTANTINI, Secretary of the Sacred Roman Consistory.

© Fr. ADEODATUSI.

Card. PIAZZA, Prefect of the Sacred Congregation of the Consistory, and Secretary.

Hamletus Tondini, Apostolic Secretary.

Bernardus Caesar,

Federici,

Protonotary Apostolic.

Apostolic Plumb in Ap. Cane, table, vol. LXXXXII, n. 52.

The PORT OF SPAIN (CASTRIES), belonging to the Archdiocese of PORT OF SPAIN, includes certain islands from which two dioceses are created: the dioceses of CASTRIES and of SAINT GEORGE IN THE ISLAND OF GRENADA.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event:

The Holy Church grows, like that tree which arose from a mustard seed, and embraces more and more peoples each day, offering to them that which is due to God, namely, salvation, the teacher and mother of all mankind, created by the Lord of all things. For this reason, when the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Nuncio in the Republic of Haiti, presented a petition to this Apostolic See, requesting that the extensive territory of the Archdiocese of PORT OF SPAIN be divided, and that two dioceses be created therefrom, in order that the most holy gifts of the Christian religion may be more suitably offered to these peoples, therefore, We, to whom the supreme will has entrusted the governance of the entire Church, consider that these

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matters must be carefully considered.

Therefore, having considered what Our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Christian Faith, have determined to be necessary, We decree:

[*Latin ed. p. 489*]

The acts of Pope Pius XII, page 489, state that we have undertaken such matters with due authority; after careful consideration, and with the consent of those who have a right in this matter, we decree and establish the following, by our supreme authority. We separate the island of St. Lucia, which is part of the territory of the archdiocese of Port of Spain, and we establish it as a new diocese, to be called Gastries, from the prince Castries, where the seat and residence of the Bishop will be, and where the pontifical chair of the teaching office will be located in the church dedicated to the Immaculate Conception of the Blessed Virgin Mary; and we entrust this diocese to the care and diligence of the Congregation of the Daughters of the Most Holy Virgin, from its very origin. Furthermore, from the same metropolitan archdiocese of Port of Spain, we separate the islands commonly known as Grenada, Ronde, Carriacou, Little Martinique, Union, Mayreau, Canouan, Mustique, Bequia, and St. Vincent, and we add to them the island of Barbados, which we separate from the apostolic vicariate of British Guiana, and from these, united together, we establish a new diocese, which we wish to call St. George's, on the island of Grenada, from the name of the island and the city, which will be the seat of the diocese and the residence of the Bishop; and we wish that a chair be established in the church of St. George, on the same island, and that the administration and governance of the diocese be entrusted to the Order of the Friars Preachers. Therefore, we grant to the dioceses of Castries and St. George's on the island of Grenada, to their cathedrals, and to their respective prelates, all privileges and honors that are rightfully due to other churches of equal standing, to cathedral churches, and to their bishops. However, we wish that the prelates be burdened with their own offices and obligations, to which all bishops throughout the world are similarly bound. We also decree that these new dioceses be subject to the jurisdiction of the Congregation for the Propagation of the Faith; and that they be subordinate to the metropolitan archdiocese of Port of Spain, from which they derive their origin, and that their prelates be subject to the authority of the Archbishop of Port of Spain. Furthermore, we decree that, as long as a Chapter of Canons cannot be established, diocesan consultors shall be appointed in each church, whose counsel and work will assist the Bishops. Also, in order that young men who aspire to the priesthood and who are eager to preach the Gospel may be more diligently instructed, the prelates shall take care to establish, as soon as possible, at least an elementary seminary in each of their dioceses. The episcopal fund shall consist of the goods, if any, that are derived from

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the islands separated from the archdiocese of Port of Spain, in proportion, or from the revenues that will accrue from the established curias, or from money offered by the Congregation for the Propagation of the Faith and by the faithful. As for the election of a Capitular Vicar, in the event of a vacancy, it pertains to the rights of the faithful and the clergy.

[*Latin ed. p. 490*]

Acts of the Apostolic See - Official Commentary 490, and other burdens and similar matters, let them be observed as those which are commanded by Canon Law. Finally, concerning the clergy, we decree that as soon as these Letters are brought to execution, those clergy shall be considered as belonging to the Church, within the boundaries of which they reside, with full legal right. Our venerable Brother Aloysius Raimondi will see to the execution of this, or those who, at the time these mandates are brought forward, preside over the Apostolic Nunciature in the Republic of Haiti; and to whomever it may happen to be assigned to carry out this matter, we grant all the necessary powers for that purpose, delegating them, if necessary, to a man of outstanding dignity in the ecclesiastical order. Likewise, the venerable Brother shall report the completed matter in writing, and shall send exact copies thereof to the Holy Congregation for the Propagation of the Faith as soon as possible. We will and desire that these Letters be effective now and in the future; so that those things which are decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of these Letters, since by these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man of outstanding dignity in the ecclesiastical order, and which are also signed by a public notary, shall have the same full faith as if they were the original documents. Let anyone who in any way disregards or rejects Our decrees in general know that he will incur the penalties prescribed by law, for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twentieth day of the month of February, in the year of Our Lord one thousand nine hundred and fifty-six, in the seventeenth year of Our Pontificate.

CELSUS Card. COSTANTINI / Secretary of the Holy Roman Church

PETER Card. FUMASONI BIONDI Prefect of the Congregation for the Propagation of the Faith

Hamletus Tondini, Regent of the Apostolic Chancery

In Ap. Cane, tab., vol. LXXXXII, n. 35.

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Albertus Serafinij, Apostolic Protonotary

Silvius Apost. Sericano, Apostolic Protonotary.

[*Latin ed. p. 491*]

Acta of Pope Pius XII, Letter 49I, to the Church of the Blessed Virgin Mary, "of Guadalupe," located within the territory of the Archdiocese of Toledo, which is adorned with the title of Minor Basilica.

PIUS PP. XII. For the perpetual memory of this matter.

The Most Holy Virgin Mary, commonly called "of Guadalupe," is, as all know, most devoutly venerated among the people of Spain and other nations who speak that language; they have her as their particular protector, they desire her to preside over their affairs, and they honor her with perpetual devotion. The cult dedicated to her is the principal temple of the same Divine Mother, named with that title, which is located within the territory of the Archdiocese of Toledo; this temple, encouraged by King Alfonso XI in the 14th century, after he obtained a notable victory over the Saracens through the intercession of the Virgin of Guadalupe, was most generously increased and enriched. At the end of the aforementioned century, the aforementioned building was constructed and expanded by the monks of Saint Jerome, who were the custodians of that place at that time, and brought to such a form that it exhibited an outstanding appearance of Gothic art; which was solemnly consecrated by the Archbishop of Toledo in the year 1300. Around it are constructed porticoes, which add considerable beauty to the temple, and a hospice has been established, so that many faithful who come there for reasons of piety may be received. It is indeed noteworthy that the devotees of the Most Holy Virgin in that place are accustomed to gather in large numbers, and that not only those from the lower classes, but also those of illustrious birth, sacred dignitaries, rulers, and powers, are among them. How merciful and benevolent the renowned Mother of God has been, is testified by the monuments and the most ample gifts. In even the most serious affairs, the Virgin of Guadalupe has, as it were, been present as a heavenly power, as when King Ferdinand conquered the city and kingdom of Granada, and when Christopher Columbus discovered lands hitherto unknown. Therefore, it is not surprising that the Apostolic See has bestowed exceptional favors, especially indulgences, upon this dwelling place of the Marian religion, if Blessed Mary, the Virgin...

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - The official record states that the celestial Patroness of the region of "Extremadura" is the Virgin of Guadalupe, and that in the year 1928, her Image was adorned with a golden diadem, according to the august rites of the Church. After, in the immediately following century, the inhabitants of that place were disturbed, their goods were taken,

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and this very building, formerly the most important in Spain, was given to the Mariana Islands. However, the devotion to the Virgin of Guadalupe has increased with new vigor and through the efforts and dedication of the Franciscan confraternities, who, after restoring the building, have ensured its continued use. It is impossible not to admire the grand scale of the building, the chapels located on the sides, the artistic works, such as the chest given as a gift by King Philip II, in which the Most Holy Sacrament of the Eucharist is kept, the paintings of the highest quality in color and piety, the wrought iron grilles, the font for the sacred washing, and the choir stalls; nor is it possible not to recognize the excellence of the chapel of Saint Jerome, due to its remarkable structure, the harmonious arrangement of its parts, the exquisite composition of its decorations, and the singular beauty of its images; and finally, it is impossible not to be moved by the very image of the Blessed Virgin Mary of Guadalupe, with her dark complexion and serene countenance. Furthermore, the house of God is richly decorated, because many ministers of the sacred rites from the Franciscan Order work there, and they are always dressed in garments skillfully made and appropriate for the august rites, and adorned with precious materials. Having considered these things, the esteemed son Julius Elorza, Provincial Minister of the Baetica Province of the Order, whom we mentioned, humbly requested that we grant the building, so richly adorned, the title and status of a Minor Basilica. In response to these requests, our esteemed son, Henry, Cardinal Piay Deniel, Archbishop of Toledo, supported by his recommendation, we, with a willing heart, for the sake of promoting the religion of the Marian Islands, decided to grant it. Therefore, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, and forever, we elevate the church dedicated to the honor of the Blessed Virgin Mary "of Guadalupe," within the boundaries of the archdiocese of Toledo, to the honor and dignity of a Minor Basilica, with all the rights and liturgical privileges that properly belong to churches of the same name. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on.

[*Latin ed. p. 493*]

Acta of Pope Pius XII, 493, should anything, concerning these matters, be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the seventeenth day of the month of June, in the year 1955, in the seventeenth year of Our Pontificate. By special mandate of the Most Holy

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Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, NEW STATUTES ARE GRANTED TO THE PONTIFICIAL ACADEMY OF THEOLOGY OF ROME, by Pope Pius XII, for the perpetual memory of the matter. The Church, the Mistress of Truth, has always cultivated, with no expense spared, the theological discipline, since it concerns God and sacred matters, and it is fitting that clerics, called by the Lord, should be thoroughly instructed in it. For those who perform a certain heavenly office on earth, and whose duty it is to nourish the people with the food of Christian doctrine and to defend it against false opinions, it is entirely fitting that they be versed in Theology. With this in mind, at the beginning of the eighteenth century, under the auspices of Pope Clement XI, Our Predecessor of blessed memory, the Theological Academy was founded in the City, a seat of divine disciplines and a haven for noble minds, from which, as from a head, the greatest benefits would flow to the Catholic cause. Therefore, this seat of learning was duly established and endowed with privileges by the Supreme Pontiff, whom we have mentioned, through Apostolic Letters, under the Fisherman's Ring, on the twenty-third day of the month of April, in the year 1718. Furthermore, Pope Benedict XIII, also Our Predecessor, who, while enjoying the honor of being a Cardinal Father, had attended the gatherings and exercises of the same Academy, with ((great joy of spirit)) (cf. Apostolic Letter of the 6th of May, in the year 1726), considering "how much splendor and ornament would be added to the aforementioned Alma Mater, and also to the entire Christian Republic, if the same Academy were strengthened with new and more powerful resources, by means of which it would be more firmly established and would make greater progress day by day" (cf. ibid.), not only approved what Clement XI had instituted with a provident and salutary purpose, but also enriched it with the clear fruits of his benevolence.

[*Latin ed. p. 494*]

The Acts of the Apostolic See – Official Commentary, page 494. Recognizing the numerous and outstanding fruits that have sprung forth from this Theological Academy, Pope Clement XIV, with no less generosity and benevolence, has furthered its cause. Therefore, this distinguished and renowned institution of learning, like a workshop, "has from its origin possessed certain statutes – as we have said above – by which, with these principles established as a foundation, further regulations were subsequently established, as circumstances required" (cf. Constitution by Pope Gregory XVI, approved). This work, which our blessed predecessor, Gregory XVI, completed, was filled with the wisdom of the ages and, on the twenty-sixth day of the month of October, in the year 1828, was approved with Apostolic authority. Now, it has seemed fitting, due to the changed conditions of times and affairs, to rewrite these laws in a new form, so that they may be more suited to the needs of our age. Therefore,

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having received prayers addressed to Us, requesting that We approve such new laws, and desiring to grant this request, and wishing that this excellent center of learning may increase in greater growth, We, having carefully considered all things, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, hereby approve and confirm these statutes, properly arranged and revised, and We add to them the strength of Apostolic sanction, provided they are in accordance with the original model, whose first words are "Theological Academy of Rome," and whose last words are "suitably amended and confirmed," namely, those of the following tenor:

Article I. The Theological Academy of Rome, established by Apostolic Letters from Pope Clement XIV, dated the twentieth of April, in the year 1758, duly approved by the Roman Pontiffs Benedict XIII (Letters, dated the sixth of May, in the year 1776), and Clement XIV (Letters, dated the twenty-seventh of April, in the year 1770), and enriched with many privileges, possessed its own statutes, wisely established by Gregory XVI, on the twenty-seventh of October, in the year 1828, which, adapted to the conditions of our age, are confirmed by the present Constitution.

Article II. The purpose of the praised Academy is to foster and promote theological studies, so that it may be a kind of "center" for the advancement of institutions and the knowledge of new developments in this field for those who pursue sacred disciplines.

Article III. The Academy is always under the protection of the Cardinal Prefect of the Sacred Congregation for Seminaries and Universities, for the time being. This Cardinal Protector appoints a Prelate from the Secretariat.

Article IV. The Academy depends on the Sacred Congregation for Seminaries and Universities.

Article V. The Academy consists of priests who, for their outstanding merits in the cultivation of sacred disciplines, are nominated as members by the Cardinal Protector, proposed by the Prelate from the Secretariat, who pre-

[*Latin ed. p. 495*]

Acts of Pope Pius XII, 495, concerning the unanimous consent of the members of the Council. — Article V, Section I. The Prelate designated for secret affairs is nominated as indicated in Article III. It is his duty, with the assistance of six members of the Council, to diligently oversee the Academy, both with regard to the proper course of its affairs and the faithful observance of its Statutes. — Article V, Section VII. The Council of the Academy consists of six members who, having been elected by the ordinary members, require confirmation from the Cardinal Protector after being heard by the Prelate designated for secret affairs. These members remain in office for three years, after which they may be re-elected repeatedly. — Article VIII.

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The Council, presided over by the Prelate designated for secret affairs, is to deliberate on all the most important matters of the Academy. Therefore, it shall be convened at least once a year by the Prelate designated for secret affairs, and also whenever it seems expedient to the Cardinal Protector, or whenever three members of the Council request it. — Article IX. Within the Academy, there are the offices of Archivist-Librarian and Treasurer, or Administrator of financial affairs. Each official, designated by the Council, is nominated by the Cardinal Protector. — Article X. The ordinary members of the Academy number forty, of whom at least twenty shall reside in Rome or in the region of Latium. Those who reside outside of Latium must demonstrate an interest in the life of the Academy, which pertains to the investigation of doctrine, and also participate in the most important gatherings of the same Academy. — Article XI. In addition to the ordinary members, the Cardinal Protector may nominate, with the proposal of the Council, members who are commonly called "corresponding members," the number of whom is not limited. — Article XII. The Prelate designated for secret affairs must convene the meetings of the members after having submitted to the members of the Council and to the Cardinal Protector the agenda for any meeting (or, as is commonly called, the "order of business") for approval. He will ensure that a copy of the program for each meeting is sent to all members, along with an invitation to attend at the specified date and time. — Article XIII. In order to achieve its purpose, the Academy shall establish at least one meeting each year for the promotion of theological studies, and it shall take care to publish theological journals with new documents and books. It shall also establish a library, the books of which will be available to the members. — Article XIV. The Prelate designated for secret affairs, with the approval of the Council, shall submit to the Cardinal Protector for approval other projects, either individual or multiple, to be carried out once or periodically, so that the purpose of the Academy may achieve a fuller effect. — Article XV. The Treasurer, or Administrator of financial affairs, shall submit to the Cardinal Protector each year a report on the finances of the Academy, after such report has been appropriately amended and confirmed by the members of the Council. — With these present Letters and Our authority, We abolish and declare to be abolished all those things which are not contained in these Statutes, approved by Us. We also decree that the Cardinal Protector shall...

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Official Commentary. The Father who, for the time being, directs the Sacred Council for Seminaries and Universities, as well as the Theological Academy of the Holy See of Rome, shall be the Patron or Protector, as is written in the laws which We have approved, notwithstanding any contrary circumstances. We decree that these present Letters shall remain forever valid and effective; that they shall produce

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and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fifth day of the month of June, in the year 1956, in the twenty-ninth year of Our Pontificate. By special mandate of the Most Holy Cardinal from the public affairs of the Church, to the Reverend Father P. D. LA GIER CAROL, Apostolic Notary, as a participant, and General Moderator of the Association called ((OPERE ORIENTIS)), founded at the close of the century. PIUS PP. XII. Beloved sons, greetings and the Apostolic Blessing. — As the first century since the association called "Opere Orientis," to which you rightly preside, was happily founded draws to a close, We are very pleased to congratulate you and your fellow members, because We have not been sparing in our praise, nor have We withheld the common expressions of joy, due to the zeal with which you are animated by the desire for divine glory. Indeed, We have clearly seen how important this work is for defending and promoting the Catholic cause in the Eastern regions, to which you strive to contribute with eagerness, through prayer and the provision of resources. And We are very pleased to consider the salutary and increasing growth of this Institute, which, first in...

[*Latin ed. p. 497*]

From the Acts of Pope Pius XII, number 497: France, having begun with modest beginnings, soon grew like a mustard seed into a large tree, and spread its flourishing branches widely throughout the Church. This is demonstrated by your association, which is a source of praise and consolation, and which responds to the ardent desires of the Christian people. Moreover, who is unaware of the maternal charity of the Church, which, although wonderfully concerned for all nations, is accustomed to regard the Eastern regions, once so brightly illuminated by the light of Christ, with a special sense of mercy? For there are the cradles of the salvation of the human race and the beginnings of Christian wisdom, and from there, the preaching of the Gospel first spread throughout the entire world. However, these endeavors and efforts, which you, beloved sons, have so excellently contributed to the good of the Church thus far, seem, especially in the difficult circumstances of the present age, to demand our commendation. Indeed, recent events among those peoples, as well as the progress of civil society and the newly established nations there, require ever more abundant assistance of every kind, both to support the Catholic works and institutions, which flourish there in countless numbers, and to promote them where necessary, at the right time; which, indeed, also have the advantage that those who have long been separated from Catholic unity may be more easily drawn back to it, with the favor of

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divine grace. Therefore, continue, beloved sons, as you have been doing, to devote your efforts diligently to this most noble cause, and may your active works, those good seeds, which promise abundant fruit, take deeper root daily, and may they grow well, with God's help. And it pleases us to add from the bottom of our heart a wish that this association, which is so conspicuous for its abundance of merits, and which has attained a very numerous membership, especially in France, in Canada, in Belgium, and in Mexico, may there, above all, experience ever greater growth and be expanded with new members, especially with the favor of the care of the Bishops. As we entrust these wishes to our most benign Savior for their fulfillment, we impart to you, beloved sons, and to all who are members of the "Opus Orientis," as well as to all undertakings in which you have invested your efforts, our Apostolic Blessing, under the auspices of heavenly help. Given in Rome, at St. Peter's, on the 7th day of May, in the year 1956, in the twelfth year of our pontificate. PIUS PP. XII.

[*Latin ed. p. 498*]

Acta Apostolicae Sedis - Official Commentary 498 ADDRESSES I To the Professors and Students of the Faculty of Law of the University of Vienna.

"We welcome you, esteemed gentlemen, who have been led from Vienna to Rome and to Us. You dedicate yourselves to the study and investigation of Canon Law and the history of law. Both fields, the former by its very nature and necessity, and the latter, bring you into contact with the legal life of the Catholic Church. Canon Law is not an end in itself. It is always a means to a higher end. As is everything in the Church, it is in the service of "salus animarum," and therefore of pastoral care. It should help to open and prepare the way for the truth and grace of Jesus Christ in the hearts of men. It is not, therefore, something merely external to the inner structure and essence of the Church, something added only by human effort. Certainly, many canons are merely protective norms, for example, to safeguard the deposit of faith from corruption, and the dignity of grace and the sacraments from desecration. But alongside these, there are legal norms that are themselves integrated into the very fabric of the Church, and, in their substance, are directly derived from the divine Founder of the Church: forms of the organization of the mystical body of Christ, as in canon law, and in the provisions concerning the power of the Pope and the bishops. Christ founded His Church not as an unformed spiritual movement, but as a firmly established community. Certainly, Canon Law must not overshadow the spiritual and supernatural values to which it is dedicated. It has, indeed, been accused of doing so, and of "legalizing" the Church. But, once again, this accusation is often raised out of stubbornness, with which the Church maintains the indissolubility of validly contracted and consummated Christian marriages. And yet, in this very case, she does not act out of legal insensitivity and harshness, as if she did not recognize

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the tragedy that often inheres in such cases.

Given this the 3rd day of June in the year 1956.

[*Latin ed. p. 499*]

The Acts of Pope Pius XII, page 499, do not express feelings, but rather a faithful application of Canon Law, which was itself established by the Divine Founder, and concerning which the Church has no authority to judge. Furthermore, We need not explain to you, who are jurists, that the meager laws of the apostolic age would not suffice to govern a world-wide Church of over 400 million faithful today. Whenever the Church expanded geographically, or when religious life strengthened and bore new fruit, the further development of Church law also occurred, almost spontaneously, in order to regulate and protect the flow of that religious life. Even in the creation of the *Codex Iuris Canonici*, the present legal code of the Church, we can perceive the workings of Divine Providence; the reorganization of Canon Law certainly greatly benefited the geographical expansion and internal development of the Church in the 19th century, a century in which, it is likely, it surpassed all its predecessors. Moreover, there has been no "legalization" of the Church. Indeed, today, one finds a religious will, spiritual forces, and a sacramental life among the faithful in the world, as powerful, if not more so, than ever before. Church life and Church law are intertwined. A fitting example of this is the Holy Pope Pius X. He was the creator of the new Church law, just as he opened the sources and channels of that sacramental life. We wish you, esteemed gentlemen, scientific success and inner enrichment from your legal studies, and We impart to you, with paternal benevolence, the Apostolic Blessing.

To the women and men devoted to domestic duties in the City [of Rome] and in Italy: With particular solicitude, We have awaited this meeting with you, domestic workers of Rome and Italy, and now We rejoice in seeing you, for among so many of Our sons and daughters, near and far, who come to visit Us, you certainly hold a special place in Our paternal heart. Representing Jesus as His Vicar on earth, We feel a particular love for the simple and the humble: and you are among them. *Given on the 3rd day of June in the year 1956.*

[*Latin ed. p. 500*]

Acts of the Apostolic See - Official Commentary.

We therefore welcome you with great affection, beloved daughters, and we do not conceal from you Our regret that We are unable to speak with each of you individually, to hear your concerns, and to send you all, as far as possible, back to your homes and to your work with a more enlightened mind, a more steadfast heart, filled with hope and confidence in a better future. We wish to tell you that Our home has rarely opened its doors so willingly: welcome, beloved daughters, generous souls and so rich in enthu-

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siasm, even in your modest activities. Thank you for the joy that you bring us with your presence; thank you for the comfort you give us, encouraging us to hope for the best for your future. Thank you for coming to hear Our wishes, Our concerns, and Our exhortations.

1. First of all, We offer prayers for your material well-being. Those who observe your present condition easily see how far we are now from customs and practices that were once prevalent and considered almost normal. Thanks to the ongoing and continuous social evolution, today, every worker – including the domestic worker – sees their individual and family rights protected and recognized. Already, the Civil Code regulates your employment relationship, prescribes the duration of the probationary period, establishes the rights and duties of those admitted to family life, sets the rules for remuneration, housing, medical care and assistance in illness, social security, and general insurance in the cases and ways established by law. The Code also mandates weekly rest, annual leave, and the right to reasonable notice for termination of the contract, proportional indemnity for years of service, and a certificate of employment. Furthermore, the law has intervened to grant the thirteenth monthly salary and to extend assistance in cases of illness to retired domestic workers. This is already a great deal; but many also believe that the difference between your conditions and those of other workers is unjustified, and therefore, they consider legitimate your desire, and the desire of those who are concerned about your situation, that your employment relationship be brought to a more just and stable solution; all the more so because a marked unpopularity pursues domestic work, with the consequent crisis of this particular type of labor, which is so useful, and in some cases, so necessary. We have therefore learned that authoritative representatives of yours have studied and proposed, in the appropriate forum, what, in their opinion, is necessary. (Article 2240-2246).

[*Latin ed. p. 501*]

Acta, Pontificium, Papae XII, 501. Nunc oportet adhuc agere, ut desideria iusta vestrae categoriae satisfaciantur. Sed alius votum est in nostro corde, et non volumus omitttere exprimendum. Certa quidem lex vobis retribuendam justam, praelectiones aptas, et condiciones laboris. Sed haec paena esset, si in domo ubi hospitamini, non invenissetis consolationem et humanam comprehensionem, et prae omni, calorem amoris Christiani. Cordi ex animo vobis optamus, ut patroni vestri sint vobis minus domini, et plus patres, substituentes, quantum possibile est, parentes vestros, fratres et sorores vestros. Multi iam tali sunt, et iniustum esset non hoc agnoscere; et aliis – qui non sunt adhuc – invocamus lucem Dei, Patris nostri communis, ut videant in vobis proprios fratres, etsi cum diversis functionibus et conditione humiliori: veros fratres, pro quibus praescripsit amor, qui comprehendit, qui consolat, qui adiuvat; amor, qui in vobis videt membra

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unius magnae familiae humanae, et simul familiae parvae quae vestros officia postulavit.

2. Post vota paternalia, dilectae filiae, volumus vobis confidere etiam curas nostras, et tristitias animae nostrae. Domesticae ab domibus suis discedunt, non ad quaerendum aventuras, sed ad inveniendum laborem, et sic consequendum medios necessarios ad vitam serenam et honestam. Omnes, putamus, reliquistis matrem in lacrimis, patrem trepidantem et pensivom, fratres pene humiliatos, quod non poterant impedire partum vestrum propter insufficientiam parvorum eorum. Primum adventum vobiscum urbis iam implevit admirationem et stuporem; fortasse non etiam imaginabantur quot tenebrae abscondebantur inter splendorem certarum lucium; quam terram fangi paratam, vos etiam devorare, cum stupefactae eratis ante offertam certorum florum; quam malitiam celabat in animo hominum aspectu innocui, et saepe etiam pleno fascinationis. Ingenuae, prae omni, non suspectabantur quod saepe serpens nidum habebat ubi licuit sperare non occurrere insidias, non periculum vitae. Gratiam educationis acceptae, praelectiones animarum bonarum, et providencias motuum inspiratorum caritate Christi, multi sciverunt ambulare sine cadendo, sine fango. Sunt enim in vestra categoria turmae animarum vere electarum, paratae ad omnia heroica, resistentes omni impetu: capaces vivere in humilitate et...

[*Latin ed. p. 502*]

Acts of the Apostolic See - Official Commentary 502, without yielding to the desire, although understandable, to escape from a work that is not infrequently without satisfaction. There are souls who live serenely even in the silent martyrdom of daily toil, often not sufficiently appreciated for its irreplaceable value, sometimes misunderstood and even despised. Souls who renounce everything to help elderly parents or distant relatives. Souls – and this also happens – who find in their small savings even the means to assist the miseries of others. But not all, unfortunately, behave in this way. There are souls who forget their dignity as human creatures, and that even greater dignity of being daughters of God. Careless souls, dragged into the vortex of evil, becoming victims of a mysterious industry of sin, which no human code can strike with its threats and sanctions. For these souls, Our heart is filled with anxiety and tears; for them, we implore those who can be instruments of salvation; for them, we invoke the power of divine intervention, so that they may not delay in rising from the abyss. And how many would still be in time, let them stop, We implore you, on the edge of an abyss that manages to enchant them with the terrifying charm of its horrific depths. May those who strive with moving zeal to protect you, beloved daughters, from the dangers that surround you be blessed. May priests and lay people, in the providentially guided movement "Among Us," be particularly blessed, who help you morally and materially to re-

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main good; finally, may you yourselves be blessed, beloved daughters, as many as you wish to be apostles among your sisters, with a simple word, with the strength of example, with the generosity of action, with the fervor of prayer, and with the joyful acceptance of every pain and every suffering.

3. This Our anxiety for the ruin of souls dear to Us suggests a final word. Listen to it, make it your own, and put all your effort into putting it into practice, whatever the sacrifice. Here it is, in its eternal, sculpted simplicity: flee, beloved daughters, flee from evil and do good.

a) Flee from evil by guarding yourselves against false prophets, against rapacious wolves. Jesus Himself recommended this to all of us, and we must repeat it to you. False prophets are those who enchant with false promises or invite you to use illicit means to obtain even good and legitimate goals. A false prophet is one who poisons your soul, who puts hatred in your heart, who urges you to negligence in the fulfillment of your daily duty.

[*Latin ed. p. 503*]

Acta Pii PP. XII 503. Falsus prophetus et rapax est quilibet qui, sub colore veri vel praesumpti boni materialis, petit adhesionem vestram, aut saltem cooperationem indirectam, ad opera quae volunt destructionem systematicam omnium valorum humanorum et divinorum. Lupi rapaces, velati sub specie agnorum, sunt ii qui vos in invisibiles retia trahunt, et deinde vos constringunt in terribiles, quamquam auratas, catenas. Ex profundo cordis Nostri, dilectae filiae, vos hortamur: nolite cedere nemini, ubi et sub quacumque forma vobis appareat; resistite, fortes, in fide, cum circumvolat ut vos in laquearia sua faciat cadere.

b) Resistente malo, operamini bonum, transformando in servitium Dei omnem vestram operam. Oculi corporis homines vident in illis qui vos in officio susceperunt; spes habent remuneracionem humanam pro opere quod quotidie prestatis secundum mandata quae vobis dantur. Sed oculi fidei scientes sunt transire appearances: Iesum Christum in quocumque legitime vos imperat vident. Haec fides, longe ab humiliando vos, characterem sancti orgulii operi vestro domestico confert. Non oboedite hominibus, qui vobis sunt pares, qui interdum minus vos valent; Deo oboedite. Haec fides vos amando servire superioribus vestris faciet: fervore, ergo, et illa exacta diligentia quae solum amor generare potest. Haec fides, tandem, alimentabit spem vestram firmam, quae, post laborem terren, remuneracionem caelestem habebitis, dignam Deo qui est dominus et pater, dignam vobis qui estis creaturae eius, participes vitae eius et heredes gloriae eius.

Cum hac auspicio in labio et in corde, Benedictionem Apostolicam paternam vobis hic praesentibus, compaginibus vestris operibus, familiis vestris,

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omnibus personis et rebus quae vobis sunt carae, impartimus.

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Commentarium, Official Radio Announcement to the Faithful of GALLIAE in the Cathedral of ROTHOMAGENSI, celebrating the sacred solemnities in the church, recently restored from the ruins of the war, on the fifth centenary of the recognition of the innocence of Saint Joan of Arc.

At this solemn hour, in which an entire Christian nation, represented by its most eminent figures, offers to the Lord a Mass of thanksgiving beneath the vaults of a marvelous cathedral, which is reborn to life, like a patient who has overcome a grave crisis through energy and endurance; at this hour in which you celebrate the 5th Centenary of the rehabilitation of Saint Joan of Arc, as a great family that finds in one of its children the embodiment of its highest and most representative values, it is a great consolation to us to manifest also the joy that fills Our soul, and to congratulate you, beloved sons, for this feast of a house of God and of a heroine of sanctity, which are your legitimate glories.

Who, therefore, on that sad day in the spring of 1431, returning to his home with lowered eyes and a heavy heart, after having witnessed the tragedy of the Vieux Marché, if he had fixed his gaze upon the grandiose edifice of your cathedral in order to seek comfort, would ever have thought that the present historical day would unite Joan and this temple, as if a common destiny of divine vocation, of suffering, and of glorious resurrection weighed upon them, to set them before the world as a tangible symbol of the virtues of a race, as an authentic expression of the national soul?

One must go back to the centuries, when history blends with legend, to trace the vicissitudes suffered by your cathedral, by evoking the names of the saints and illustrious men who occupied its See, and to follow it through the ages as a living image of the people, the city, and the region, with which it shared its joys and its sorrows. It is in it, as in a stone Bible, that your ancestors read the truths of the faith, followed with admiration the great deeds of their ancestors, admired the purest beauties put at the service of the highest ideal, learned to pray, and, at the same time, felt more like brothers under the embrace of its great vaults. Its soaring lines... * Given on the 25th day of the month of June, in the year 1956.

[*Latin ed. p. 505*]

The Acts of Pope Pius XII, page 505, showed the path to heaven, and the lightness of its structures taught them detachment from the world. In the clear sky of Normandy, flashes of fire passed, the clouds of war laden with desolation and terror, and even the darkness created by the abandonment of men and the sacrilegious excesses of the Revolution. But the cathedral would always stand, it would always find the hand and the heart

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that would give it new life, because it expresses immortal realities, and its foundations are based on the rock of faith, a faith felt and transformed into the substance of life, forming for a people its most essential character. And behold, barely eleven years after the last turmoil, you return to admire it in all its splendor. Your constancy, your generosity, and your enthusiasm deserve special praise, which We are pleased to grant you; this praise is particularly addressed to the public authorities, through whom the cathedral was able to be raised from its ruins; it also goes to those who raised these stones with their own hands, and thus renewed the venerable traditions of past centuries. Love it, beloved sons, because it is yours, because it represents you, because it is a benefit to you, or, as a hymn says: "She is the boat that carries us without peril, the fold whose roof shelters us, the pillar of truth and our sure support." What a contrast between this unalterable stability and the fragile appearance of the humble young woman, who was to have such a great part in the history of France! And yet, this child, at first glance so fragile, also became a solid edifice; like a cathedral rooted in the ground, she dug her foundations in the love of her country, in a fervent desire for peace, and a thirst for justice, which were to tear her from the shadow in which she seemed confined and cast her into the violent current of history. Chosen by God, with an unwavering awareness of her mission, a burning desire for holiness fueled by the will to better correspond to her very high vocation, she overcame obstacles, ignored dangers, confronted the great of the earth, mingled with the international problems of the time, and even transformed herself into a captain clad in iron, ready to make a terrible assault. More than one year of campaigning, sown with battles and victories, the capture of Orléans, the coronation at Rheims, the endless rides, the wounds, and the prisons, seem like the magnificent pages of a golden legend. But in contrast to the simplicity...

[*Latin ed. p. 506*]

The official record of the Apostolic See – a testament to perfect disinterestedness, to an unblemished ideal – stands firm. Yet, the world's prudence, greed, misunderstanding, and corruption conspire, weaving their snares to isolate, immobilize, and destroy it, as if it were a dangerous enemy. Dark shadows have once again crossed the skies of Normandy; darkness momentarily obscures the radiant city of Rouen. And once more, the flames of a pyre rekindle the fire in one of its squares; in the silence, the words of a martyr, faithful to her vocation, filled with faith in the Church to which she belonged, resound, invoking the most gentle name of Jesus, her only consolation. Through the rising smoke, she gazes at the Cross, certain that one day she will obtain justice. Later, upon the ruins of the cathedral, a Cross too would be the hope for future reconstruction. Whether a long or short life; whether triumph or apparent defeat; whether the solidity of stone or the fragility of a poor, mortal young woman: it matters not!

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For if there exists an immutable truth, a faith that cannot perish, the love of an immortal homeland, the expectation of a peace that is a natural requirement of the human heart, the thirst for a justice that will necessarily prevail at the appointed time by history, at the hour of reconstruction, of rehabilitation, of resurrection – this is the necessary law that always unites sacrifice with triumph, humiliation with glory, the mystery of the Calvary with the bright dawn of the morning of the Resurrection. Blessed is the people that remembers this, even to face, if necessary, the judgment of men, as Joan of Arc knew how to do with admirable constancy and unwavering serenity; to not refuse the sacrifice, which she foresaw without fearing anyone and with wondrous energy; to always remain faithful to her vocation, especially in the most difficult moments. Joan of Arc thus presents herself to the Christians of our time as a model of solid and active faith, of docility to a very high mission, of strength amidst trials. But her example must be especially eloquent to you, beloved sons, whose homeland, by virtue of a divine call, has deserved to be reborn at such a difficult time; you are the brothers of a heroine, a simple daughter of your people. Through her exemplary life, her dedication to an ideal, and her perfect sacrifice, she teaches everyone the sure path, in this century of sensuality, materialism, and indifference, which seeks to make us forget the path traced by the best heroes, and the way that leads to the grand portal of the old cathedrals. It is not uncommon that at the most critical moments, just as a gust of wind breaks the clouds and reveals the star that will guide the navigator.

[*Latin ed. p. 507*]

Acta Pii Pp. XII 507: "But, behold, the Lord sends the supernatural inspiration which must make a soul the salvation of its people. Therefore, beloved sons, worthy representatives of a nation which glories in the title of eldest daughter of the Church, lift up your eyes and behold the great examples which have preceded you; lift up your eyes and admire these splendid cathedrals which remain among you a living symbol of that Catholic Church within which you have grown. Moreover, enter with confident steps into the cathedral of God, venerate the saints who are upon its altars, kneel before the God who awaits you in the tabernacle, renew your profession of faith, promise Him anew your most perfect fidelity, and be certain that, in doing so, you will answer to your vocation as men, as Christians, as Frenchmen. If it should happen that a bad wind blows, if falsehood, greed, and misunderstanding conspire to do evil, if it should even seem that you yourselves are becoming victims, look at your rehabilitated heroes, your rebuilt cathedrals, and you will be convinced once again that always the final victory is that of the Faith, of the holy Faith, which nothing can overthrow, and of which the Catholic Church is the sole depositary. French Catholics, worthy representatives of a nation which, in its title of Catholic, has always found the strongest incentive

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to write the most glorious pages of its history! From the towers of your cathedrals fall the grave or joyful notes of the bells, like the dew which descends upon the earth to refresh and fertilize it; from the generous soil of this garden of Europe that is France, spring forth the heroes of the homeland and of the faith, who, out of love for their mother, if her defense requires it, know how to fight, to suffer, and to die, with the certainty that the laurels of triumph will never be lacking to those who accept to sacrifice themselves for a great and just cause. And if it should seem for a moment that iniquity, falsehood, and corruption triumph, it will suffice for you to be silent for a few moments and to lift up your eyes to heaven, to imagine the legions of Joan of Arc returning, banners unfurled, to save the homeland and to save the faith. Through the intercession of so many saints who have occupied the See of Rouen, through the intercession especially of that grand figure, whose rehabilitation you commemorate today, may the Blessing of the Most High descend upon you all who are present here, upon Our brothers in the Episcopate, the clergy, and the faithful, upon the very worthy authorities who, by their presence and their support, have contributed so much to the splendor of these solemnities, and above all, upon France, which is so dear to Us, and to which We wish peace and happiness in the most perfect adherence to its destiny as a great Catholic nation."

[*Latin ed. p. 508*]

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ACTA OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE

PROHIBITION OF BOOKS

Thursday, June 27, 1956

In the general session of the Supreme Holy Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after considering the opinion of the Consultors, condemned and ordered the books written by Simone de Beauvoir to be placed in the Index of Prohibited Books:

1. *Le deuxième sexe*, 2 volumes, Gallimard, Paris, 1949;

2. *Les mandarins*, Gallimard, Paris, 1954.

Furthermore, on the audience of June 30 of the same month and year, His Holiness, Pope Pius, Divine Providence, Pontifex Maximus XII, approved

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the resolution presented to him by the Most Eminent Fathers and ordered it to be made public.

Given in Rome, from the offices of the Holy Office, on July 12, 1956.

Arcturus De Jorio, Notary.

[*Latin ed. p. 509*]

Sacra Congregatio Consistorialis 509

SACRA CONGREGATIO CONSISTORIALIS

DECREE CONCERNING THE TITLE ("AD HONOREM") OF THE PRIMATE OF THE ENTIRE CANADIAN TERRITORY.

The Roman Pontiffs have always been concerned that cities, through their celebrated dignity, and souls, through their outstanding devotion and reverent obedience, be adorned with worthy honors and privileges, thereby rewarding those who deserve it, and also inciting the Pastor, the clergy, and the people to constantly strive for greater virtues.

Therefore, the Archbishop of Quebec, and especially the Most Reverend Cardinal Villeneuve, while he lived, had long ago petitioned the Apostolic See. Now, the Most Reverend Father Mauritius Roy, the current Pastor of that Church, earnestly requested that the ancient and distinguished Metropolitan Archdiocese of Quebec be honored with the title of "Primate" of all the Churches within the entire Canadian Territory, and that its Archbishop be designated by the appellation "Primate."

Furthermore, among all those in North America, the Church of Quebec excels in antiquity, having held a jurisdiction so extensive for many years that it not only encompassed the entire territory of Canada, but also a portion of the territory belonging to the United States of America. Therefore, it is clear that all ecclesiastical jurisdictions within the Canadian Territory, and many within the United States of America, which were established at this time, derive, as it were, from the Church of Quebec, like daughters from a mother.

It is also worth remembering that seven Provincial Councils of Canada were held in the city of Quebec in times past, and it seems appropriate to recall that the Most Reverend Fathers also convened there for the "First Plenary Council of Canada." Therefore, for reasons of piety and gratitude, this solemn assembly, which we are recording, was unanimously called the "First Plenary Council of Quebec."

Such a vast territory demands the diligent study of its Pastors; for their praise and glory, let us...

[*Latin ed. p. 510*]

The *Acta Apostolicae Sedis* – Official Commentary, volume 51C, states that the first institutions established here were for assisting the poor, for

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forming the clergy through a seminary, and for the founding of the University of Studies of Cattolica, which is rightfully and deservedly named after its founder, and the first Bishop of Quebec, the Venerable Monsignor Francisco de Montmorency-Laval. Having carefully considered all of these matters, Our Holy Father Pope Pius XII, moved by the urgent requests of the Most Reverend Monsignors James Charles, Prefect of the Sacred Congregation, Cardinal McGuigan, Archbishop of Toronto, and Paul Émile, Prefect of the Sacred Congregation, Cardinal Léger, Archbishop of Marianopolis, as well as by the favorable opinion of the Most Reverend Monsignor John Panico, titular Archbishop of Iustiniana Prima and Apostolic Delegate in Canada, and with the advice of the undersigned Cardinal, Prefect of the Secretariate of the Sacred Congregation, desiring to demonstrate His benevolence in this manner, and believing that it would be beneficial for the good of souls and for the growth of the Faith, decided to grant His approval after due deliberation. Therefore, by the fullness of His Apostolic authority, His Holiness decrees that the Archdiocese of Quebec, for the sake of honor alone, shall be adorned with the title of Primatial See, and that all the Bishops of the Province of Canada, of either French or English language, existing at the present time, shall, for the sake of honor alone, bear the title of Primates, perpetually. However, all of this is subject to the provisions of canon 271 of the Code of Canon Law, so that henceforth the Most Reverend Monsignor Mauritius Roy, and his legitimate successors, may rightfully and deservedly use the title of Primate of the Province of Canada. To accomplish all of these things, Our Holy Father has appointed the aforementioned Most Reverend Monsignor John Panico, granting him the necessary and appropriate faculties, and imposing upon him the task of sending a certified copy of the completed act to this Sacred Congregation as soon as possible. Concerning these matters, the same Holiness has ordered that the present Consistorial Decree shall be valid as if it had been issued with Apostolic Letters sealed with lead. Given in Rome, from the offices of the Sacred Congregation, on the 24th of January, 1956.

[Signature]

Fr. A. I. Card. PIAZZA,

Archbishop of Sabina and Mantenola,

Prefect of the Secretariate.

Dr. Joseph Ferretto,

Secretary.

[*Latin ed. p. 511*]

The Sacred Consistorial Congregation, 511 II, of BUSCODUCENSIS - BREDANAE, issues the DECREE OF SEPARATION AND UNION. For the better consideration of the good of souls, the Most Reverend Fathers, William Peter Adrian Mary Mutsaerts, Bishop of Buscoducensis,

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and Joseph William Mary Baeten, Bishop of Bredana, had petitioned the Apostolic See that a portion of the parish of Sint Jan-Waalwijh, located to the north of Bergsche Mass, and a portion of the parish of Heusden, located to the north and west of Bergsche Mass and Heusdens Kanaal, as well as the entire parish of Woudrichem, within the diocese of Buscoducensis, be separated from the aforementioned diocese and permanently united to the diocese of Bredana. Furthermore, this Sacred Consistorial Congregation, by virtue of the special faculties granted to it by the Most Holy Father, Pope Pius XI, having considered the matter and finding it opportune, has deigned to favorably grant the petitions. Therefore, by the authority of the present Decree, the same Sacred Consistorial Congregation decrees that the aforementioned territories be separated from the diocese of Buscoducensis and permanently united to the diocese of Bredana, as requested. To oversee the execution of these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Paul Giobbe, Titular Archbishop of Ptolemaidensem in Thebaide, Apostolic Nuncio in Holland, granting him the necessary and appropriate faculties for this purpose, and also authorizing him to delegate any man holding ecclesiastical office, by a written mandate, to carry out the aforementioned task, and to send to this Sacred Consistorial Congregation a certified copy of the completed execution, as soon as it is permissible. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 13th day of the month of April, in the year 1956.

[Signature] EgFr. A. I. Card. PIAZZA, Bishop of Sabinen, and Mandelen, Secretary. L. S. Joseph Ferretto, Assistant.

[*Latin ed. p. 512*]

Acta Apostolicae Sedis - Official Commentary 512

SACRED CONGREGATION FOR RELIGIOUS

INSTRUCTION REGARDING THE ENCLOSURE OF NUNS

1. Among the various factors that led Our Holy Father Pius XI to promulgate the Apostolic Constitution *Sponsa Christi*, He noted the difficulties that a stricter papal enclosure presented (A. A. S., Vol. XXXIII, [1951], p. 11). This is not surprising, since throughout the entire Institute of Nuns, the enclosure has primarily experienced periods of change and adaptation (A. A. S., 8, 1, c, p. 9). Recognizing the need for renewal and adaptation, this Apostolic Constitution wisely states: "While preserving all the essential and most important elements of the venerable Institute of Nuns, with regard to other elements, which are considered external and adventitious, these should be carefully and prudently adapted to the conditions of the present day, so that they may contribute not only to the greater dignity,

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but also to the fuller effectiveness of the Institute" (A. A. S., 8, 1, c, p. 10). Therefore, His Holiness, while adapting the papal enclosure for Nuns in the General Statutes (art. IV) to the conditions of our time, also decreed that it should be maintained or restored everywhere. For the contemplative canonical life, the strict enclosure is one of its own and most essential elements, which, based on ancient tradition, ordered and defended through the course of centuries, is both a safeguard of the solemn profession of chastity and the most suitable means of preparing the soul for a closer union with God. The more that the minds of men are drawn to external things in these days, the more the institution of enclosure, by which Nuns can adhere more fully to God, must be preserved.

2. The Sacred Congregation for Religious, in fulfillment of the task entrusted to it by the Supreme Pontiff, which is "to carry out through instructions, declarations, responses, and other similar documents, all that pertains to the diligent and effective implementation of the Constitution and to the faithful and prompt observance of the General Statutes" (A. A. S., 8, 1, c, p. 15), on November 23, 1950, promulgated the Instruction *Inter praeclara*.

[*Latin ed. p. 513*]

Here follows the translation:

"Concerning the Congregation of Religious, number 513, whose first part is entirely devoted to the matter of the enclosure of nuns, both major and minor (A. A. S., 1, c, p. 37). 3. Now, after several years have elapsed since the first experiences, and after all matters pertaining to this subject have been carefully and seriously considered, which have been presented to the Holy See, and since the existing discipline, as it no longer corresponds to the papal enclosure introduced by the Apostolic Constitution *Sponsa Christi*, of November 21, 1950, and the Instruction of the Sacred Congregation of Religious, *Nuper edito*, of February 6, 1924 (A.A.S. XVI [1924], p. 96, 192), the aforementioned Sacred Congregation has deemed it possible and opportune to further define and completely regulate the matter, which it intends to accomplish with this Instruction.

I. Concerning the Papal Enclosure in General

4. All nuns in monasteries, even though, in practice, they presently make only simple vows due to a temporary exception (Constitution *Sponsa Christi*, art. III, § 2), if they wish to retain the name and condition of nuns, they must necessarily accept and maintain at least the minor papal enclosure (Art. IV, § 5, n. 2).

5. Whether it concerns the foundation of a new monastery in which the enclosure is first established, or a monastery already founded in which the enclosure is to be restored, the nuns shall be strictly bound to observe the papal enclosure, which, with regard to all ingress and egress, shall be

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strictly enforced from that moment onward, and which must be diligently established and defined in writing by the competent ecclesiastical authority, that is, by the local Ordinary.

6. The law of enclosure, whether major or minor, applies to every monastery subject to either enclosure, regardless of the number, even if small, of nuns residing there (can. 597, § 2).

II. Concerning the Major Papal Enclosure

Concerning the Nature of the Major Papal Enclosure

7. The major papal enclosure is that which is described in the Code of Canon Law (can. 597, 600-602), and which is clearly and solemnly confirmed by the Apostolic Constitution *Sponsa Christi*, and is more precisely defined in the Instruction *Inter praeclara* (VI-X)."

[*Latin ed. p. 514*]

514 -a;–u -i v ¿'¿Acia'-Apostolicae Sedis - Commentariorum Officialia S. a-) The greater enclosure, or papal enclosure, is observed in all monasteries according to the rule, in those where solemn vows are actually made, and in those which profess a purely contemplative life (Constitution Sponsa Christi, art. I V, § % 2°). b) In monasteries, however, where, although dedicated to a purely contemplative life, only simple vows are professed by concession through an exception (Constitution Sponsa Christi, art. I I I, § 2), although the enclosure, if possible, ought to be greater (art. I V, § 2, 2), a lesser enclosure may nevertheless be permitted, especially with regard to the approval of the Holy See, and may be applied prudently, according to the circumstances (Constitution Sponsa Christi, art. IV, § 3, 3 - Instr. Inter praeclara, V). 9. Monasteries in which, according to the Rule and Constitutions, only a canonically contemplative life is to be led, may maintain the greater enclosure, even if the Apostolic See, for grave reasons and as long as these reasons persist, imposes or grants certain works of the apostolate to them, provided that only some of the nuns, and only a part of the monastery, clearly distinct and separate from the place where the community resides and exercises its common life, are assigned to these works. 10. All nuns are bound by the prescriptions concerning enclosure (canon 601), as are novices and postulants (canon 540, § 3). Professed nuns, however, who have made temporary vows, may leave the enclosure after these vows have been fulfilled, but only when they intend to leave the monastery definitively. 11. a) The enclosure necessarily includes not only the building of the monastery and its annexes in which the nuns live, but also the gardens, orchards, and all places which they frequent. b) Outside the enclosure are: the parlors intended for visitors; the church and oratory outside the choir, reserved for the nuns; the sacristies with adjacent areas, open to the clergy and those who minister; the place where the priest hears the nuns' confessions; the houses in which external sisters reside; and those parts which are intended for chaplains and guests. 12. a) Although the

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church, sacristies, and their annexes intended for worship are not included in the enclosure, if it is truly necessary for the nuns themselves to sometimes work there, the local Ordinary may permit that, during such necessity and work, the enclosure be, in fact, extended to these places, provided that all those things which are prescribed below for safeguarding the enclosure are observed around these places. b) In the same annexes and under the same conditions, the Ordinary may...

[*Latin ed. p. 515*]

The Holy Congregation of Religious Orders 515 decrees that the enclosure should also extend to speaking grates and other areas attached to the Monastery, when, if there are no external Sisters, or for other reasons, it is truly deemed necessary for the nuns to perform some task there as well. 13. a) The parts of the Monastery subject to enclosure must be defended or secured in such a way that not only is entry into them completely prevented, but also the view into and out of them is effectively obstructed by outsiders and, likewise, by the nuns, as far as possible. d) Therefore, gardens and orchards must also be surrounded, either by a high wall or by another effective means, such as wooden panels, iron netting, or a dense and firm hedge, according to the judgment of the Ordinary and the regular Superior, taking into account, in particular, the location, the frequency of secular visitors, etc. 14. a) Windows facing streets and neighboring houses, or any other means of communication with outsiders, must be fitted with non-transparent glass, fixed shutters, or other opaque coverings, so that views in both directions are prevented. b) If there are solariums or walkways above the roof of the Monastery, it is necessary that they be surrounded by gratings or other effective means, so that access to them for the nuns is possible. 15. Unless a stricter particular law provides otherwise, the nuns should not be prevented by the law of enclosure from seeing the altar, for the sake of fostering the true spirit of the liturgy, provided, however, that the nuns themselves cannot be seen by the faithful. 16. The speaking area, which is reserved for the nuns, must be separated from the area intended for outsiders by double gratings securely fixed at a certain distance, or by another truly effective means, according to the judgment of the Ordinary and the regular Superior, and with the full awareness of those involved, so that no one on either side can reach the other. 17. Near the Monastery gate, in the speaking grates, in the sacristy, and wherever it is necessary, there should be built-in wheels, called "rotae," or double boxes, according to accepted custom, for transmitting necessary items. Small openings are not prohibited through which it is possible to see what is being placed in the wheels. Concerning the departure of the nuns 18. The stricter law of enclosure obliges the nuns to remain within the Monastery grounds permanently, since these are enclosed by ecclesiastical authority, and they must not, under any pretext, leave them, even for a short time, except in

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cases foreseen by law or with legitimately granted permissions, namely, *in casus*.

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - Commentarium Officiale 19. Non licet extra clausuram egredi occasione vestitionis, professionis, communionis, vel alia simili causa. 20. Moniales nequeunt ab uno ad aliud Monasterium transire etiam eiusdem Ordinis, nec ad breve quidem tempus, absque licentia apostolica, salvo iure particulari pro Foederationibus Monasteriorum Monialium legitime approbato. 21. a) Licet extra clausuram egredi casu imminentis periculi mortis vel alius gravissimi damni (can. 601, § 1). Tales casus sunt: incendium, inundatio, terraemotus, labefactio aedificii seu muri minaces, incursiones aëreae, irruptio militum, Monasterii urgens requisitio ex parte auctoritatis militaris vel civilis. b) Insuper, urgens operatio chirurgica vel alia urgens cura medica foris requirenda ad salvandam sanitatem, morbus alicuius toti communitati vere periculosus. c) Item, si gravis et urgens huiusmodi necessitas exsurgit apud Sororem externam vel personam eius munere fungentem, quae secus debitis careret auxiliis, Antistita per se ipsa vel per aliam Monialem, etiam cum socia, eam adire poterit. d) Haec pericula (a), urgentesque graves necessitates scripto recognoscenda sunt ab Ordinario loci, si tempus (b), (c), suppetat (can. 601, § 2); secus, post factum, certior idem Ordinarius fiat. 22. Egressus legitimus censetur cum, praemissa declaratione Ordinarii loci, urget obligatio iura vel officia civilia exercendi. 23. Moniales quae facultatem e clausura egrediendi obtinuerunt tenentur recto tramite ad locum pro quo facultas data est sese conferre, nec, hac occasione, ad alia loca divertere valent. Cum vero Moniales extra Monasterium versari contigerint, stricte servare tenentur normas et cautelas quae in casibus similibus sive in Codice (can. 607), sive a S. Sede, sive ab Ordinariis religiosis mulieribus imponuntur (can. 607). 24. Gravia adiuncta seu absolutae et morales necessitates atque magni momenti utilitates iustas et canonicas causas constituere possunt proportionatas dispensationes et etiam aliquas moderatas et accurate definitas habituales facultates a S. Sede expostulandi. Talia adiuncta sunt: 1) sanitas extra Monasterium curanda; 2) visitatio instituenda apud medicum, praesertim in re peritum, v. g. pro oculis, pro dentibus, ad applicationem radiorum, pro observatione medicali.

[*Latin ed. p. 517*]

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3) Accompany or visit a nun who is ill outside the enclosure;

4) Assist external sisters or similar persons in cases of need;

5) Exercise vigilance concerning fields, properties, buildings, or dwellings inhabited by external sisters;

6) Perform acts of administration or economic management of great im-

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portance which otherwise could not, or would not be properly, or would be poorly carried out;

7) Monastic labor, both apostolic and manual;

8) Undertake a duty in another monastery, and similar tasks.

b) In the use of these dispensations and faculties, the limits imposed and the precautions prescribed must be strictly observed.

25. Faculties for habitual departures, whether for a definite period or for a specified number of occasions, may be prudently granted by the local Ordinaries or by the Regular superiors or religious assistants for brief exits from the enclosure in cases of frequently occurring necessities. These are always to be exercised in the name of the Holy See, and in no way are they to be extended, but must be kept within their proper limits.

Regarding the entry of outsiders

26. a) The local Ordinary or the regular Superior, if the monastery is subject to him, or a Delegate from either, or from the Holy See, may enter the enclosure on the occasion of a canonical visitation, solely for the inspection of the buildings, according to the law (can. 512 and 600), taking care that at least one cleric or religious, even a layperson of mature age, continuously accompanies the Visitor from entrance to exit, and that the stay does not extend beyond the time required for the inspection, nor are other matters to be discussed or other acts performed which do not pertain to said inspection.

b) The visitation of persons is to be done in a common area, with the visitor remaining outside the enclosure, unless it is a matter of hearing a sick nun who is unable to come to the common area.

c) For other duties to be performed, namely, for the exploration of the intentions of candidates, for presiding over elections, for visitations or professions, and similar matters, the Prelate or Delegate cannot enter the enclosure, but must carry out all of these matters externally.

27. a) The confessor of the community, or, with due precautions, any other priest may enter the enclosure: to administer the Sacraments of Penance, the Holy Eucharist, and Extreme Unction to the sick; also to assist the dying, indeed, when it is customary, and then one...

34 - ACTA, vol. XXIII, n. 10. — 23-7-1956.

[*Latin ed. p. 518*]

Acts of the Apostolic See - Official Commentary 518, with ministers according to the rubrics, for the burial of the deceased. The entrance of priests for the performance of other ministrations is not permitted. b) The following precautions, according to the circumstances, must be faithfully observed: For the administration of Holy Communion, at least two nuns must accompany the priest from the entrance to the exit. However, nothing prevents the entire community, according to custom, from processing with

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the Most Holy Sacrament. For the hearing of confessions: Two nuns must accompany the priest to the cell of the infirm, and after the confession is completed, they must immediately return him to the exit. Likewise, concerning the administration of Extreme Unction or assistance to the dying. 28. The preaching of the Word of God must be done at the choir or pulpit; if this cannot be done conveniently, permission must be obtained from the Holy See to hold sermons in the choir itself, or in the chapter house, or, with the approval of the local Ordinary, in the church to which the enclosure extends, with the doors of the church then closed. 29. The following may enter the enclosure: a) Those who hold the highest office in any State, even a Federated principality, whatever their title may be (C. I. C., March 26, 1952, A. A. No. XLIV [1952], p. 496), and their wives, with an escort. b) Cardinals of the Holy Roman Church, who may take with them one or two companions, either a cleric or a lay person from the cardinal's household. c) Physicians, surgeons, or other persons engaged in the care of the sick, architects, craftsmen, workers, and other persons whose services are, in the judgment of the Ordinary, necessary for the monastery, provided they have first obtained habitual approval from the local Ordinary. The Ordinary can obtain such approval at the beginning of each year, by presenting a list of persons to the Ordinary. If, however, necessity arises and there is no time to request approval, such approval is presumed by law. 30. Persons who are frequently admitted to the enclosure must be of the best reputation and conduct. 31. Except for the Constitutions and Statutes which prescribe stricter rules, those who legitimately enter the enclosure, whether upon entering or leaving, when passing through the buildings of the community, must be accompanied by two nuns. 32. a) For whatever reason entrance is permitted, those entering may not remain in the monastery longer than is strictly necessary for the purpose for which permission was granted.

[*Latin ed. p. 519*]

The Sacred Congregation for Religious Institutes 519 b) Besides those who are required to do so by reason of their office, no nun is permitted to converse with any person who is present in the monastery but is not a member of the community. 33. a) It is not permitted, without special permission from the Holy See (Const. Sponsa Christi, art. IX, § 2, nn. 1 and 2), to admit girls or women, for the purpose of receiving an education, of experiencing their own vocation for a short time, or for any other reason of piety or apostolate, within the enclosure, except as prescribed by Const. Sponsa Christi. b) Furthermore, recourse must be made to the Holy See to obtain special permissions in favor of religious sisters who are external members and who are not included in the approved statutes. 34. Postulants (can. 540) may enter the enclosure only with the permission of the local Ordinary. Concerning the safeguarding of the enclosure 35. It is the right and duty of the local Ordinary to oversee the safeguarding of the

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enclosure of all monasteries within his territory, even those subject to a regular superior, although the latter also has this right and duty with regard to the monasteries subject to him (can. 603, §§ 1 and 2). 36. Within the monastery, the safeguarding of the enclosure immediately pertains to the Abbess. She must keep the keys to all the enclosure doors with her, both day and night, and must only hand them over to the nuns who are engaged in various duties when they require them; unless a particular law prescribes something further. 37. With regard to matters concerning the nuns' access to the speaking grille (the time and frequency, the type of people to be admitted, etc.) and the manner in which they behave there (veil, listener, etc.), the proper Constitutions must be observed. However, if these seem to require some adaptation, recourse must be made to the Holy See. 38. Nuns (cf. Sponsa Christi, General Statutes, art. I, § 1) (not novices and postulants) who illegally leave the enclosure, in violation of can. 601, are, by that very act, subject to a simple excommunication reserved to the Apostolic See (can. 2342, 3°). 39. The same penalty is imposed on any person, of whatever kind, condition, or sex, who violates the enclosure, either by illegally entering it, or by illegally introducing or sending others into it (can. 2342, I).

[*Latin ed. p. 520*]

Acts of the Apostolic See - Official Commentary 520 III Concerning the Lesser Papal Enclosure. On the Nature of the Lesser Papal Enclosure.

40. The lesser papal enclosure is defined by the following limits: 1) It protects and fosters the public, solemn observance of chastity and the contemplative life of the Monastery, just as does the greater enclosure; 2) While being, in truth, and indeed much stricter than the enclosure of Congregations (can. 604), and even than the enclosure of Religious Orders of men (can. 598-599), it nevertheless offers and provides a suitable means for legitimately entrusted ministries to be properly and fruitfully exercised by the nuns (Instruction *Inter praeclara*, X I).

41. a) The lesser enclosure does not admit to, or permit, any ministry, but only those which are closely connected with the contemplative life, whether of the entire Community, or of individual nuns (Constitution *Sponsa Christi*, A. A. S., 1. c, p. 11).

b) These ministries, whether arising from the institute itself, or from legitimate concessions, or even from the prescriptions of the Church, due to the ever-increasing needs of the same and of souls, must be undertaken in such an ordered and moderate manner, preserving the character and spirit of each Order, so that they may nourish and strengthen, rather than disturb or affect, the authentically contemplative life (Constitution *Sponsa Christi*, 1. c. and art. X).

c) Such are: the transmission of Christian doctrine, religious instruction, the education of girls and boys, retreats and spiritual exercises for women, preparation for First Communion, works of charity for the relief of the sick,

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the poor, etc.

42. a) The lesser enclosure is necessarily to be adopted where the majority, or a significant portion, of the nuns are habitually dedicated to works of the apostolate (General Statutes, art. I V, § 3, 2).

b) On the contrary, if only a few nuns are engaged in works, and the Monastery itself can be practically and prudently contained within strict limits, then, according to the indication of the Holy See, the greater enclosure can be maintained with the appropriate facilities or, as mentioned above, with dispensations (n. 9).

[*Latin ed. p. 521*]

Sacred Congregation for Religious Orders, Instruction, 521, Monasteries, 43. Firstly, the buildings of monasteries, which, due to the ministries to be carried out, are subject to a lesser degree of enclosure, ought to be divided into two parts, of which the first should be reserved for the nuns themselves, while the second should be dedicated to works of the apostolate (Instruction, *Inter praeclara*, XI, 5).

44. a) In the part reserved for the nuns, the following should be included, as in the case of a greater enclosure: cells, the choir, the chapter house or similar spaces, the refectory, the kitchen, places of recreation or exercise, and the work areas of the Community itself, as well as a speaking area from which all the nuns can be heard.

b) In this part of the building, the following should not be included: places inhabited by external sisters, accommodations and areas intended for guests; the church with the sacristy and adjacent areas, except as noted in paragraph 12.

45. a) The other part of the monastery is reserved for works or ministries of the apostolate, carried out by the monastery itself. Therefore, this part of the building should be open to both religious who legitimately serve in these works and ministries, and to others to whom the apostolate is directed.

b) The church and the public oratory, along with the areas adjacent to them, and other areas mentioned in article 12 b), should, by rule, be located outside this other part of the monastery. However, in the church and in the areas adjacent to it, halls or rooms that are legitimately reserved for works of the apostolate may be included. Indeed, even the entire church, which is habitually open to all the faithful, may, if there is an urgent need, be temporarily closed by the consent of the local Ordinary, for the duration that the nuns are compelled to carry out their own ministries therein, provided that they faithfully observe what is prescribed below, and with prudent precautions taken.

46. a) Places that are alternately reserved for the Community and for works of the apostolate are not permitted.

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b) However, the local Ordinary may reasonably, for a good reason, permit that, either temporarily or for a certain period of time, some places that are habitually intended for works of the apostolate be added to the Community, provided that all the rules and regulations that apply to the part of the monastery habitually reserved for the Community, as described above, are extended to these places as well.

47. Even with regard to the part of the monastery reserved for works, precautions should be taken. If, for some reason, it is not possible to completely avoid views into this area, as might be the case with the part of the monastery reserved for the nuns, the Ordinary should prudently and carefully provide for this.

[*Latin ed. p. 522*]

Acts of the Apostolic See - Official Commentary 522 48. a) The division of each part of the Monastery must be clearly defined and indicated so that it is evident to all. b) All the regulations applicable to the closure of the main gates apply to the doors that separate the part of the Monastery reserved for the nuns. c) If there is only one door leading to the public street for the entire Monastery, which allows access to outsiders, another door must necessarily be maintained inside, which is also guarded, through which those who are to be admitted are led to the workshops. 49. The passage of the nuns from the community area to the workshop area: a) This must always be done through a special door. b) At designated times, only those nuns who are legitimately engaged in work, either by the Superior or habitually, according to the Constitutions or Statutes, may pass through. Among these, the Superior herself or a nun designated by her must also be included, even if only for the purpose of exercising due vigilance. c) When the nuns are legitimately present in the workshops, there must be special speaking places there, not necessarily enclosed with grilles, but equipped with appropriate safeguards, in which they can converse with outsiders, solely for the purpose of their work. Regarding the departure of the nuns 50. a) The lesser enclosure carries with it a serious prohibition for all those subject to it, namely, to leave the grounds of the Monastery, in the same way as the greater enclosure does for nuns and others similarly bound (Instruction *Inter praeclara*, XI, 2). b) Dispensations from this serious rule may be granted, for the sake of the apostolate, if it is truly necessary, only to those nuns and members who are legitimately engaged in ministries, as mentioned above (n. 49). c) Permission to leave may be granted by the Superior for cases recognized here (n. 51) or in the Monastery's own Constitutions, as long as they are clearly established, and is subject to the individual's conscience. In other cases, which are not expressly provided for by law, although they may be considered equivalent for reasons of equity, recourse must be had to the Ordinary of the place, who, after careful consideration, may grant permission, and, if he deems it appropriate, may refer the matter

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for future consideration to the Superior. d) Both the Ordinary of the place and the regular Superior, to whom the matter of the enclosure is entrusted,

[*Latin ed. p. 523*]

The Sacred Congregation for Religious Institutes, having been entrusted with the care of [the monastery in] Tulle (canon 603), is strictly charged with diligently overseeing the observance of these regulations.

51. The following are the circumstances in which the necessity for leaving the enclosure may be assessed, so that a dispensation for departure may be granted (n. 50, c): a) Due to the nature of the ministry itself, which requires leaving the enclosure in order to be effectively carried out, for example, if young girls must be accompanied outside the enclosure for reasons of study, health, or recreation, and no teacher, novice, or other person is available who can fulfill this duty. b) Due to preparation for the ministry, namely, to acquire knowledge, culture, titles, and qualifications, and therefore to attend schools, lyceums, universities, conferences, or gatherings that are deemed necessary. If some of these institutions are so secular and profane that they pose a danger to religious virtues or scandal may arise from their attendance, the Ordinary of the place must always be consulted beforehand. In any case, the instructions issued by the Holy See must be observed. c) Due to matters, causes, or questions related to the ministry that cannot be safely or conveniently handled by other persons within the ecclesiastical or civil authorities, or within public or private offices.

Regarding the entry of outsiders:

52. The laws regarding entry into the enclosure also apply to monasteries of lesser enclosure with respect to the part reserved for nuns (Instruction *Inter praeclara*, XI, and above, n. 26 and following).

53. a) Women, girls, or boys who are dedicated to the work of the monastery may enter the part of the monastery dedicated to such work, and may remain there, even day and night, according to the nature of the work. b) The same applies to women who are necessary for the work, such as teachers, nurses, servants, or workers.

54. a) Other persons who have a special connection with those to whom the work is directed may be admitted for a brief visit, e.g., parents or relatives who wish to accompany or visit young girls or boys; it will be permissible to invite them, or even others who are appropriate or suitable, according to the nature of the work and the circumstances of the place, to certain religious or scholastic festivals or demonstrations. b) All of this must be appropriately defined in the legitimately approved statutes or regulations.

[*Latin ed. p. 524*]

Acts of the Apostolic See - Official Commentary 524 55. All those to whom, by ecclesiastical law or civil ordinance, the legitimate duty of inspection of any kind has been entrusted, must be admitted. 56. Just as, as is

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fitting, they can be admitted to the part reserved for Nuns (canon 600, 4°), so too, out of necessity, physicians, workers, and others of this kind, may be admitted, even with habitual permission from the local Ordinary (n. 29, c). 57. The permission of the local Ordinary is required and suffices for other cases of necessity or genuine utility, as mentioned above (nn. 54-56, a), or which are not foreseen in the specific Statutes of the Work. 58. With all the provisions regarding the part reserved for Nuns firmly established concerning the enclosure, even concerning the milder enclosure which affects the part intended for the Works, it is the right and duty of the local Ordinary, and, if the circumstances warrant, of the Regular Superior, as well as, with due observance, of the Authority of the Congregation, strictly to oversee and, if necessary, to prescribe appropriate precautions, beyond those already ordered in the specific Statutes, for maintaining and safeguarding the enclosure. Concerning 59. a) The immediate custody of such an enclosure is entrusted to the Prelate. b) The keys for passage from one part to another of the Monastery must be held by her, or prudently given to Nuns devoted to the Works. c) The keys to other doors in the buildings of the Works should not be given to anyone who is not entirely trustworthy. 60. Nuns who illegally leave the enclosure of the Monastery are excommunicated, simply reserved to the Apostolic See, according to canon 2342, 3°, or, by express concession of the Holy See, reserved to the local Ordinary, by the very act (Instruction Inter praeclara, XV, 1). 61. a) "Nuns who illegally leave the parts of the Monastery reserved to the Community and go to other places within the enclosure of the Monastery, are to be punished by the Superior or by the local Ordinary, according to the gravity of the offense" (Ibid., 2). b) The passage is illegal whenever it occurs without at least habitual permission or reasonably presumed permission from the Prelate. 62. "Those who illegally enter and those who introduce or admit them into the parts of the Monastery reserved to the Community incur excommunication simply reserved to the Holy See" (Ibid., 3).

[*Latin ed. p. 525*]

The Sacred Congregation for Religious 525 63. "Those who unlawfully enter, or who introduce or admit others, to places within a monastery that are outside the areas designated for the community, shall be severely punished by the Ordinary of the place where the monastery is located, according to the gravity of the offense" (I b. 4). IV. Papal Decrees and Federations 64. The statutes of federations can determine matters concerning the enclosure, whether stricter or more lenient, of the monasteries that are part of the federation, as they deem necessary for the attainment of the federation's goals. 65. With regard to governance, the power may be granted to leave one's own monastery and enter another: to participate in a chapter, council, or similar assembly; to conduct appropriate visitations, instituted by the authority of the federation or its delegates; to summon,

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or, with due observance, to transfer the Superior or another nun. 66. To foster fraternal collaboration among the monasteries, the same power may be granted: to accept an office conferred by election or nomination in another monastery; to provide assistance of any kind to another monastery, or to meet its needs; indeed, to benefit a particular nun, within the limits defined in the statutes. 67. For the better formation of the nuns, in common houses established for this purpose, the power may be clearly defined in the statutes to allow them to enter, remain, and return from these houses, for those nuns whose legitimate destination or revocation is involved. 68. a) For the uniform observance of enclosure in the monasteries of the federation, certain matters may be determined by the statutes. b) For the same purpose as a), and always respecting the rights of the local Ordinaries and of regular Superiors, the interventions of the Assistants of the Superior of the federation may be established regarding petitions presented to the Holy See concerning enclosure, for example, concerning extraordinary journeys undertaken, prolonged stays outside the monastery, and other similar matters. 69. With regard to the monasteries of the federation that are engaged in apostolic works and are subject to a lesser degree of enclosure, the statutes may determine: which works may be undertaken, which persons may be admitted to the buildings used for these works, whether habitually or temporarily, in what manner, and under what conditions or precautions.

[*Latin ed. p. 526*]

Acts of the Apostolic See - Official Commentary 526 V. Restoration of the Papal Enclosure 70. a) All monasteries of nuns are to observe the papal enclosure, whether major or minor, according to the criteria previously explained. b) For monasteries of nuns which, although professing solely the contemplative life, legitimately undertake works of the apostolate, in the manner described above (n. 41, a), unless provision has already been made by the Holy See itself after the publication of the Apostolic Constitution "Sponsa Christi" (A. A. S., XXXXIII, p. 5 ss.), the local Ordinary, together with the regular Superior, if the monastery is under his jurisdiction, shall impose a lesser papal enclosure. c) In cases of doubt, the matter must be referred to the Holy See. d) In the future, the Holy See must always be consulted for the transition from a major papal enclosure to a lesser papal enclosure, for the reasons previously explained (n. 41). 71. It is the duty of the Ordinary, when a lesser papal enclosure is imposed, to prescribe the limits of the enclosure (can. 597, § 3) and to recognize and approve the destination of the monastery's spaces for the community or for works, and the necessary separation between them. 72. If particular difficulties, whether temporary or habitual, hinder the restoration of the papal enclosure, the matter must be referred to the Holy See, with a faithful explanation of the circumstances. 73. a) Statutes, Indults, Privileges, Dispensations by virtue of which certain monasteries, while retaining the legal condition of nuns,

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were exempted from the papal enclosure, are revoked (A. A. S., loc. cit., p. 12; Response of the Congregation for Religious, March 1, 1921, A. A. S., vol. XIII, p. 178). Therefore, the enclosure which is called "episcopal" will no longer be recognized for nuns in the future. b) However, special statutes remain in force by which a lesser papal enclosure is more readily ordered and adapted for Orders of nuns, by their institute, dedicated to works of the apostolate. These statutes are not in any way contradicted by the foregoing. Given in Rome, on March 25, 1956. $3 VALERIUS Card. VALERI, Prefect L. ffi S. P. Arc. Larraona, Secretary.

[*Latin ed. p. 527*]

Sacred Congregation for the Propagation of the Faith 527. S. CONGREGATION FOR THE PROPAGATION OF THE FAITH, SAINT-LOUIS DU SÉNÉGAL. DECREE CONCERNING THE DEFINITION OF THE BOUNDARIES OF THE APOSTOLIC PREFECTURE.

Since certain doubts have arisen concerning the limits of the Apostolic Prefecture of Saint-Louis du Sénégal, prayers have been offered that the boundaries of the aforementioned Apostolic Prefecture be more clearly defined. Therefore, this Sacred Congregation for the Propagation of the Faith, having carefully considered the matter and taking into account the favorable opinions of His Most Excellent and Reverend Lord, Marcelle Lefebvre, Archbishop of Dakar and Apostolic Delegate in French Africa, and of the Reverend Lord, Joseph Landreau, Apostolic Prefect of Saint-Louis du Sénégal, hereby decrees as follows: the territory of the Apostolic Prefecture of Saint-Louis du Sénégal shall consist only of the civil regions commonly called "Bas-Sénégal," "Louga," "Podor," "Linguère," "Matam," the district of "Bakel," which is within the jurisdiction of the civil region of the same name, and the civil territory of Mauritania, with the exception of the civil region of "Hodh," which belongs to the Apostolic Prefecture of Kayes. The boundaries of the same Apostolic Prefecture shall be: the Archdiocese of Dakar, the Diocese of Laghouat, the Apostolic Prefectures of Sahara of Spanish Sahara and Ifni, and Kayes, and the Atlantic Ocean. Finally, the island commonly called "Gorée" is permanently assigned by this same Sacred Congregation to the Archdiocese of Dakar.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 18th day of the month of November, in the year of Our Lord 1955.

P. Card. FUMASONI BIONDI, Prefect.

L. S. P. Sigismondi, Archbishop, titular of Neapolitan in Pisidia, Secretary.

[*Latin ed. p. 528*]

Acts of the Apostolic See - Official Commentary 528 II TABOEAËN. - BUKOBA. DECREE OF DELIMITATION AND UNION.

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In order to better promote the Catholic faith in the Tanganyika region, petitions were presented to this Sacred Congregation for the Propagation of the Faith, requesting that the boundaries between the archdiocese of Tabora and the diocese of Bukoba be altered. Therefore, this Sacred Council, for the propagation of the Christian Name, having received a favorable opinion from the Most Reverend Father James Robert Knox, titular Archbishop of Melitene and Apostolic Delegate in British East and West Africa, and after mature deliberation, decided that the small kingdom, commonly called Usambiro, which until now has been located in the southern part of the diocese of Bukoba, should be entirely assigned to the archdiocese of Tabora, so that the boundaries of the aforementioned archdiocese would include this kingdom.

All of these matters, this Sacred Council for the propagation of the Christian Name, by virtue of the special faculties granted to it by the Most Holy Pope Pius XII, confirmed and approved, and grants to the aforementioned Apostolic Delegate in British East and West Africa the power to carry out these matters, either personally or through any man constituted in ecclesiastical dignity, with the obligation to transmit to this office an authentic copy of the completed execution.

Regarding these matters, this present Decree was ordered to be issued, to be of the same validity as if Apostolic Letters had been issued under the papal seal.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 12th day of December in the year of Our Lord 1955.

P. Card. FUMASONI BIONDI, Prefect.

L. © s. t

P. Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 529*]

The Sacred Congregation for the Propagation of the Faith, 529, III JOSEN. - OTURKPOEN. DECREE OF DELIMITATION AND UNION.

In order to better promote the Catholic faith in the territory of Nigeria, petitions have been presented to this Sacred Congregation for the Propagation of the Faith, requesting that the boundaries between the Diocese of Jos and the Apostolic Prefecture of Oturkpoen be altered. Therefore, this Sacred Council, for the propagation of the Christian name, having received the favorable opinion of the Most Reverend and Reverend Father James Robert Knox, titular Archbishop of Melitene and Apostolic Delegate in British East and West Africa, and after mature deliberation, has decided that the northern part of the civil district of Benne, which has hitherto been included within the boundaries of the Diocese of Jos, should be assigned to the Apostolic Prefecture of Oturkpoen, so that the boundaries of the

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aforementioned Apostolic Prefecture of Oturkpoen shall be the same as the boundaries of the civil district of Benue.

All of the above, this Sacred Council for the propagation of the Christian name, empowered by a special mandate granted to it by the Most Holy Pope Pius XII, Divine Providence, has confirmed and approved, and grants to the aforementioned Apostolic Delegate in British East and West Africa the power to carry out these matters, either personally or through any man of ecclesiastical standing, and imposes the obligation to transmit to this office an authentic copy of the completed execution.

Regarding the matters above, this present Decree has been issued, to be of the same validity as if Apostolic Letters sealed with the papal seal had been issued.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 12th day of December, in the year of Our Lord 1955.

P. Card. FUMASONI BIONDI, Prefect.

L. S.

P. Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 530*]

Acts of the Apostolic See - Official Commentary 530 IV

PROVISIONS FOR CHURCHES

Our most holy Pope Pius, by divine Providence, Pope XI, has deigned to provide for the following churches, namely: on September 20, 1955.

— To the cathedral episcopal church of Yuci, he appointed the Reverend Father Humilem YangKuang Chi, of the Order of the Friars Minor.

— To the titular archiepiscopal (for this occasion) church of Assurita, he appointed the Reverend Father Ernestus Tweedy, of the secular clergy, formerly Archbishop of Hobart.

— To the titular episcopal church of Agnus, he appointed the Reverend Father Paulum Nguyen Van Binh, of the secular clergy, whom he established as the Apostolic Vicar of the newly erected apostolic vicariate of Cantho.

— To the titular episcopal church of Sagalassus, he appointed the Reverend Father Simonem Nguyen Van Hien, of the secular clergy, whom he established as the Apostolic Vicar of Saigon.

— To the titular episcopal church of Furnita, he appointed the Reverend Father Thomam Quinlan, of the Society of Saint Columban for missions among the Chinese, whom he established as the Apostolic Vicar of the newly erected apostolic vicariate of Chunchon.

On October 28.

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— To the titular archiepiscopal church of Arcadiopolis in Europe, he appointed the Reverend Father Augustum Colas, of the Parisian Society for missions to foreign lands, formerly Archbishop of Pondicherry.

On November 7.

— To the cathedral episcopal church, newly erected, he appointed the Reverend Father Paulum Iosephum Girouard, of Morondava, of the Missionaries of the Blessed Virgin Mary of La Salette.

— To the titular episcopal church of Beneven, he appointed the Reverend Father Ludovicum Vansteene, of the Missionaries of Africa, whom he established as a coadjutor with the right of succession to the Reverend Father Xaverium Geeraerts, of the Missionaries of Africa, titular Bishop of Lagan and Apostolic Vicar of Bukavu.

— To the titular episcopal church of Achelo, he appointed the Reverend Father Stanislaum Tigga, of the secular clergy, whom he established as a coadjutor with the right of succession to the Reverend Father Ansgarium Sevrin, of the Society of Jesus, Bishop of Raigarh-Ambikapur.

On November 11

— To the metropolitan church of Conakry, newly erected, he appointed the Reverend Father Gerardum de Milleville, of the Congregation of the Holy Spirit.

[*Latin ed. p. 531*]

The Sacred Congregation for the Propagation of the Faith, 531. To the Most Reverend Bishop titular of Dalisandus in Pamphylia and Apostolic Vicar of Conakry. Dated November 21st. — To the Most Reverend titular Archbishop of Bizyena, Reverend Father Evangelista Latin Vanni, of the Order of the Friars Minor Capuchin, formerly Archbishop of Agraën. — To the Most Reverend titular Bishop of Botriana, Reverend Father Thomas Mongo, of the secular clergy, appointed Auxiliary to the Most Reverend Father Peter Bonneau, of the Congregation of the Most Holy Spirit under the protection of the Immaculate Heart of the Most Blessed Virgin Mary, Bishop of Douala. Dated December 19th. — To the Reverend Cathedral Canon of the Church of Antsirabé, Reverend Father Claudius Rolland, of the Congregation of the Missionaries of the Most Holy Virgin of La Salette. — To the Most Reverend titular Bishop of Cataquas, Reverend Father Andrea Perraudin, of the Missionaries of Africa, appointed Apostolic Vicar of Kabgayi. — To the Most Reverend titular Bishop of Dolichena, Reverend Father Michael Saturninus Aurrecoechea, of the Order of the Friars Minor Capuchin, appointed Apostolic Vicar of Machiques. — To the Most Reverend titular Bishop of Aspendus, Reverend Father Fergum John O'Grady, of the Congregation of the Oblates of the Most Holy Immaculate Virgin, appointed Apostolic Vicar of Prince Rupert. Dated January 28th, 1956. — To the Most Reverend titular Bishop of Clazomenae, Reverend Father Robert

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Stephen Dehler, of the Congregation of the Resurrection of the Lord Jesus Christ, appointed Apostolic Vicar of the newly established Apostolic Vicariate of the Bermudan Islands.

THE SACRED CONGREGATION FOR RITES OF THE HOLY SEE, CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, POPE INNOCENT X.

ON THE MATTER OF: Whether and concerning which miracles there is sufficient evidence in the case and to the effect of which we are treating, that among the Pontiffs who governed the Church, the Venerable Innocent XI, with sagacious prudence, abundant charity, invincible fortitude of spirit, zeal for souls, and other virtues, distinguished himself in the seventeenth century.

[*Latin ed. p. 532*]

Acts of the Apostolic See - Official Commentary 532, so that he might compare himself to the fame of sanctity. After his happy death, especially because of the many graces and miracles immediately granted by God through his intercession, the Vicariate of the City initiated a process for the investigation of his cause for canonization, even though less than two years had passed. We have spoken of graces and miracles. The most eminent physician Lancisi declared that, through the intercession of the Venerable Innocent, who had scarcely died, approximately one hundred marvelous healings were wrought by God. Of these, two were chosen for his cause for beatification and presented to the Sacred Congregation, of which we shall speak in this decree.

I. Sister Mary Magdalene Cantarmi, a Dominican nun from the monastery of St. George in Lugo, was born more than forty years ago. In the month of October of the year 1689, she began to suffer from inflammation of the left breast. In the month of May of the following year, a physician and two surgeons, after examining her, diagnosed a tumor that had developed into cancer, and they predicted that a surgical intervention was impossible and the outcome would be entirely fatal. Therefore, as medical treatments were failing, the intercession of the Servant of God, Pope Innocent XI, who had passed away on August 12, 1689, with his fame for sanctity already spread throughout the world, was implored, and a piece of wax from the "Agnus Dei" blessed by that Pope was placed upon her breast on May 12th. After approximately two hours, she felt a severe pain, which soon afterward disappeared, along with all the signs of the illness, so that the nun felt perfectly healed at that very moment. The attending physician and one of the two surgeons later recognized the perfect healing, which was indeed beyond the power of nature. More than twenty years later, this healing was confirmed, and it persisted until the nun's death. The most eminent physician, John Lancisi, who had been the physician of the Servant of God, wrote a learned opinion regarding

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this healing, in which he confirmed the diagnosis made by the attending physicians and their judgment regarding the supernatural action.

II. Another marvelous healing occurred in this city in the same year, 1690, to Ignatius Diamante. He had been afflicted for more than a year with a putrid ulcer, which had corroded the flesh of his left calf, down to the bone, around the end of March. The remedies used provided some relief, but only a small amount. However, the day before the healing, the suffering became so intense that Ignatius, as if in a state of madness, attempted to take his own life, but his wife and son forcibly prevented him. Then, Ignatius, returning to himself, sought refuge in fervent prayer, imploring the intercession of the Servant of God, Innocent, and he wished to place the wax "Agnus Dei" blessed by the same Pope upon his calf, pressing it with his hand.

[*Latin ed. p. 533*]

The Sacred Congregation of Rites, number 533, peacefully slumbered. However, upon waking in the morning, he noticed that the pain had completely vanished, and that the flesh was also renewed, with healthy skin, and that his strength had been restored; he got out of bed and went to the garden – for it was an orchard – and worked there. Furthermore, concerning these miracles, in the years 1690 and two years later, ordinary processes were completed in Lugo and Rome. Now, according to the law, two expert physicians have given their testimony for each healing, in addition to the similar testimony given by the aforementioned Lancisi concerning the healing of the nun Cantarmi. These experts, with their testimony, do not exclude the diagnoses of the ancient physicians, but rather consider them to be highly probable; nevertheless, they did not find certain things in the records, which are now required for any secure diagnosis according to more recent studies. Therefore, they also propose other diagnoses as probable. Moreover, these experts, without any doubt, affirm the extreme severity of the illnesses, and that, by the forces of nature alone, both healings were absolutely impossible, at least as it actually happened. With all of this clearly established, the Preparatory Sacred Congregation of Rites was held on April 24th of this year, which was then followed by the General Congregation before the Most Holy Lord Pope Pius XII today, in which the Reverend Cardinal Clemens Micara, Bishop of Velletri, and Promoter of the Cause, raised the question: Concerning which miracles does it consist in this case, and to what effect does it pertain? The Reverend Cardinals, Officials, Prelates, and Consultors then gave their votes, which, after being heard, the Blessed Father, having piously celebrated the Holy Sacrifice of the Mass, and having concluded the Congregation, with the Cardinals, the Promoter, and the undersigned Prefect, as well as the Reverend Father Silvio Romani, General Promoter of the Faith, and myself, Secretary, decreed that two miracles occurred through the intercession of the Venerable

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Pope Innocent XI, namely: the instantaneous and perfect healing of the nun Mary from a severe and incurable mastopathy, and from an ulcer which had corroded the flesh of her left leg, down to the bone, caused by a large diamond, which had become putrid. This Decree was ordered to be duly promulgated and recorded in the records of the Sacred Congregation of Rites. Given in Rome, on May 22nd, A.D. 1956. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop, Secretary. 35 - ACTA, vol. XXIII, n. 10. — 23-7-1956.

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA TRIBUNALS

Summons regarding the Nullity of Marriage in INDIANAPOLIS (BENHEN - WEISS)

Since the actual place of residence of the Lady Alma Weiss is unknown, in the aforementioned case, we summon her to appear, either in person or through a duly appointed legal representative, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 11, 1956, at 11 o'clock, to resolve the disputed matter, or to subscribe to the following, and to set a date for the hearing of the case before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Alma Weiss, must, insofar as possible, ensure that she is informed of this summons.

* Franciscus Brennan, President.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 7, 1956.

C. Pezzicara, Notary.

* The place of current residence of Mrs. Alma Weiss, defendant in this case, being unknown, we summon her to appear, either in person or through a legally constituted representative, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 11, 1956, at 11 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the case before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Alma

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Weiss, must, insofar as possible, inform her of this summons.

[*Latin ed. p. 535*]

The Roman Curia Diary, 535.

On Wednesday, June 13, 1956, the Holy Father Pius XII received in a solemn audience His Excellency Dr. Sukarno, President of the Republic of Indonesia.

On Wednesday, July 18, 1956, the Holy Father Pius XII received in a solemn audience His Excellency Dr. Emilio Sarmiento, Extraordinary and Plenipotentiary Ambassador of Bolivia, for the presentation of his credentials.

SACRED CONGREGATION "DE PROPAGANDA FIDE"

By the authority of the Sacred Congregation "de Propaganda Fide," the following appointments were made through subsequent decrees:

September 20, 1955. The Reverend Father Achacrandia Domenico, of the Society of Jesus, was appointed National Director of the Pontifical Works of the Propagation of the Faith and of Saint Peter the Apostle, in the Republic of Panama.

October 11. His Excellency, the Most Reverend Monsignor Walsh Francis, of the Missionaries of Africa, Bishop of Aberdeen, was appointed President of the Pious Missionary Union of the Clergy, in Scotland.

November 10. His Excellency, the Most Reverend Monsignor Walsh Francis, of the Missionaries of Africa, Bishop of Aberdeen, was appointed National Director of the Pontifical Works of the Propagation of the Faith and of Saint Peter the Apostle, in Scotland.

SECRETARY OF STATE

By letters from the Secretary of State dated May 16, 1956, the Holy Father Pius XII, happily reigning, deigned to appoint the Reverend Monsignors Felici Pericle and Mattioli Pietro, and the Reverend Fathers Filograssi Giuseppe, of the Society of Jesus, and Evers Enrico, of the Priests of the Most Holy Sacrament, as Consultors to the Sacred Congregation of the Discipline of the Sacraments.

[*Latin ed. p. 536*]

Acts of the Apostolic See - Official Commentary 536. Furthermore, along with the documents from the Secretariat of State, the Most Holy Father, Pope Pius XII, may he reign happily, deigned to appoint:

Assistants to the Papal Throne:

September 11, 1955. His Excellency, Reverend Monsignor Colas Augusto S., Archbishop of Pondicherry and Cuddalore.

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April 27, 1956. His Excellency, Reverend Monsignor Larribeau Adriano, Titular Bishop of Dusa.

April 30. His Excellency, Reverend Monsignor D'Avack Giuseppe, Archbishop of Camerino.

Protonotaries Apostolic, participating in the same manner:

March. Monsignor Kranz Gaspare, of the diocese of Treves.

May. Monsignor Filitti Bonaventura, of the Archdiocese of New York.

June 11. Monsignor Caries Odilone, of the diocese of Rodez.

February 4, 1956. Monsignor Boyle Giacomo, of the Archdiocese of Saint Anthony.

March 13. Monsignor Dalton Agostino C, of the Archdiocese of Boston.

March 22. Monsignor Dooling Davide, of the diocese of Syracuse.

March 22. Monsignor Buttimer Edoardo, of the same diocese.

March 22. Monsignor Fleming Giovanni, of the Archdiocese of New York.

March 22. Monsignor Schultheiss Gustavo, of the same Archdiocese.

Prelates:

March 30.

April 26.

October.

Domestic Prelates of His Holiness:

1951. Monsignor Boeke Clemente, of the diocese of Cleveland.

1951. Monsignor Gallagher Daniele, of the same diocese.

1951. Monsignor Hynes Michele, of the same diocese.

1951. Monsignor Johns Francesco, of the same diocese.

1951. Monsignor McDonough Carlo, of the same diocese.

1951. Monsignor McGlynn Francesco, of the same diocese.

1951. Monsignor Mohan Federico, of the same diocese.

1951. Monsignor O'Donnell Guglielmo, of the same diocese.

1953. Monsignor Diekamp Guglielmo, of the Archdiocese of Paderborn.

1953. Monsignor Dennerle Giorgio, of the diocese of Cleveland.

1953. Monsignor Ferreri Achille, of the same diocese.

1953. Monsignor Fuerst Antonio, of the same diocese.

1953. Monsignor Gallagher Giovanni, of the same diocese.

1953. Monsignor Ivanko Michele, of the same diocese.

1953. Monsignor Kirby Edmondo, of the same diocese.

1953. Monsignor McIntyre Giacomo, of the same diocese.

1953. Monsignor Mazanec Oldrich, of the same diocese.

1953. Monsignor Misieh Giuseppe, of the same diocese.

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1953. Monsignor Monaghan Nicola, of the same diocese.

1953. Monsignor Price Giovanni, of the same diocese.

1953. Monsignor Seward Edoardo, of the same diocese.

1953. Monsignor Sztucki Giuseppe, of the same diocese.

1953. Monsignor Zeglen Giovanni, of the same diocese.

[*Latin ed. p. 537*]

From the Roman Curia Diary, 537, 1955.

Most Reverend Gottron Adam, of the diocese of Mainz.

Most Reverend Ott Adam, of the same diocese.

Most Reverend Delbeck William, of the diocese of Münster.

Most Reverend Meiss Ernest, of the Archdiocese of Koln.

Most Reverend Puchs Louis, of the Archdiocese of Paderborn.

Most Reverend Tuschen William, of the same Archdiocese.

Most Reverend D'Souza Joseph Vincent, of the Archdiocese of Bangalore.

Most Reverend Tuohy Peter, of the Archdiocese of Boston.

Most Reverend Drews Bernard, of the diocese of Berlin.

Most Reverend Daniels John, of the Archdiocese of Koln.

Most Reverend Koch Joseph Charles, of the same Archdiocese.

Most Reverend Delaney Robert, of the Archdiocese of New York.

Most Reverend Hart James, of the same Archdiocese.

Most Reverend McQuade Edward, of the same Archdiocese.

Most Reverend Carrasco Giménez Sebastian, of the diocese of Malaga, dated June 1st.

Most Reverend Moreno Arrebal Manuel, of the same diocese.

Most Reverend Ciamin Casimir, of the diocese of Nice.

Most Reverend Rodríguez y Quiros Charles, of the Archdiocese of Saint Joseph of Costa Rica.

Most Reverend Monteiro da Silva Emmanuel, of the Archdiocese of Manaos.

Most Reverend Pereira Joachim, of the same Archdiocese.

Most Reverend Espinosa Jesus, of the diocese of Tuy.

Most Reverend Cuevas Leiva Alexander, of the Archdiocese of Polpayán, dated July 12th.

Most Reverend Torrazza Aurelius, of the Archdiocese of Genoa.

Most Reverend Bascuñan Valdés Saverius, of the Archdiocese of Santiago del Chile.

Most Reverend Rencoret Albert, of the same Archdiocese.

Most Reverend Tagle Covarrubias Emilio, of the same Archdiocese.

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Most Reverend Lamoot Julius, of the diocese of Lille.

Most Reverend Jadot John, of the Archdiocese of Malines, dated August 6th.

Most Reverend Appert Joseph, of the diocese of Châlons, dated August 16th.

Most Reverend Baillot Paul, of the Archdiocese of Sens, dated August 22nd.

Most Reverend Pasetto Louis, of the diocese of Lins.

Most Reverend Ribeiro Mazzei Victor, of the same diocese, dated August 26th.

Most Reverend Sedillière Emilio Paul, of the Archdiocese of Paris.

Most Reverend Hobold Frederick, of the Archdiocese of Florianopolis, dated September 2nd.

Most Reverend Ayerdi Adot Basil, of the Archdiocese of Lima, dated October 17th.

Most Reverend Wachowski Bernard, of the Archdiocese of Koln, dated October 11th.

Most Reverend Bougon Francis, of the diocese of Amiens.

Most Reverend Crampon Andrea, of the same diocese, dated October 29th.

Most Reverend Doal Peter, of the same diocese.

Most Reverend Dupuis Joseph, of the diocese of Beauvais.

Most Reverend Kuhn Leopold, of the diocese of Uruguaiana, dated October 31st.

Most Reverend Beinhoelzl Henry, of the Archdiocese of Bamberg, dated November 7th.

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis - Commentarium Officiale, November 18, 1955. Monsignor Lodovico Faulhaber, of the same archdiocese.

Monsignor Francesco Rathgeber, of the same archdiocese.

22. Monsignor Giuseppe Pipberger, of the diocese of Limburg.

26. Monsignor Pietro Lefèvre, of the diocese of Tours.

February 23, 1956. Monsignor Bernard Drew, of the diocese of Rapid City.

Monsignor Luigi Grady, of the same diocese.

Monsignor Francesco Monighan, of the same diocese.

Monsignor Giovanni O'Hara, of the same diocese.

29. Monsignor Giovanni Corbett, of the archdiocese of Baltimore.

Monsignor Giovanni Dunn, of the same archdiocese.

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Monsignor Giuseppe Ells, of the same archdiocese.
Monsignor Giorgio Hopkins, of the same archdiocese.
Monsignor Lorenzo Kilkenny, of the same archdiocese.
Monsignor Leonardo Ripple, of the same archdiocese.
Monsignor Giuseppe Weidenhan, of the same archdiocese.
Monsignor Donato Coté, of the diocese of Norwich.
Monsignor Terenzio Finnegan, of the same diocese.
Monsignor Carlo Murphy, of the same diocese.
Monsignor Giacomo Höflich, of the archdiocese of Saint Louis.
Monsignor Edmondo Venverloh, of the same archdiocese.
Monsignor Giovanni Hale, of the diocese of Winona.
March 5. Monsignor Walter Burke, of the diocese of Monterey-Fresno.
Monsignor Tommaso Earley, of the same diocese.
Monsignor Carlo O'Mahony, of the same diocese.
13. Monsignor Giovanni Giuseppe Connolly, of the archdiocese of Boston.
Monsignor Cristoforo Patrizio Griffin, of the same archdiocese.
Monsignor Arturo Giuseppe Hagan, of the same archdiocese.
Monsignor Patrizio Giuseppe O'Connell, of the same archdiocese.
Monsignor Giovanni Tommaso Powers, of the same archdiocese.
Monsignor Lorenzo Giuseppe Riley, of the same archdiocese.
22. Monsignor Carlo Brady, of the archdiocese of New York.
Monsignor Michele Buckley, of the same archdiocese.
Monsignor Antonio Catoggio, of the same archdiocese.
Monsignor Andrea Dzijacky, of the same archdiocese.
Monsignor Bernard Fleming, of the same archdiocese.
Monsignor Giacomo Kane, of the same archdiocese.
Monsignor Carlo McCabe, of the same archdiocese.
Monsignor Giovanni McSherry, of the same archdiocese.
Monsignor Edwin Ryan, of the same archdiocese.
Monsignor Carlo O'Conor Sloane, of the same archdiocese.
Monsignor Riccardo Clark, of the diocese of Syracuse.
Monsignor Enrico Contois, of the same diocese.
Monsignor Tommaso Driscoll, of the same diocese.

[*Latin ed. p. 539*]

Diarium Romanae Curiae 22 to 26, March; April 6 to 10; April 20, 1956.
Monsignor Gallagher, of the same diocese (Lucca).
Monsignor Morris, of the same diocese.

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Monsignor Shanahan, of the same diocese.
Monsignor Walsh, of the same diocese.
Monsignor Dottarelli, of Rome.
Monsignor Spallanzani, of Rome.
Monsignor Benetti, of the Archdiocese of Milan.
Monsignor Gianazza, of the same Archdiocese.
Monsignor Longoni, of the same Archdiocese.
Monsignor Pessina, of the same Archdiocese.
Mr. Cleary, of the Diocese of Peoria.
Monsignor Fasano, of the Archdiocese of Turin.
Monsignor Da Silva, of the Archdiocese of Goa and Damão.
Monsignor de Souza e Antâo, of the same Archdiocese.
Monsignor Ferri, of the Diocese of Pesaro.
Monsignor Kelly, of the Diocese of Brooklyn.
Monsignor Martins, of the Archdiocese of San Francisco.
Chamberlains:
June 26, October 17, May 22, August 29, February 29, March 1, March 5.
539 honorary prelates of His Holiness:
1948. Monsignor Saunders, of the Diocese of Cleveland.
1953. Monsignor Fergus, of the Diocese of Cleveland.
Monsignor Halloran, of the same diocese.
Monsignor Murphy, of the same diocese.
Monsignor Mondzelewski, of the same diocese.
Monsignor Weigand, of the same diocese.
1955. Monsignor Little, of the Archdiocese of New York.
Monsignor do Vale Monteiro, of the Diocese of Taubaté.
1956. Monsignor Dorsch, of the Archdiocese of Baltimore.
Monsignor McCormick, of the same Archdiocese.
Monsignor Watters, of the Archdiocese of Dubuque.
Monsignor Dittmam, of the Diocese of Winona.
Monsignor Feiten, of the same diocese.
Monsignor Fuzio, of the Diocese of Andria.
Monsignor Zaccagni, of the same diocese.
Monsignor Nasca, of the Diocese of Bisceglie.
Mr. Fiore, of the Diocese of Levkosia.
Monsignor Erriquez, of the Archdiocese of Otranto.
Mr. Gorgoni, of the same Archdiocese.
Monsignor Schifo, of the same Archdiocese.

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Monsignor Mauro, of the Diocese of Trieste.
Monsignor Policardo, of the same diocese.
Monsignor Sisti, of the same diocese.
Monsignor Nebiolo, of the Diocese of Asti.
Monsignor D'Ascenzi, of the Diocese of Monten*ascone.

[*Latin ed. p. 540*]

Acta Apostolicae Sedis - Official Commentary 540, March 5th.
March 13th, 14th, 16th, 22nd, 31st; April 6th, 10th; April 20th.
Most Reverend Mr. Bennis Giacomo, of the diocese of Monterey-Fresno.
Most Reverend Mr. Forde Giovanni, of the same diocese.
Most Reverend Mr. Ruiz de Galarreta Giuseppe, of the same diocese.
Most Reverend Mr. Hannon Patrizio, of the same diocese.
Most Reverend Mr. Leddy Patrizio, of the same diocese.
Most Reverend Mr. McHugh Martin, of the same diocese.
Most Reverend Mr. Morahan Tommaso, of the same diocese.
Most Reverend Mr. O'Brien Matteo, of the same diocese.
Most Reverend Mr. O'Reilly Patrizio, of the same diocese.
Most Reverend Mr. Pointek Francesco, of the same diocese.
Most Reverend Mr. Richards Vincenzo, of the same diocese.
Most Reverend Mr. Ryan Giovanni, of the same diocese.
Most Reverend Mr. Oinotti Vincenzo, of the diocese of Alife.
Most Reverend Mr. Grillo Epedito, of the same diocese.
Most Reverend Mr. Carrano Giovanni, of the diocese of Diano-Teggiano.
Most Reverend Mr. Mandia Francesco Saverio, of the same diocese.
Most Reverend Mr. Cardoso a Oarvalho Emanuele, of the diocese of Lamego.
Most Reverend Mr. Passaro Vincenzo, of the archdiocese of Naples.
Most Reverend Mr. Büro Pasquale, of the archdiocese of Capua.
Most Reverend Mr. Brennan Carlo, of the archdiocese of New York.
Most Reverend Mr. Dolan Giovanni, of the same archdiocese.
Most Reverend Mr. Hunt Leonardo, of the same archdiocese.
Most Reverend Mr. Lennon Giovanni, of the same archdiocese.
Most Reverend Mr. Rettagliata Giovanni, of the same archdiocese.
Most Reverend Mr. Sullivan Robert, of the diocese of Syracuse.
Most Reverend Mr. Pignatelli Italo, of the diocese of Ostuni.
Most Reverend Mr. Giuntini Eligio, of the diocese of San Miniato.
Most Reverend Mr. Baraggia Pietro, of the archdiocese of Milan.
Most Reverend Mr. Moretta Giovanni, of the archdiocese of Capua.

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Most Reverend Mr. Zarattini Giuseppe, of the diocese of Comacchio.

Most Reverend Mr. Barbosa Francesco Giuseppe da Anunciaçâo, of the archdiocese of Goa and Damâo.

Most Reverend Mr. Godinho Antonio Benedetto Francesco da Ressurreiçao, of the same archdiocese.

Most Reverend Mr. Godinho Antonio Gaetano Niceforo, of the same archdiocese.

Most Reverend Mr. Gomes Catäo Francesco Saverio a Conceptione, of the same archdiocese.

Most Reverend Mr. Monteiro Sebastiano Francesco Sav. dos Remedios, of the same archdiocese.

Most Reverend Mr. Mesquita Antonio Pietro Serafico, of the same archdiocese.

Most Reverend Mr. Busacca Pasquale, of the diocese of Caserta.

Most Reverend Mr. Suppa Nicola, of the same diocese.

[*Latin ed. p. 541*]

Diarium Romanae Curiae 20, April 27, 1956. May 3, 7, 16, 29. June 541, 1956.

Most Reverend Monsignor De Santis Mario, of the diocese of Troia.

Most Reverend Monsignor Ancillotto Luigi, of the diocese of Viterbo.

Most Reverend Monsignor Torre Angelo, of the diocese of Castellammare di Stabia.

Most Reverend Monsignor Nedumchira Giacomo, of the diocese of Kottayanu.

Most Reverend Monsignor Fagiolo Vincenzo (Rome).

Most Reverend Monsignor Martínez Riccardo, of the diocese of Valva.

Most Reverend Monsignor Barbato Bernardino, of the diocese of Aversa.

Most Reverend Monsignor Perfetto Luigi, of the same diocese.

Most Reverend Monsignor Foucault Edgardo, of the diocese of Mcolet.

Most Reverend Monsignor Chiaromonte Antonio, of the diocese of Rapolla.

Most Reverend Monsignor Moriccioni Vittorio, of the diocese of Sant'Angelo in Vado.

Secret Chamberlain, Supernumerary, of the Sword and Mantle of His Holiness: April 27, 1956.

The Marquess De Giovanni Mario, of the archdiocese of Naples.

Chamberlains of Honor, in the purple vestments of His Holiness: April 20, May 11, June 1956.

Most Reverend Monsignor Alimento Francesco, of the diocese of Caserta.

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Most Reverend Monsignor Nasta Pasquale, of the same diocese.

Most Reverend Monsignor Cornacchio Luigi, of the diocese of Cremona.

Chamberlains of Honor, Supernumerary, of the Sword and Mantle of His Holiness: April 27, May 1956.

Mr. Azzone Guido, of the archdiocese of Naples.

Mr. Risi Ferreyros Adelmo (Rome).

HONORS

By means of letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow:

The Grand Cross of the Order of Pius: March 7, 1956.

Upon His Excellency Figi Leopoldo, Minister of Foreign Affairs of Austria.

Upon His Excellency de Moura Decio, Ambassador of Brazil to the Holy See.

Upon His Excellency Caicedo Ayerbe Aurelio, Ambassador of Colombia to the Holy See.

Upon His Excellency Schuman Robert (France).

Upon His Excellency von Brentano Henry, Minister of Foreign Affairs of the Federal Republic of Germany.

Upon His Excellency Cosgrave Liam, Minister of Foreign Affairs of Ireland.

Upon His Excellency Arias Espinosa Adolfo, Ambassador of Panama to the Holy See.

Upon His Excellency Escobar Serrano Hector, Ambassador of El Salvador to the Holy See.

[*Latin ed. p. 542*]

Acta Apostolicae Sedis - Official Commentary 542 7 17 27 9 28 March 1956. To His Excellency Gómez de Llano Francesco, Minister of Finance of Spain.

April: To His Excellency Luigi Oscar Boettner, Ambassador of Paraguay to the Holy See.

June: To His Excellency Sukarno, President of the Republic of Indonesia.

To His Excellency Wolfgang Jaenicke, Ambassador of Germany to the Holy See.

The Cross of the Order of Saint Gregory the Great, civil class: 7 March.

June 17, 1956. To His Excellency the Count d'Aspremont Lynden Gobert (Belgium).

To His Excellency Chawky Aly, Minister of Egypt to the Holy See.

To His Excellency Helge von Knorring, Minister of Finnland to the Holy See.

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To His Excellency Tsurouca Senjin, Minister of Japan to the Holy See.

To His Excellency Mohan Sinha Mehta, Minister of India to the Holy See.

To His Excellency Alfredo Naccache (Lebanon).

To His Excellency Emilio Reuter (Luxembourg).

To His Excellency the Baron Apor Gabriele, Chancellor of the Sovereign Military Order of Malta.

To His Excellency Sayed Munir Ajlani, Minister of Justice of Syria.

To His Excellency Sbadid Suhrawardy, Minister of Pakistan to the Holy See.

To His Excellency Fernando Tambroni, Minister of the Interior of the Italian Republic.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: 22 September 1955.

To Mr. Michele Gortari Errea, of the diocese of Pamplona.

March 7, 1956. To His Excellency Cesare Solamito (Principality of Monaco).

To Mr. Antonio Barette (Province of Québec).

To Mr. Eli Antonio (Province of Québec).

To Mr. Ivo Provost (Province of Québec).

April 20. To Mr. Bernardo Giannuzzi Savelli, of the archdiocese of Naples.

To Mr. Francesco Morgera, of the same archdiocese.

May 27. To Mr. Pasquale Tempesta (Rome).

The Plaque of the Order of Saint Gregory the Great, civil class: September 7, 1955.

To Mr. Emanuele Gounot, of the archdiocese of Lyon.

April 21, 1956. To Mr. Francesco Macken, of the archdiocese of Rubaga.

May 27. To Mr. Saverio Mappus, of the diocese of Strasburg.

The Commanderate of the Order of Saint Gregory the Great, civil class: January 3, 1955.

To Mr. Werner Reipen, of the archdiocese of Paderborn.

March. To Mr. Ugo Rosendahl, of the archdiocese of Colonia.

[*Latin ed. p. 543*]

Diarium Romanae Curiae 22, 543, April 1955. To the Reverend Mr. Vallejo Iñiguez de Oiriano Aurelio, of the diocese of Vittoria. June 20. To the Reverend Mr. Jousse Germano, of the archdiocese of Paris. July 26. To the Reverend Mr. Caballero Arzuaga Giuseppe, of the diocese of Saint Sebastian. To the Reverend Mr. Garicano Goni Tommaso, of the same diocese. To the Reverend Mr. Pagóla Virivén Giovanni, of the same diocese. August 28. To the Reverend Mr. Laporta Girón Raimondo, of the

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diocese of Salamanca. August 23. To the Reverend Mr. Kollars Vittorio, of the archdiocese of Vienna. August 24. To the Reverend Mr. Kuelps Francesco, of the archdiocese of Cologne. September 21. To the Reverend Mr. Rigault Giorgio, of the diocese of Orléans. September 30. To the Reverend Mr. Kampscboër Gerardo, of the diocese of Haarlem. October 8. To the Reverend Mr. Warsch Guglielmo, of the archdiocese of Cologne. October 22. To the Reverend Mr. Bornhausen Ireneo, of the archdiocese of Florianopolis. October 26. To the Reverend Mr. Grimal Marcello, of the archdiocese of Rheims. March 3, 1956. To the Reverend Mr. Leonardi Vincenzo, of the archdiocese of Bologna. March 5. To the Reverend Mr. Delfosse Antonio Luigi Filippo G., of the diocese of Liegi. March 13. To the Reverend Mr. Chiaudano Salvatore, of the archdiocese of Turin. March 16. To the Reverend Mr. Mariani Antonio, of the archdiocese of Chieti. April 11. To the Reverend Mr. Dezani Mario, of the archdiocese of Turin. April 17. To the Reverend Mr. Eyskens Giorgio, of the archdiocese of Malines. To the Reverend Mr. Marchandise Ernesto, of the same archdiocese. April 20. To the Reverend Mr. Petroncelli Mario, of the archdiocese of Naples. To the Reverend Mr. Pontoni Lodovico, of the same archdiocese. To the Reverend Mr. Scrocca Pasquale, of the same archdiocese. April 27. To the Reverend Mr. Henderson Giacomo (Italy). May 2. To the Reverend Mr. Ettel Giuseppe, of the diocese of Linz. May 4. To the Reverend Mr. Granata Natale, of the diocese of Lodi. May 9. To the Reverend Mr. d'Albertis Adolfo, of the diocese of Volterra. To the Reverend Mr. Mannoni Carlo, of the same diocese. To the Reverend Mr. Ravà Mario, of the same diocese. May 14. To the Reverend Mr. Sgaravatti Erinus, of the diocese of Padua. May 16. To the Reverend Mr. Stella Giulio, of the diocese of Novara. To the Reverend Mr. Cascianelli Gerolamo, of the archdiocese of Perugia. May 22. To the Reverend Mr. Casaluce Giacinto, of the archdiocese of Saint Sebastian of Rio de Janeiro. To the Reverend Mr. Cataldo Pasquale, of the same archdiocese. May 26. To the Reverend Mr. Prinetti Ignazio, of the archdiocese of Florence. May 30. To the Reverend Mr. Tesauro Giuseppe, of the archdiocese of Naples. June 8. To the Reverend Mr. Salvatori Raffaello, of the archdiocese of Pisa. To the Reverend Mr. Lefevre Orlando (Rome). The Knighthood of the Order of Saint Gregory the Great, civil class: February 17, 1955. To the Reverend Mr. Even Giovanni, of the archdiocese of Cologne. March 3. To the Reverend Mr. Hecking Giuseppe Francesco, of the same archdiocese.

[*Latin ed. p. 544*]

Acta, Apostolicae Sedis - Commentarium Officiale 544, anno 1955. To the Reverend Mr. Giuseppe, of the same Archdiocese. 27. To the Reverend Mr. Ferdinando Masson, of the Archdiocese of Paris. 5. To the Reverend Mr. Enrico Francesco Heerkens Thijssen, of the Diocese of Haarlem. To the Reverend Mr. Teodoro Hooij, of the same Diocese. To the Reverend

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Mr. Guglielmo Janssen, of the same Diocese. To the Reverend Mr. Gerard Adolfo Verkade, of the same Diocese. To the Reverend Mr. Eugenio Rucker, of the Diocese of Ratisbon. To the Reverend Mr. Luigi Gaye, of the Archdiocese of Paris. 7. To the Reverend Mr. Alfredo Ronse, of the Diocese of Bruges. To the Reverend Mr. Osvaldo G. Vaz, of the Archdiocese of Madras, Meliapor. August 23. To the Reverend Mr. Paolo de Waart, of the Diocese of Haarlem. To the Reverend Mr. Giovanni Giulio Ganoza Vargas, of the Archdiocese of Trujillo. To the Reverend Mr. Vincenzo González Orbegozo Moneada, of the same Archdiocese. 24. To the Reverend Mr. Andrea de Benque d'Agut, of the Archdiocese of Sens. To the Reverend Mr. Paolo Veron, of the same Archdiocese. To the Reverend Mr. Carlo Antonio Lips, of the Diocese of 's-Hertogenbosch. September 2. To the Reverend Mr. Giovanni G. Fens, of the Diocese of Breda. To the Reverend Mr. Giacomo Nico Konings, of the same Diocese. To the Reverend Mr. Lodovico Antonio Van Heyst, of the Diocese of 's-Hertogenbosch. To the Reverend Mr. Gerard Antonio Korte, of the same Diocese. To the Reverend Mr. Rodolfo B. Janssen, of the Archdiocese of Utrecht. 5. To the Reverend Mr. Lorenzo Hochswender, of the Diocese of Brooklyn. To the Reverend Mr. Andrea Duchemin, of the Archdiocese of Lione. To the Reverend Mr. Carlo Neyrand, of the same Archdiocese. To the Reverend Mr. Giovanni Perrin, of the same Archdiocese. To the Reverend Mr. Giuseppe Pietro Bachem, of the Archdiocese of Colonia. To the Reverend Mr. Giuseppe Sendker, of the Diocese of Osnabrück. 14. To the Reverend Mr. Beniamino Salcedo, of the Diocese of Ayacucho. To the Reverend Mr. Tommaso Ambrogio de Mei, of the Archdiocese of Colombo in Ceylon. 21. To the Reverend Mr. Alfredo E. G. Hameiiinck, of the Diocese of Breda. To the Reverend Mr. Luigi Delegue, of the Diocese of Périgueux. October 3. To the Reverend Mr. Giovanni F. Elich, of the Diocese of Breda. 10. To the Reverend Mr. Giovanni De Wolf, of the Diocese of Haarlem. To the Reverend Mr. Giovanni Duynstee, of the same Diocese. To the Reverend Mr. Enrico Maas, of the same Diocese. To the Reverend Mr. Giovanni Mol, of the same Diocese. 20. To the Reverend Mr. Pietro Colson, of the Archdiocese of Lione. 22. To the Reverend Mr. Stefano Perquin, of the Diocese of Haarlem. 26. To the Reverend Mr. Giovanni Wiesner, of the Archdiocese of Bamberg. To the Reverend Mr. Guglielmo Marquina y Marquina, of the Archdiocese of Lima. March, May, July.

[*Latin ed. p. 545*]

Diarium Romanae Curiae 26, 545, October 1955. To the Reverend Mr. Barreto Battista Renato, of the "nullius" prelature of Parintins. To the Reverend Mr. Butruille Edmondo, of the Archdiocese of Rheims. To the Reverend Mr. Chabaud Giovanni, of the same Archdiocese. To the Reverend Mr. Colas Giorgio, of the same Archdiocese. To the Reverend Mr. Bouvier Pietro, of the same Archdiocese. To the Reverend Mr. Hoordier Giovanni, of the same Archdiocese. To the Reverend Mr. Jacquinet Andrea, of the same

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Archdiocese. To the Reverend Mr. Laidebeur Maurizio, of the same Archdiocese. To the Reverend Mr. Lepage Giorgio, of the same Archdiocese. To the Reverend Mr. Pelletier Francesco, of the same Archdiocese. To the Reverend Mr. Perin Edmondo, of the same Archdiocese. To the Reverend Mr. Régnier Pietro, of the same Archdiocese. November 3. To the Reverend Mr. Van Campen Giovanni, of the Diocese of 's-Hertogenbosch. March 13, 1956. To the Reverend Mr. Me Donald Patrizio Francesco, of the Archdiocese of Boston. To the Reverend Mr. Sullivan Tommaso Francesco, of the same Archdiocese. To the Reverend Mr. Williams Edoardo Francesco, of the same Archdiocese. April 12. To the Reverend Mr. De Moulin Giovanni, of the Diocese of Bruges. April 14. To the Reverend Mr. Gatti Italo, of the Archdiocese of Milan. April 17. To the Reverend Mr. De Coninck Alfonso, of the Archdiocese of Malines. To the Reverend Mr. Meyer Giovanni, of the same Archdiocese. April 23. To the Reverend Mr. Milìllo Ignazio, of the Diocese of Acireale. May 14. To the Reverend Mr. Paracchi Giuseppe, of the Archdiocese of Milan. May 26. To the Reverend Mr. Radaelli Otello, of the Archdiocese of Pisa. June 29. Knighthood in the Order of Saint Gregory the Great, military class: 1956. To the Reverend Mr. Imbrighi Gastone (Rome). To the Reverend Mr. Villa Felice (Rome). The Grand Cross of the Order of Saint Sylvester: March 6, 7, 10, 17, 1956. To His Excellency, Lieutenant Colonel Lanusse Alessandro (Argentina). To His Excellency, Goicolea Villacorta Domenico (Guatemala). To His Excellency, Sutan Mohammad Rasjid (Indonesia). To His Excellency, Barrenechea Adriano (Bolivia). To His Excellency, Dupuy Pietro (Canada). To His Excellency, Lira Urquieta Pietro (Chile). To His Excellency, Aguilera Sánchez Guglielmo (Cuba). To His Excellency, Colonel Laraque Gustavo (Haiti). To His Excellency, D'Escoto Michele (Nicaragua). To His Excellency, David Wilmot A. (Liberia). To His Excellency, Me Cone Giovanni (United States). To His Excellency, Lopez Salvatore (Philippines). To His Excellency, Lopez Rodezno Arturo (Honduras).

[*Latin ed. p. 546*]

Acta Apostolicae Sedis - Official Commentary 546, 17th March, 1956. From His Eminence Pham-Duy-Khiem (Vietnam). To Mr. Carlo Busso, Under-Secretary at the Presidency of the Council of Ministers of the Italian Republic. The Order of Saint Sylvester, with Plaque: 26th August, 1955. To Mr. Wilhelm Konsbruck, of the diocese of Luxembourg. To Mr. Paul de Launoit, of the archdiocese of Malines. To Mr. Richard Wlasak, of the archdiocese of Vienne. 14th September. To Mr. Felix Huarte, of the diocese of Pamplona. 25th April, 1956. To Mr. Giuseppe Demeyere, of the diocese of Bruges. The Order of Saint Sylvester: 3rd March, 1955. To Mr. Giuseppe Pirlet, of the archdiocese of Colonia. 31st. To Mr. Ferdinand Gaillard, of the same archdiocese. 2nd May. To Mr. Curzio von Salmuth, of the diocese of Spira. 6th. To Mr. Frederick Tomek, of the archdiocese of Vienne. 26th

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August. To Mr. Albert Neef de Sainval, of the diocese of Liegi. To Mr. Peter Grégoire, of the diocese of Luxembourg. To Mr. Charles Henin, of the archdiocese of Malines. To Mr. Henry Roger Vittorio, of the same archdiocese. To Mr. Henry Pawlik, of the archdiocese of Vienne. To Mr. George Reuter, of the same archdiocese. October. To Mr. Francesco Greiss, of the archdiocese of Colonia. 7th November. To Mr. Konrad Hofmann, of the archdiocese of Freiburg im Breisgau. 26th. To Mr. Raimondo Grigoriu, of the diocese of Cochabamba. 28th March, 1956. To Mr. Italo Sini (Rome). 5th April. To Mr. Luigi Cassone, of the diocese of Noto. 17th. To Mr. Gustavo Amato Dumon, of the archdiocese of Malines. To Mr. Roger Lambert, of the same archdiocese. To Mr. Emmanuel Noel, of the same archdiocese. To Mr. Fernando Simonart, of the same archdiocese. To Mr. Edward Van Elderen, of the same archdiocese. To Mr. Gerard Tomarelli, of the diocese of Orvieto. 20th. To Mr. Giuseppe Abignente, of the archdiocese of Naples. To Mr. Ernesto Donadio, of the same archdiocese. To Mr. Luigi Frunzio, of the same archdiocese. To Mr. Luigi Napodano, of the same archdiocese. 23rd. To Mr. Umberto Giorgi, of the diocese of Apuania. 3rd May. To Mr. Nicolò Boero, of the archdiocese of Milan. To Mr. Giovanni M'ussio, of the same archdiocese. To Mr. Domenico Muti, of the diocese of Molfetta. 4th. To Mr. Ermenegildo Benzoni, of the diocese of Lodi. To Mr. Charles Gregotti, of the archdiocese of Milan. 14th. To Mr. Giulio Ripari, of the archdiocese of Florence. 16th. To Mr. Henry Morganti (Rome).

[*Latin ed. p. 547*]

Diarium Romanae Curiae, May 26th, 27th, 30th, June 8th, 1956.

To Mr. Giuseppe Nardone, of the archdiocese of Gaeta.

To Mr. Luigi Giannini (Rome).

To Mr. Virgilio Dionigi (Rome).

To Mr. Vittorio Fabbrueei (Rome).

To Mr. Vito Spiriticchio (Rome).

To Mr. Virgilio Valeri (Rome).

The Knighthood of the Order of Saint Sylvester:

December 10th, 1954.

To Mr. Giuseppe Saverio Villagómez, of the diocese of Amba to.

March 3rd, 1955.

To Mr. Wilhelm Soehling, of the archdiocese of KolÃn.

May 6th.

To Mr. Felix Sümmermann, of the diocese of Muenster.

May 17th.

To Mr. Francesco Czempas, of the archdiocese of KolÃn.

To Mr. Peter Holzmann, of the same archdiocese.

June 14th.

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To Mr. Arturo Govaert, of the diocese of Ruremonda.

July 5th.

To Mr. Heinrich G. Heerkens, of the diocese of 's-Hertogenbosch.

July 12th.

To Mr. Bernard Nooij, of the diocese of Haarlem.

July 20th.

To Mr. James Annanthan Masilamani, of the archdiocese of Madras-Meliapor.

To Mr. Heinrich Hentzen, of the archdiocese of Utrecht.

August 23rd.

To Mr. Karl Wittmann, of the archdiocese of Friburgo im Breisgau.

To Mr. Wilhelm N. Lebesque, of the diocese of Haarlem.

To Mr. Alfonso Holl, of the diocese of Ratisbon.

To Mr. Heinrich G. Vermolen, of the archdiocese of Utrecht.

August 26th.

To Mr. Eugen Prost-Buchler, of the diocese of Liegi.

To Mr. Giuseppe Wilhelm Klecker, of the archdiocese of Malines.

To Mr. Vittorio Giuseppe Hanne, of the archdiocese of Vienne.

To Mr. Francesco Käserei, of the same archdiocese.

September 5th.

To Mr. Giovanni A. Kerkhof, of the archdiocese of Utrecht.

September 13th.

To Mr. Leonardo Heezen, of the diocese of Haarlem.

September 21st.

To Mr. Anthony Meeuwesse, of the archdiocese of Utrecht.

October 8th.

To Mr. Rudolph Lappe, of the archdiocese of KolÃn.

October 18th.

To Mr. Giovanni Veringa, of the diocese of Haarlem.

March 13th, 1956.

To Mr. Mario Gabbi, of the archdiocese of Turin.

March 20th.

To Mr. Albert Maccolini, of the archdiocese of Florence.

April 5th.

To Mr. Hector Knudde, of the diocese of Bruges.

April 12th.

To Mr. Erberto Nicola Wilks, of the apostolic vicariate of Bengasi.

April 14th.

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To Mr. Hugo Battistella, of the patriarchate of Venice.

April 17th.

To Mr. Marcello Boon, of the archdiocese of Malines.

To Mr. Francesco Gielis, of the same archdiocese.

To Mr. Camillo Quintens, of the same archdiocese.

To Mr. Giuseppe Uytterhoeven, of the same archdiocese.

[*Latin ed. p. 548*]

Acta Apostolicae Sedis - Official Commentary 548, April 17th to May 14th, and June 8th to June 24th, 1956.

To the Reverend Mr. Alberto van Elderen, of the same archdiocese.

To the Reverend Mr. Giuseppe Espen, of the same archdiocese.

To the Reverend Mr. Aldo Castagneto, of the diocese of Alessandria.

To the Reverend Mr. Giuseppe Kandoth, of the diocese of Kottayam.

To the Reverend Mr. Giuseppe Secchi, of the diocese of Lodi.

To the Reverend Mr. Luigi Ferrucci (Rome).

To the Reverend Mr. Umberto Mabrito, of the diocese of Ivrea.

To the Reverend Mr. Riccardo Negro, of the archdiocese of Turin.

To the Reverend Mr. Lelio Sottotetti, of the diocese of Tortona.

To the Reverend Mr. Pietro Rossi (Rome).

To the Reverend Mr. Alessandro Pratesi (Rome).

NECROLOGY

December 3rd, 1955.

Most Reverend Marcellino Antonio Maria Franco, Bishop of Faro.

May 12th, 1956.

Most Reverend Paolino Giovanni Tribbioli, Bishop of Imola.

May 16th.

Most Reverend Jesús Mérida Pérez, Bishop of Astorga.

May 18th.

Most Reverend Andrea Taccone, Archbishop titular of Pompeopoli of Phrygia.

May 23rd.

Most Reverend Andrea James Brennan, Bishop titular of Telmissus.

May 26th.

Most Reverend Efrem Gogué, Archbishop of Kerkuk of the Chaldeans.

June 14th.

Most Reverend Horatio Campillo, Archbishop titular of Larissa of Thessaly.

June 27th.

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Most Reverend Theophilus James Abraham Karapurakal, Bishop titular of Haïdra.

[*Latin ed. p. 549*]

Year and Volume XXXVIII, August 24, 1956 (Series II, Volume XXIII), No. 11. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC LETTER TO THE MOST REVEREND CARDINALS JOSEPH MINDSZENTY, ARCHBISHOP OF STRIGON, ALOISIUS STEPINAC, ARCHBISHOP OF ZAGREB, STEPHEN WYSIŃSKI, ARCHBISHOP OF GNESEN AND WARSAW, AND TO THE MOST REVEREND ARCHBISHOPS AND BISHOPS, AS WELL AS TO THE DEAR SONS FROM THE CLERGY AND LAITY OF ALBANIA, BULGARIA, CZECHOSLOVAKIA, HUNGARY, YUGOSLAVIA, POLAND, ROMANIA, AND THE EASTERN PART OF GERMANY, AND OTHER PEOPLES OF EUROPE WHO ARE SUBJECT TO PERSECUTIONS: MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE.

PIUS XII, TO OUR DEAR SONS AND VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

While with a sorrowful heart we consider those most grievous conditions under which the Catholic Church is afflicted in many nations, due to the "materialism" and atheism which prevail there, certain particular circumstances come to Our mind, in which the peoples of Central Europe were involved five centuries ago, and which were the reason why Our Predecessor of immortal memory, Callistus III, on the twenty-ninth day of the month of June, in the year 1456, issued Apostolic Letters, the beginning of which is with the words, "With these past years."

To the Christian peoples who inhabited the fertile regions irrigated by the Danube River and other bordering lands, either a danger threatened their people and their possessions, or, indeed, a calamity: this was especially the case in Hungary and in those lands which today are Albania, Bulgaria, Czechoslovakia, Yugoslavia, Poland, Romania, and Germany.

[*Latin ed. p. 550*]

The Acts of the Apostolic See - Official Commentary 650 are called thus; and furthermore, those who resided in more distant regions, especially the Germans and the Poles, also observed the gravity of the matter. That distinction, which the indefatigable Pontiff decreed in Callis toIII, compelled the pastors of the Catholic world, and their flocks, with paternal concern, to confess their sins, to atone for them, to completely restore their Christian lives, and to implore the most present help of God with fervent and uplifted prayers. Furthermore, with unwavering resolve, he strove to keep this danger far from the children of the Church by every means possible; and he attributed the ultimate victory to the divine help, which, with the encouragement of St. John of Capistrano, and with the courageous leader-

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ship of John Hunyady, so valiantly defended the fortress of Belgrade. In order that this event might stand as a liturgical monument, and that due thanks might be given by all Christians to God, he instituted the Feast of the Transfiguration of the Lord, to be celebrated everywhere on earth on the sixth day of August. 1 Today, you also, who dwell in those lands, along with many others, not only of the Latin rite but also of the Eastern rite, who reside in regions to the east or to the north, along the shores of the Baltic Sea, are afflicted by most grievous and sorrowful events. More than ten years have passed since, as you know from experience, the Church of Jesus Christ is being deprived of her rights, although not everywhere in the same way; and religious associations and pious societies have been dissolved and scattered, and the sacred pastors either do not enjoy the ability to properly perform their duties, or they are driven from their seats, or they are exiled, or they are sent to places of confinement; furthermore, with reckless audacity, the Catholic dioceses of the Eastern rite have been overthrown, and their clergy and faithful are being compelled by every means to schism. And we know that not a few, because they openly, sincerely, and courageously strive to profess their faith and defend it with steadfast fortitude, are subjected to every kind of persecution. And Our heart is filled with particular sadness when we learn that the minds of children and young people are being corrupted by deceptive and perverse doctrines, which alienate them from God and from His holy commandments, to the great detriment of the present age and the peril of the future. To us, who sit in this Holy See of Peter by divine providence, this spectacle of such grievous things is presented before our very eyes; and just as, in times past, we spoke of these things in Apostolic Letters, so now, out of a sense of Our duty, we cannot remain silent. 1 Cf. Apost. Letter, Inter divinae dispositionis, d. 6 Aug. MDCCLVII.

[*Latin ed. p. 551*]

Acta PP. XII, 551, mus. Quoniam illud mandatum est grave et dulce, quod Christus Dominus Principi Apostolorum et Successoribus eius his verbis dedit: "Confirma fratres tuos," 2 et nos quoque diligentissime perficere debemus, iterum et iterum vestra cupimus sancta proposita augere et solidare, dum amantissimum nostrum animum vobis pandimus; vobis dicimus qui ob debitam fidem et amorem erga Christum, tot dolores, tot tribulationes, tot angustias toleratis. Primum omnium, vocamus vos, Dilecti Filii Nostri, Sacrae Romanae Ecclesiae Cardinales Ioseph Mindszenty, Aloisius Stepinac, Stephane Wyszynski, quos Nosmet ipsi ob peculiaria merita, ob pastorale munus diligentissime obitum, ob nativitatem denique vestram in tuenda Ecclesiae libertate, Romanae Purpurae dignitate decoravimus. Semper maerenti animo recolimus quae et quanta pro Christo tolerastis et fortiter et constanter toleratis, cum per iniuriam de sedibus vestris deiecti estis et ideo non potestis munus

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vestrum implere. Ut vos in oculis ferimus, paternoque animo prosequimur, ita Venerabiles quoque in Episcopatu Fratres, qui actuosissima fidelitate erga Apostolicam Sedem praestant, itemque utriusque ordinis sacerdotes, saeculares, ut aiunt, et regulares, atque eorum earumque omnium phalanges, qui se divino servitio dederunt, ceterosque dilectos filios et filias, qui in tot tantisque difficultatibus pacificum et paciferum Regnum Iesu Christi apud vos pro viribus tuentur et promovent. Cum de vobis omnibus vehementer solliciti simus, qui pro Christi causa angustias, iacturas, detrimenta perpetimini, supplices cotidie ad omnipotentem Deum preces nostras movemus, ut benignus et misericors fidem vestram sustineat et roboret, ut angustias vestras mulceat et relevet, ut caelestibus muneribus vos consoletur, et afflicta vel aegra Mystici Iesu Christi Corporis membra ad perfectam sanitatem reducat, et praesenti sedata procella, veram serenamque pacem, quae veritate, iustitia, caritateque foveatur, tandem aliquando apud vos, apud omnes, fulgere iubeat. Numquam, ut probe nostis, Redemptor Noster Ecclesiae suae obliviscitur, numquam eam derelinquit; quin imo quo asperioribus fluctibus navis Petrianae iactatur, eo magis vigilat Divinus Nauta, etsi interdum 3 obdormire videtur. Hanc pollicitationem eius cotidie meditamini quae in animos Christianorum, cum praesertim conflictantur, certam spem infundit et certum solacium: "Ego vobiscum sum omnibus diebus," 2 Luc. 3 Cfr. Matth. XXVIII, 20; Luc. XXIV, 49. But I have prayed for thee, that thy faith fail not. XXII, 32.

[*Latin ed. p. 552*]

Acta Apostolicae Sedis - Official Commentary 552 from now until the consummation of the age. But, "if God be for us, who is against us?" Therefore, if Christ is with you, He will never deny the divine help to those who ask for it; but He demands of all that they diligently obey the precepts of the Holy Catholic Church, and that they always defend the faith with a generous spirit. The reason for this is known to you; it is indeed about your salvation, the salvation of your children, and the eternal salvation of all your neighbors, which today is placed in grave danger by the growing wickedness of atheists. However, in this spiritual battle, if all, without exception – which we are absolutely confident will be the case – fight bravely and faithfully, they will never be defeated, but will be glorified as victors; and thus, from the injustices they have endured and the martyrdom they have suffered, new triumphs will arise for the Church of Christ, which will be recorded in golden letters in her annals. But we must not think that we are abandoning the disciples of Jesus Christ; we must not abandon the field with a broken spirit, conceal the profession of sincere faith, or neglect it, nor must we fall asleep out of sloth, apathy, or negligence, when the supporters of impiety are striving to subvert the Kingdom of God. But if, by some chance – may God prevent it – this should happen, a grievous and irreparable loss will occur, not only to those who abandon

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the faith, but also to Christian communities, and it will be the greatest calamity. However, we know that there are many among you who are ready to sacrifice everything, even their own freedom and lives, rather than put the integrity of the Catholic religion in danger; we also know that there are not a few among the sacred prelates who have set an example of unwavering Christian fortitude in this matter; and you, above all, Our Beloved Sons, Cardinals of the Holy Roman Church, have become a shining example to the world, to angels and to men. 6 However, to our sorrow, we also know the fragility and uncertainty of human nature, especially when trials and tribulations persist for so long. Then it sometimes happens that some lose heart, and abandon their zeal; and what is more harmful, they begin to think that it is necessary to moderate the teachings of Jesus Christ, and to adapt them to the new times, to the course of events, and to the circumstances, as they say, and to weaken or change the principles of the Catholic Religion, so that a certain false union is created between it and the errors of this age. * MATTH. XXVIII, 20. 6 Rom. VIII, 31. Cf. 2 Cor. IV, 9. Now he that maketh us for this very thing is God, who hath given us the pledge of the Spirit,.

[*Latin ed. p. 553*]

To all those who weaken or disturb, either their own minds or the minds of others, the sacred pastors ought to recall that solemn judgment of the Divine Redeemer: "Heaven and earth shall pass: but my words shall not pass." Moreover, they should exhort them to place their hope and their trust in Him, "whose providence fails not in the disposition of His own," and in those who have never been abandoned by Him, whom He has established in the firmness of His love.

Indeed, the Almighty and most provident God will never permit that those who are faithful to His Church and sons in spirit should be deprived of divine grace and divine strength, and therefore, should miserably succumb in this salutary struggle, and, unhappy, depart from Jesus Christ, and behold, impotent, the ruin of their own people.

You, however, beloved sons, whether from the priestly or the lay order, be always most closely united with all those whom the Holy Spirit has placed to govern the Church of God; and although not a few of these are presently burdened, and your words may not always confirm them, nevertheless, remember faithfully and religiously in your minds and in your hearts the exhortations given to you by them in times past.

And furthermore, although very serious difficulties may hinder you, yet, compelled by an apostolic zeal, diligently and generously fulfill all the duties of religion, and above all, preserve the integrity of the faith; nay, as far as it is in your power, strive with all your might that the light of Christ may shine forth to all, and do this especially by the constancy of your own Christian life, as those of former times have done, when attacks were made

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upon the Church.

Let those who are wavering, those who are uncertain, those who are weak, learn from you to strengthen their spirits, to maintain a sincere and open faith, to fulfill the duties of religion, and to surrender themselves entirely to Christ.

The strength of your sound minds, and the active Christian piety, of which we frequently receive brilliant testimonies, bring us not a little consolation, and encourage us to hope that you will be able to transmit to future generations the precious treasure of the Christian faith and your fidelity to the Church and the Apostolic See, and to bequeath these sacred things as a heritage.

In order that this, which is desired by all, may happily come to pass, offer your humble prayers to the Divine Redeemer, under the protection of His most holy Mother, our most beloved Mary, whose powerful patronage, in grace...

[*Latin ed. p. 554*]

Acts of the Apostolic See - Official Commentary $54, in every respect, your elders have benefited. For if we can always obtain heavenly graces through the Virgin Mary, this will undoubtedly happen in a special way, when the salvation of souls and the protection of the Christian faith are discussed in the domestic sphere and throughout society. Before concluding our writing, we wish to remind you of our predecessor, Callistus III, who, through the Apostolic Letters which we have mentioned, ordered that in each sacred building, the bells should be rung daily at fixed times, so that all in the Catholic world might join in prayers to the Almighty God, that He, being merciful and gracious, might prevent that great calamity which threatened the Christian people at that time. But today, the dangers that threaten you and the Catholic Church among you are no less; therefore, when you hear the sacred sounds of bells ringing from your temples, inviting you to prayer, remember this exhortation: and as your elders did, so too, with the same confidence in divine help, do you implore. We also desire that your supplications not only precede ours willingly and gladly, but that those also be joined, which everywhere on earth, faithful of every order, following you with the greatest mercy, may together bring to Heaven. Therefore, be certain that the entire family of Christians admires and venerates you for the things you have so long endured in silence, in sorrow, and in all distress; and that they earnestly implore the most merciful God, that you may not yield to the bitter blows of wickedness or to the insidious deceptions of errors, but that, with the steadfast courage of the Saints and Martyrs, you may bear witness to your faith before all, and that even your persecutors – to whom also the commandment of Christian charity applies – may obtain forgiveness from Him who lovingly awaits to embrace all his prodigal children. Animated by this sweet hope, we

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freely and gladly bestow upon each and every one of you, our beloved sons and venerable brothers, and upon the flocks entrusted to your care, the Apostolic Blessing, which may be a witness to our paternal benevolence, and an auspicious sign of the most abundant heavenly grace. Given in Rome, at St. Peter's, on the 29th day of the month of June, in the feast of the holy Apostles Peter and Paul, in the year 1956, in the twelfth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 555*]

Acta PP. XII, 555. CONSTITUTIONES APOSTOLICAE. AGKAENSIS (MEERUT). CERTAIN TERRITORIES ARE DETACHED FROM THE ARCHDIOCESE OF AGRA AND RECONSTITUTED IN THE FORM OF A NEW DIOCESE, TO BE CALLED MEERUT. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT.

Since Christ commanded His Apostles, while traversing the world, to gather into the Christian family all those whom He had redeemed, bestowing upon them the gifts of God, and since We, who hold the principal place in the Church, and who have accepted the weighty duty of guiding these same people, have nothing more sacred, nothing more ancient, than to make all nations into the people of God, enriched by the Christian truth; and in order that this may be more easily accomplished, with regard to the nation of India, after having heard the venerable Brother Martin, Luke, Archbishop with the title of Adulitanum, and Apostolic Delegate in India, and after having considered that, without altering the boundaries, a new diocese can be established with great benefit from the Archdiocese of Agra; We, approving these plans and giving our consent, and with the agreement of those who have any right in this matter, and after due deliberation, by Our supreme and apostolic authority, We establish and decree the following:

From the territory of the Archdiocese of Agra, which is widely extended, We detach those regions commonly known as Meerut, Moradabad, Rampur, Bijnor, Muzaffarnagar, Saharanpur, Garhwal, Tehri, and Dehra Dun, and from these We establish a new diocese, which shall be called Meerutensis, from the city of Meerut: in which city the Bishop shall have his seat and his residence, and the chair for the preaching of the truth shall be placed in the cathedral church of Saint Joseph.

We deem it fitting that the Church which We have established be entrusted to members of the Order of Friars Minor Capuchin, who, having deserved well of the Catholic cause in the metropolitan Archdiocese of Agra, will have the hope of...

[*Latin ed. p. 556*]

656 Acta Apostolicae Sedis – The official commentary indicates that they

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are also greatly devoted to the glory of Christ and will strive to work diligently. This new diocese and its Bishop will be endowed with all the rights that are customary for men and churches of the same rank: however, the sacred prelates, as is evident, will also be subject to the same obligations, which are proper to all Bishops. The Meerut diocese will be a suffragan of the Agra metropolitan archdiocese, from which it originated; at the same time, its Bishop will be subject and subordinate to the Archbishop of that See, according to common laws. The Prelate to whom the governance of this new part of the Holy Church will be entrusted, should see to it that a seminary, at least of the elementary level, be established for the reception and education of those boys whom the adorable will of the Spirit of God moves to undertake the duties of the priesthood, according to the prescriptions of the Code of Canon Law and the norms issued by the Holy Congregation for Seminaries and Universities. The episcopal table, which they call, will be provided either by the goods that, after the division of the possessions of the Agra archdiocese according to canon 1500 of the Code of Canon Law, will come to the Meerut diocese; or by the revenues of the Curia; or finally, by the money that the people spontaneously offer, or which the Sacred Congregation for the Propagation of the Faith is accustomed to send. A college of canons should be established, who will assist the Bishop in counsel and in works; but if this cannot be done immediately, consultors of the diocese should be chosen in their place, who, however, will cease from their duties with the establishment of the college of canons. All matters pertaining to the governance and administration of the Church, the election of a Capitular Vicar in the event of a vacancy, and matters concerning the clergy, the people, and other similar things, shall be governed entirely according to Canon Law; nevertheless, we decree that those clerics who, as a result of the division of the territory and the establishment of the diocese, reside within the boundaries of the new circumscription, shall be considered as belonging to this diocese. Finally, we command that the documents and acts that in any way pertain to the newly established See be sent to its Curia as soon as possible, to be kept there with due reverence. Lastly, for the execution of the things commanded in these Letters, we choose the venerable Brother Martin, whom we have named, to whom we grant all the powers necessary to carry out this task, which he may delegate to others, provided that they are constituted in ecclesiastical dignity. When the task is completed, the same venerable Brother will take care to prepare the documents, which he will send promptly to the Holy Congregation for the Propagation of the Faith in faithful copies. And if it should happen that at the time when these Our commands must be carried out, another Prefect of the Apostolic Delegation in India is in office, he will strive to carry out all Our decrees. We will and desire that these Letters be effective now and in the future; so that those things which have been decreed in them may be religiously observed by those to whom they pertain, and thus obtain their

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full force. The efficacy of these Letters.

[*Latin ed. p. 557*]

557 The acts of the aforementioned Pope Pius XII contain nothing that could be contrary to the prescriptions of these decrees, since, through these letters, we abolish all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twentieth day of the month of February, in the year of Our Lord nineteen hundred and fifty-six, in the seventeenth year of Our pontificate. CELSUS Cardinal, CONSTANTINE, Secretary of the Sacred Roman Edict. PETER Cardinal, FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith. Hamlet Tondini, Regent of the Apostolic Chancery. Albert Serafini, Apostolic Protonotary. Silvius Sericano, Apostolic Protonotary.

© Plumbi In Ap. Cane, tab., vol. LXXXXII, n. 21.

II. From the Archdiocese of TJAGADUGUENSIS, certain regions are separated and are established in a new form as a diocese, to be called KUPELAËNSIS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

We believe that it is right to be filled with a sweet joy when We see Our mature children preparing themselves for the difficulties of life; and We rejoice likewise, considering the distant lands from which, through heralds of the Gospel...

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Through this official record of its labors, not only are countless children born to the supreme God, but also shining ranks of priests are increasingly arising each day, a most sweet hope for the Church. And let us now see that this has also occurred in the archdiocese of Uagadougou, so that we cannot but approve the entirely sound decision of our Venerable Brothers, the Most Reverend Cardinals of the Sacred Congregation for the Propagation of the Faith, who, having heard either Marcello Lefebvre, Archbishop of Dakar and Apostolic Delegate in Gal-

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lic Africa, or Aemilius Socquet, Metropolitan of Uagadougou, and having used the special powers which We expressly granted them, have deemed it fitting to erect a new diocese for the native clergy under their care, after separating a portion of the territory of that same metropolis. Therefore, after carefully considering the matter and obtaining the consent of those who are presumed to have an interest in this undertaking, We, by Our supreme authority, decree the following. We separate from the Church of Uagadougou the entire territory consisting of the civil region commonly called Tenkodogo and the province which the people call Zorgo, located within the civil region of Uagadougou, and We reduce that same territory to the form of a diocese, to be called Koupéla. In that city, We wish that the Bishop have his seat and residence, and that he place the cathedral of his authority there, namely, in the sacred temple of Our Lady of Grace, which will be dedicated to the honor of the cathedral church. Therefore, whether it be the city, or the temple, or the Bishop, all will have the rights and privileges of their dignity; the Bishop, however, will also be subject to the obligations with which such a dignity is customarily burdened. The Church of Koupéla will be a suffragan of the metropolitan Church of Uagadougou, and will continue to be subject to the Sacred Congregation for the Propagation of the Faith; and the same is to be said of its Prelate. We further decree that a College of Canons be established there as soon as possible, to illustrate the greater worship of God with greater splendor, and to assist the Bishop in counsel and in works; and inasmuch as this cannot be established immediately due to circumstances, We freely grant permission that, in its place, diocesan Consultors be chosen. Since one of the most important pillars of this Church consists of a frequent number of priests, who, through their doctrine and sanctity, are prepared to undertake all the arduous duties, let the Bishop of Koupéla see to it that, as soon as possible, at least an elementary seminary be built, according to the norms of law and according to the laws promulgated by the Sacred Congregation for Seminaries and Universities. The episcopal table will be composed of goods and monies which the faithful are accustomed to offer, and which the Sacred Congregation for the Propagation of the Faith sends, and of things which, divided according to the norm of canon 1500 of the Code of Canon Law, rightfully belong to the episcopal table of Uagadougou in proportion to the new diocese. And those things which pertain to the governance and administration of the Church of Koupéla—

[*Latin ed. p. 559*]

The acts of Pope Pius XII, page 559, do not address the election of a Capitular Vicar when the See is vacant, nor the rights and duties of the clergy and the faithful, nor other matters of this kind; therefore, we wish that these matters be governed by the laws of Canon Law. Finally, we decree that, as soon as these Letters are put into effect, the clergy of the Church shall be

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assigned to that area, now described, where they legitimately reside; and that all documents and records pertaining in any way to the new diocese shall be sent from the Curia of Ouagadougou to that place, and shall be diligently preserved there in the archives. The decrees of these Letters shall be carried out by the Most Reverend Brother Marcellus Lefebvre, whom we have mentioned, or by him who, at the time when the work is to be carried out, presides over the Apostolic Delegation in French Africa, with the power to delegate another person to this task, provided that he is endowed with ecclesiastical dignity. Whoever completes the task shall have the responsibility of drawing up documents detailing the division of the territory and of sending faithful copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We wish these Letters to be effective now and in the future; in such a way that those whose concerns are involved shall observe the decrees contained therein with religious devotion, and thus obtain their full effect. No prescriptions of any kind shall be able to be contrary to the effectiveness of these Letters, since by these Letters we annul all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented. Whoever in any way disregards or rejects these Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiff. Given at Rome, at St. Peter's, on the twentieth day of the month of February, in the year of Our Lord one thousand nine hundred and fifty-six, in the seventeenth year of Our pontificate.

CELSTJS Card. COSTANTINI

S. R. E.
Cancellarius

PETRUS Card. FUMASONI BIONDI

S. Congr. de Propaganda Fide
Praefectus
Hamletus Tondini
Apostolicam Cancellariam Regens
Caesar Federici, Bernardus
Loco Plumbi

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In Ap. Cane, tao., vol. LXXXXII, n. 71.
De Proton. Felicis, Apost. Proton.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - Official Commentary III BELIZENSIAN VICARIATE Apostolic BELIZENSIAN IS ELEVATED TO THE RANK OF A DIOCESE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since Christ Jesus strove for nothing more than to bring men from darkness into the light of truth, and to preserve them for eternal life through the grace of God imparted, therefore We, to whom all men are entrusted, omit nothing whereby these same ones may more easily attain and achieve this heavenly gift. Therefore, since We are persuaded that great good will be provided for the Christian people who dwell in the apostolic vicariate of Belizensis, if that vicariate is elevated to the rank of a diocese, therefore, after a request was made by Our Venerable Brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, and after considering the matter with great deliberation, and with the consent of those who have some right in this matter, or who believe themselves to have such a right, We, by Our supreme and apostolic authority, establish and decree the following: We elevate the apostolic vicariate of Belizensis, which is in British Honduras, to the rank and dignity of a diocese, to which We grant all the rights pertaining to such a diocese. This new See, with the same name, will be called Belizensis, and will be bounded by the same limits; moreover, its principal city will be Belize City, in which the Bishop will establish his residence, and the chair of sacred doctrine and of his authority will be located in the church of the Most Holy Redeemer. Furthermore, We desire that the Belizensis diocese, according to Our will and the will of the Apostolic See, be entrusted to the care of the members of the Society of Jesus for all time to come, whose work has so magnificently fostered the growth of the apostolic vicariate; and We judge that it should continue to be subject to the Congregation for the Propagation of the Faith, but at the same time be directly subject to Us and to this Apostolic See. The same applies to its Bishop, to whom, indeed, all the rights and dues pertaining to him are granted, along with the burdens and obligations of his dignity. The episcopal table, which is called,

[*Latin ed. p. 561*]

The acts of the Most Holy Father, Pope XII, paragraph 561, shall consist of those goods which the Vicariate of Belize possesses; or by sums of money which shall be provided by the Curia and offered by the people; or finally, by resources which the Sacred Congregation for the Propagation of the Faith is accustomed to provide. A College of Canons shall be established to increase the worship of God and to assist the Bishop;

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which, however, if it cannot be established at present, we grant the power to choose Diocesan Consultors in their place, who, of course, will cease from their office when the Canons are established. Since things are proceeding happily there, where many and the same good priests are available to the Christians, we desire that a seminary, at least in its elementary form, be established in the new Church of Belize, to receive and educate boys who, by the sweetest invitation, are drawn by the voice of God to undertake priestly duties, according to the norms and laws promulgated by the Sacred Congregation for Seminaries and Universities. As for the election of a Capitular Vicar, when the See is vacant, with regard to the rights and obligations of the clergy and the people, the governance and administration of the diocese, and other matters of this kind, we strictly command that all those things which the Code of Canon Law prescribes be observed. Finally, to carry out what we have commanded in these letters, we choose the venerable Brother Anthony Tani, Archbishop with the title of Sergiopolitan, and Apostolic Nuncio in the Republics of Honduras and Nicaragua, to whom we grant all powers to act in this matter, and also to delegate others, if he deems it necessary, provided that they are constituted in ecclesiastical dignity. The same venerable Brother will have the duty of drawing up the documents and sending them to the Sacred Congregation for the Propagation of the Faith as soon as possible. And if it should happen that, at the time when Our orders must be carried out, another person presides over the same Apostolic Nunciature in the regions mentioned, he shall fulfill all these things completely. We want these letters to be effective now and in the future; so that those things which have been decreed through them may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which are signed by a public notary, as would be given to these letters if they were presented. If anyone should despise or in any way disregard Our decrees in general, let him know that he will incur the wrath of Almighty God.

[*Latin ed. p. 562*]

Acts of the Apostolic See - Official Commentary 562, so that he may know that he will incur the penalties legally established for those who have not obeyed the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the ninetieth day of the month of February, in the year of Our Lord nineteen hundred and fifty-six, in the seventeenth year of Our

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Pontificate. CELSUS Cardinal COSTANTINI, Secretary of the Holy Roman Church. PETRUS Cardinal FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith. Hamletus Tondini, Regent of the Apostolic Chancery. Albertus Serafini, Apostolic Protonotary. Silvius Sericano, Apostolic Protonotary. In the Apostolic Chancery, in the volume LXXXXIJ, number 45. APOSTOLIC LETTERS TO BEATA MARIA V., under the title "OUR LADY OF MONGUÍ," declared the principal Patroness, and to St. JOSEPH, her Spouse, declared the secondary Patron, of the Diocese of Duitamens. PIUS PP. XII For the perpetual memory of this matter. — God, the most merciful to the human race, so often subjected to storms and dangers, established the Blessed Virgin Mary as the protector and safeguard of salvation. Therefore, it is necessary that mortals, trusting in her, should seek refuge in her and request her heavenly favors. The faithful of Colombia, from the newly established Diocese of Duitamens, are filled with this devotion, who, for a long time, have venerated the Most Holy Virgin with the greatest reverence, through a distinguished image depicted in the sacred shrine "of Mongui." Through this devotion, it was decided that the same august Virgin, called "of Mongui," should be chosen as their heavenly Patroness before God. To this, they added another Protector, St. Joseph, the most chaste Spouse, especially because in that region there are many artisans. That these pious decisions might be confirmed by Our authority and made effective, prayers were presented to Us by the Venerable Brother Joseph Joachim Florez.

[*Latin ed. p. 563*]

Acts of Pope Pius XII, 56. To the Bishops of Duitamens, supported by commendation. Because of the zeal with which we are inflamed to restore the lives of men to the path of piety, we, with a willing spirit, and after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, hereby, by these letters, in perpetuity, confirm the Most Blessed Virgin Mary, called "Our Lady of Mongui," as the principal Patroness of the Diocese of Duitamens, and Saint Joseph, the Spouse of the Most Blessed Virgin Mary, as the secondary Patron of the same diocese, or we reaffirm and declare anew, with all the honors and liturgical privileges that rightly belong to principal and lesser patrons of dioceses. Notwithstanding any contrary things whatsoever. These things we decree, we establish, we ordain, that these present letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall now and henceforth fully avail themselves of them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's

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ring, on the sixth day of the month of August, in the year 1955, in the seventeenth year of our pontificate. By special mandate of the Most Holy Cardinal Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, Apostolic Brief. II. THE CATHEDRAL CHURCH OF AUXIMANA IS CROWNED WITH THE INSIGNIA OF A BASILICA MINOR. PIUS PP. XII. For the perpetual memory of this event. Religion and art, wonderfully united in agreement, have brought about the Temple of Auximana, and have restored it, after it had been damaged by the ravages of time and the fury of war. This illustrious abode of piety, from the most ancient...

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - The official commentary recounts that in ancient times, when Saint Leopardus, in the fifth century, as tradition tells us, founded a church there to celebrate Christian rites. In the subsequent centuries, through the diligent efforts of the prelates, the temple, which we see today, arose, with its impressive size, and especially with its "Roman" style of construction and the abundance of ornamentation, so that it excites the admiration of all who behold it. Moreover, it is not undeservedly included among the public monuments of Italy. Furthermore, within this very temple, altars are found dedicated to all, such as the Crucifix of Jesus Christ, the Blessed Virgin Mary of the Most Holy Rosary, the Sacrament of the Most Holy Eucharist, Saint Joseph, the very ancient crypt where the relics of Saint Victor, the principal patron saint of Auximatum, and of the Saints Florentius, Sisinius, Diocletius, and their companions, who shed their blood there for Christ, and of the prelates Leopardus, who first held that see, Vitalianus, who restored this very temple, and Benvenuti, who were most deserving citizens, are buried; there are also mosaics, sculptures, and paintings executed with great skill, and finally, furnishings adorned with precious metals. Therefore, everything has been sought out by art so that the temple might be worthy, as if it were a theater of piety: for there, divine things are performed with solemn ecclesiastical rites by a numerous body of priests; and there, the faithful frequently gather to partake of the benefits of heavenly grace. Considering all of this, and especially wishing to signify that this year the solemnities are celebrated for the ninth time since the temple was, as they say, consecrated by Saint Leo XIII, Our Predecessor, the Venerable Brother Dominic Brizi, Bishop of Auximatum and Cingulana, supplicated us that we might grant the same temple the title and status of a Minor Basilica. We, the prelates, desiring to give ample testimony of our benevolent will to the clergy and the people of Auximatum, willingly resolved to grant this request. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and with the fullness of our Apostolic authority, by these letters, in a perpetual manner, we elevate the Church of Auximatum to the dignity and honor of a Minor Basilica, with all the rights and privileges

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that properly belong to such distinguished temples. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, and we declare these present letters to be firm, valid, and efficacious, and to remain forever; and to have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be void and of no effect from now on.

[*Latin ed. p. 565*]

Let it be known that these things shall be enacted, should anything contrary to these matters be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Palace of Gandolfo, under the seal of the Fisherman, on the tenth day of the month of August, in the year 1956, in the seventeenth year of Our Pontificate. Concerning a special mandate granted by the Most Holy Cardinal, entrusted with the public affairs of the Church, to the Reverend Gildo Brugnola, who is hereby honored with the title and dignity of Prelate of Honour of the Basilica Minor of Saint Thomas the Apostle, in the Metropolitan and Meliapore Archdioceses of India. PIUS PP. XII For the perpetual memory of this matter. — As the Kingdom of Christ grows in time throughout the world, new laborers are always sent into the vineyard of the Lord, and new religious families undertake their labors, so that the missionary works of the former may continue "for the edification of the Body of Christ, ... for the unity of the faith and the knowledge of the Son of God," as Saint Paul says (Ephesians, I, V, 12). For in the Church of Christ — as the same Apostle testifies — "Therefore, neither he that planteth is any thing, nor he that watereth: but God that giveth the increase," to which words He adds: "for we are God's helpers" (1 Corinthians, III, 7-9). This is likewise the case in that renowned region, called India, which Saint Thomas the Apostle, as it is traditionally said, received as his share of ministry, where he cultivated the Christian faith, illuminated it with miracles, and adorned it with a glorious martyrdom. Even now, in the ancient city of Meliapore (which later became part of the city of Madras), among the faithful, and even among the non-believers, the memory of Saint Thomas endures, and he is buried there in a tomb, and is held in the highest veneration. The first sacred building, where the Apostle himself laid the foundations of a small chapel with his own hands, was erected by Christians, and in its place, a new and more spacious one was built, supported by the aid of the Kings of Lusitania, as the faithful increased over the centuries and came from all sides. In the sixteenth century, Saint Francis Xavier, of the Society of Jesus, another Apostle of India, visited the tomb of Saint Thomas in Meliapore,

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and there, for almost three months...

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis – The official record, accompanied by miracles, has testified to its sacredness. This illustrious memory, and this precious dwelling place of piety and sanctity, have rightly caused it to be elevated. Our Predecessor, Paul V, of blessed memory, in the year 1666, established the diocese of Saint Thomas of Meliapore, and raised it to the dignity of a cathedral church. And Leo XIII, of blessed memory, also Our Predecessor, in the year 1886, granted it the title and rights of an Ordinary Archbishop of the Metropolitan See. Ten years later, the present cathedral church of Saint Thomas the Apostle, containing a tomb in its center and of wondrous size, was solemnly consecrated. Built in the Gothic style, it is the largest of all the churches in India, and is adorned with a marble crypt, where the remains of the aforementioned Apostle are kept. To this place, not only the faithful, but also many non-Christians come frequently each year, to whom many priests, encouraged and assisted by the parish priest, diligently minister. It also abounds in sacred furnishings, skillfully crafted; and from the highest tower, three bells ring out. Great veneration is paid to the ancient and venerable image of the Blessed Virgin Mary, from her Immaculate Conception, which was also most piously venerated by Saint Francis Xavier. The archdiocese of Meliapore, following the vestiges of the Kingdom of Lusitania, vowed itself to the Immaculate Mother of God, two centuries before the dogmatic definition. Most recently, We Ourselves, in the year 1952, established the archdioceses of Madras and Meliapore, and this cathedral church occupied a prominent place. After carefully considering all of these things, the Venerable Brother Ludovicus Mathias, of the Society of Saint Francis de Sales, as a kind of heir to the former evangelizers in that region, and the Archbishop of Madras and Meliapore, having seized this auspicious and fortunate opportunity to celebrate the three hundred and fiftieth anniversary of the founding of the diocese, and at the same time the seventieth anniversary of the establishment of the Metropolitan See, approached Us with humble and fervent prayers, on behalf of both the clergy and all the faithful, so that We might deign to elevate the aforementioned cathedral church to the dignity of a Minor Basilica. We, wishing to render due honor to the venerable footsteps of the Apostles of India, readily decided to grant these requests. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of the present document, and in perpetuity, We hereby elevate the cathedral church of the archdiocese of Madras and Meliapore in India, dedicated to God in honor of Saint Thomas the Apostle, to the title and dignity of a

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Minor Basilica, for all time.

[*Latin ed. p. 567*]

The Acts of Pope Pius XII, page 567, state: "We have decreed to adorn and honor the aforementioned title with eleven liturgical privileges rightfully pertaining to it, notwithstanding any objections whatsoever. We declare, establish, and ordain that these present Letters shall forever remain valid and effective, and shall fully and completely produce their intended effects; and that the aforementioned Cathedral Church, to which it belongs, shall fully support it now and in the future; and that it shall be duly judged and determined; and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be declared invalid and void from this moment forward. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the sixteenth day of the month of March, in the year 1956, in the eighteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Eastern Churches, from the Apostolic Briefs to the Most Reverend Fathers Aloysius Bostani, General Moderator of the Order of Saint Anthony of the Maronite Rite of Alep; Moussa Ozar, General Moderator of the Order of Saint Anthony of the Lebanese Maronite Rite; and Isaiam Asmar, General Moderator of the Order of Saint Anthony of Saint Isaiah of the Maronite Rite: SIXTEEN CENTURIES HAVING ELAPSED SINCE THE DEATH OF SAINT ANTHONY, APOSTLE. PIUS PP. XII, To Our beloved sons, greetings and the Apostolic Blessing. — Since the sixteenth century has now passed since Saint Anthony, the Abbot, departed from this mortal life to the heavenly realm, you, in particular, who venerate him as your patron with singular devotion, ought to remember him, and to contemplate and imitate the examples of his sanctity. He, when he was still young, was born of noble parents and endowed with ample faculties, and he possessed all the advantages that contribute to human glory..."

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - Commentarium Officiale. A youth, endowed with a prompt and fertile intellect, which could easily have secured the patronage of distinguished men, nevertheless, with a generous spirit, set aside all worldly ambitions. Having been born for greater things, he distributed his paternal inheritance and all his wealth to the poor, and then, 2 in the vast solitude of Thebais, he withdrew himself, and there he began to live a life that was almost as if the life of heaven were being lived on earth. He subdued his body through voluntary fasting and ascetic practices, while he nourished his soul, as it were, with the divine food of contemplation of heavenly things and with constant and fervent prayers offered to God. Afterwards, having received these most wise exhortations and counsels of the Gospel: "If thou wilt be perfect, go, sell that thou hast,

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and give to the poor, and thou shalt have a treasure in heaven: and come, follow me," 3 he embraced this way of life with eager and steadfast will, and in a most remarkable manner, he saw many others who, following his example, adopted the same way of life; therefore, a family of monks flourished with him, which, in that age of such laxity, attracted many others, either through imitation, or at least through admiration, because of its combined austerity and sweetness of manners. Not only did Anthony shine with the light of evangelical virtues in this monastic life, but also, whenever it seemed to be for the good of the Church, he went forth, like a true athlete of Christ, to face the sun and the dust, ready to fight the good fight. This especially happened when he went to Alexandria 4 to contend against the heretics, particularly the Arians. Therefore, adorned with these excellent virtues and merits, when he reached the end of his earthly life, he could say of himself what the Apostle of the Gentiles had written: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the just judge, shall give me in that day." 5 And then, having gathered his monks around him, he left behind this most beautiful sentiment, as a sacred inheritance: "Always breathe in Christ, and believe in Him: live as if you were dying every day." 6 And then, approaching the final hour with a serene spirit, since his conversation had always been in heaven, he passed from the contemplation of God and prayer to the blessed vision of God and the enjoyment of Him. His fame for holiness overcame the course of the centuries; and 2 Cf. Ibid. n. 2; P. G. XXVI, 842-843. 3 MATTH. 19, 21. 4 Cf. S. Athanas. Vita et conversatio S. P. N. Antonii, nn. 68-69; P. G. XXVI, 939-942. 5 2 Tim. 1, 8. 6 S. Athanas. Ibid. n. 91; P. G. XXVI, 970.

[*Latin ed. p. 569*]

The Acts of the Most Holy Pope Pius XII, page 569, state that the name [of Saint Anthony] is held in particular veneration not only among you, but also among Christians. Already, Saint Augustine, while still wavering, and drawn on the one hand by the allure of vices, and on the other by the sweetest invitation of God, happened to hear a friend reading a book about the deeds and the most excellent virtues of Saint Anthony, the Abbot. Then, suddenly moved, he burst forth with these words: "What is this? What have you heard? Uneducated men rise up, and they reach the heavens, and we, with our learning, are without heart; behold, where we wallow in flesh and blood! Is it because they preceded us that we are ashamed to follow, and is it not shameful, at least, not to follow?" And from that day forward, Augustine began with a firmer will to free himself from the bonds of vice, and he devoted himself entirely to God, and to redeem Him with ardent charity. Therefore, we are confident, and we pray to the Giver of heavenly gifts, beloved sons, that the memory of this Saint, the Abbot,

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brought back into sharper focus by these secular celebrations, may not only be an example to you, who follow the evangelical precepts of his life in the service of your vocation, but also to those who are far from the paths of eternal salvation, or who are sluggish in them; may all of them, by the grace of God, be happily restored to Christian morals and embrace virtue with eager and constant will. With this sweetest hope, we impart to each of you, beloved sons, and to all the monks here present, with a paternal heart, the Apostolic Blessing, which may be a harbinger of heavenly gifts and a witness of Our benevolence. Given in Rome, near Saint Peter's, on the thirty-first day of the month of May, in the year 1956, in the twelfth year of Our pontificate. PIUS PP. XII.

(Reference: Confessions, book VIII, chapter VIII, 19; P.L. XXXII, 757.)

[*Latin ed. p. 570*]

Acta Apostolicae Sedis - Official Commentary 570 II TO THE MOST REVEREND FATHER, POPE CLEMENT, TITULUS SANCTAE BALBINAE, SECRETARY OF STATE, CARDINAL ROQUES, ARCHBISHOP OF RHEDONENSEM, DOLENSEM, AND S. MACLOVII, WHOM WE DESIGNATE AS OUR LEGATE TO THE EUCHARISTIC CONGRESS, TO BE HELD IN THE CITY OF RHEDONENSEM AND THROUGHOUT THE NATION OF GALLIA. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — It seems very opportune that the Eucharistic Congress, which is to be held in the noble city of Rhedonensem from all of Gallia, is taking place in the fiftieth year since, after the Sacred Tridentina Synod, the Sacred Congregation of Councils published the decree "Sacra Tridentina Synod u s," under the glorious pontificate of our predecessor, Saint Pius X, for the promotion and fostering of the daily reception of the most holy Eucharist among the faithful. Whatever plans have been undertaken to increase the love and devotion of the people of Gallia for this august sacrament, We will, without doubt, embrace them with the greatest benevolence. What, indeed, could be more beneficial to the faith and piety of the faithful than such gatherings, in which thoughts and studies devoted to the most beautiful mysteries of the altar are joined with a salutary stirring of the soul? All the more so, because among the topics to be discussed, there are those that pertain to the action of life and the way in which the worship of the holy Eucharist can be effectively spread. Therefore, since We are convinced of this in every respect, that men cannot be inflamed to pursue virtue unless they love the divine example of virtue, We not only gladly approve of the plans and preparations for the upcoming Congress, but We also desire to be present at it in some way and to preside over it. Therefore, Beloved Son, who, adorned with the Roman purple, governs that illustrious Metropolitan See, We hereby choose and appoint you, as We have already announced, through these letters, as Our Legate to the Eucharistic Congress, to be held in the city of Rhedonensem, from

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throughout the nation of Gallia, representing Our person and acting in Our name and with Our authority. There is no doubt that you, with all the virtue and piety that you possess, and for the great honors that will be rendered to Christ the King by so many frequent sons, who, preceded by their prelates and clergy, will come from...

[*Latin ed. p. 571*]

To the regions of Galliae, may you be suitably appointed to discharge the most noble office of legation, and may you do so with great success and happiness. We foretell, with earnest prayer to God, that abundant and fruitful results will arise from this celebration, and We impart to you, our beloved son, and to all those who participate in the Eucharistic ceremonies, Our Apostolic Blessing, a testament of Our special charity, in the Lord. Given in Rome, at Saint Peter's, on the twentieth day of the month of June, in the year 1956, in the twelveth year of Our Pontificate. PIUS PP. XII.

To the Most Reverend Fathers: AUGUSTINUM SEPINSKI, General Minister of the Order of Friars Minor; VICTORIUM COSTANTINI, General Minister of the Order of Friars Minor Conventual; BENIGNUM A S. HILARIO, General Minister of the Order of Friars Minor Capuchin; IOANNEM BOCCELLA, General Minister of the Regular Third Order of Saint Francis.

My beloved sons, greetings and the Apostolic Blessing.

Having read the common letters sent to Us by you, also with the intention that We might express Our paternal sentiments to you in writing, as the fifth century since the departure to Heaven of Saint Peter Regalatus, the ornament of the Archdiocese of Vallisoletana and of your Order, draws to a close, these words come to Our mind, with which Our Predecessor, the immortal Leo XIII, in the seven hundredth year since the birth of your Seraphic Patriarch, in the Encyclical letters addressed to all the faithful, wrote: "Thus... concerning the honors which are paid to the Blessed Francis, it should be determined that those who receive them will be grateful, if they themselves will be fruitful in those very things for which they are honored. For in this lies a solid and lasting fruit, that those who admire the excellent virtues of another, may strive to imitate him, and to become better through his example."

Certainly, if your Founder "shone like a bright star in the darkness of the night," so that the society of that time might be illuminated and led to virtue,

[*Latin ed. p. 572*]

The Acts of the Apostolic See - Official Commentary 572. That the most provident Divine plan might restore the purest form of evangelical wisdom, it must also be affirmed that Saint Peter, following the most brilliant example of the Founder, from his youthful age, diligently contemplated

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it, and strove with ever-increasing zeal to imitate his exalted virtues, until the very end of his life. Indeed, a special light shines forth in his pursuit of evangelical poverty; we speak of that poverty which is not merely a voluntary renunciation of goods, but also demands a detachment of the spirit, a humility, according to the words: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." 3 This pursuit of poverty must be a special characteristic, as you well know, of your Order, according to the judgment of the Patriarch of Assisi: "This is the highest exaltation of poverty, which makes you, my most beloved brothers, heirs and kings of the Kingdom of Heaven, making you poor in material things, but exalting you in virtues." 4 By the brilliance and delight of this virtue, you are all an example to the men of our age, who are often eager to enjoy the pleasures and delights of a more luxurious life, or who are sometimes driven by unrestrained eagerness to attain them, even by unlawful means. Another virtue that shone with heavenly light in the conduct of Saint Peter was love for God and for his neighbor. For if the Franciscan family arose as a "noble structure of charity, in which living stones, gathered from all parts of the world, are built into a dwelling place of the Holy Spirit," 5 this is especially evident when the lives of your Saints, and indeed of this heavenly life, are considered. For them, there was nothing older, nothing sweeter, than to devote themselves entirely to God, to offer Him their love, and to spend long hours in fervent prayer, offering themselves to Him. Moreover, this divine charity, being sincere and active, flowed forth spontaneously and willingly to their brothers, in whom they recognized Jesus Christ himself. Therefore, it happened that they would confirm the doubtful, console the afflicted, embrace the poor and the sick with special kindness, and dedicate themselves entirely to their service and care. Let these, and other virtues, be remembered by you, and let them be practiced.

3 MATTH. 4 Reg. II Fr. Min., c. b. 6 V, S. 8. Thomas a Celano, Vita I, 37 sq.

[*Latin ed. p. 573*]

57. It is most opportune and salutary to present to you and to your brethren the actions of Pope Pius XII as an example, since, as we have said, they are not so much to be admired as to be emulated. Therefore, let this be the principal fruit of your celebrations, which the abundant grace of God may enrich. May this divine grace be a sign of Our benevolence, and We impart Our Apostolic Blessing to you, beloved sons, to all your members, and to all those who will participate in such celebrations, especially in the Archidiocese of Valladolid, and particularly to the Most Reverend Brother, the Archbishop of that same Archdiocese, with all Our love in the Lord. Given in Rome, at Saint Peter's, on the fourth day of the month of July, in the year 1956, in the twelveth year of Our pontificate. PIUS PP. XII. ADDRESS TO THE CHRISTIAN MEMBERS OF THE THIRD ORDER

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OF SAINT FRANCIS FROM ITALY, GATHERED IN ROME. * In giving you Our affectionate welcome, beloved sons, leaders, religious, brothers, and sisters of the Third Order of Saint Francis of Italy, We wish first of all to express Our joy for the happy resumption of your life and your individual and collective action, as well as for the spirit of concord that reigns among you. Reading your history, one is almost astonished to see how many and what flowers of sanctification, how many and what fruits of apostolic works have sprouted and matured in the three branches of the vigorous and robust Franciscan trunk. From the Blessed Lucchesio to the countless laypeople of every condition, to priests, to bishops, to Roman Pontiffs, it is a true multitude of souls who attributed to the Third Order a great part of the spirit that animated them to move along the path of perfection. Nor is the history of their works less surprising, works directed at the religious, moral, social, and political reform of society. After the providential institution of your Third Order, permeated by the spirit and doctrine of the Seraphic Founder, and which was immediately a source of sanctification for so many hearts, there were not lacking... * Resided on July 1st of the year 1956.

[*Latin ed. p. 574*]

Acts, of the Apostolic See - Official Commentary. Throughout periods of crisis and diminished fervor, its activity was nonetheless remarkable and effective. In times of strife and vengeance, the members of the Third Order promoted concord and peace; against the abuses of feudal lords, they acted with prudent boldness, to the advantage and defense of the humbler classes; to diminish, and insofar as possible, to destroy the effects of heresies and schisms, they practiced and preached absolute fidelity to the Church and its visible Head; to stem the spread of injustices, oppressions, and robberies, they gave an example of detachment from riches, vanities, and honors. It can truly be said that, whenever the Church called upon its children for a work of profound and organic renewal, it found them ready to cooperate, so that the common efforts would not be in vain. For this reason, you have not lacked the support and blessing of the Roman Pontiffs – from Honorius III, who, it is said, approved "by the oracle of a living voice" the rule of Gregory X, a great friend of your Holy Patriarch, to Leo XIII, who, with the Apostolic Constitution *Misericors Dei Filius* of May 30, 1883, reformed your rule, taking care that the innermost nature of the Order would not be altered, to Saint Pius X, who was certainly aware of the effective contribution of the members of the Third Order in the restoration of all things in Christ, to Benedict XV and to Pius XI, who reaffirmed the perennial modernity of the Third Order. Even We, on various occasions, have wished to praise your spirit and encourage your work; and today we are pleased to meet with you to renew to all our congratulations, our wishes, and our paternal exhortation. But We, as well as you, ask the Lord

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that the splendor of so many of your glories may not in any way be obscured, that the Church's trust in you may never be rendered vain. Even for you – as for other Institutions – the recent war may have caused, at the beginning, a period of organic stagnation and perhaps of spiritual cooling; but now, as this magnificent gathering of yours testifies, you have regained your original fervor, to make the Third Order your school of Christian perfection; of genuine Franciscan spirit; of bold and prompt action for the edification of the Body of Christ.

1. First of all, be a school of integral Christian perfection. The Franciscan Third Order arose in the heart of your Seraphic Father on the day when a host of souls, moved and spurred by his words, asked to accompany him on the roads he traveled, following in the footsteps of Christ, in whose name he repeatedly said: "Be perfect." 1 Apostolic Letter, May 5, 1909. 2 MATTHEW 5:48.

[*Latin ed. p. 575*]

Acta Pii PP. XII 575. Quia non erat possibile omnibus ut consilia evangelica observarent, Franciscus commemoravit omnes, si ita volissent, ad perfectionem status sui tendere posse, et eam consequi sine statum perfectionis amplectendo. Omnes, se negantes, instrumenta docilia in manibus Christi esse poterant: parati ad omne desiderium eius, ad omne signum eius. Et haec adhaesio completa, perpetua, ad voluntatem Dei, haec affectuosa, sed firma devotio ad Illum et ad voluntatem eius, haec completudo et perfectio vitae in luce Evangelii, possunt esse omnium Christianorum, et ita sunt factae ab multis in omni aetate. Tertius Ordo Franciscanus natus est ad respondendum ad talem sitim heroicis in illis, qui in mundo manere debent, sed qui mundum esse non volunt. Tertius Ordo, ergo, animas desiderat quae in statu suo ad perfectionem anhelant. Vos estis Ordo: Ordo laicus, sed Ordo verus. *Ordo veri nominis*, ut dixit Noster Praedecessor Sanctissimus Benedictus XV. 3 Non eritis, ut est manifestum, conventus perfectorum; sed debetis esse schola perfectionis Christianae. Sine hac resolutione firma, non potest convenienter fieri pars militiae gloriosae et selectae. 2. Estote schola spiritus genuini Franciscani. Dum nemo dubitat de importantia Tertii Ordinis Franciscani in mundo praesenti, notae tamen sunt sollicitudines quae Franciscani ferventes habent de actuali vitalitate Tertiorum Ordinis in Italia et foris: alii timent quod nunc non praebeant copias sanctorum et apostolorum, quae olim ad plenum ministerium Ecclesiae dabat. Rationes huius praeclarae videntur quaeri — inter alia — in minoris efficientia spiritus Franciscani in non paucos Tertios et, interdum, etiam in certos Directores. Lamentant ergo alii quod saepissime nimis in genere maneatur, cum non satis sit vitam Sancti Patris cognoscere et narrare, ut sit certum se ipsos et, praesertim, alios formare secundum mentem et methodum Franciscanam. Si hoc verum esset, remedia prompta adhiberi debebant; memineritis quod vester Tertius Ordo non poterit florescere et

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fructificare, sicut in temporibus gloriosis, nisi pleniter imbutus fuerit vera et genuina spiritualitate Franciscana. Scitis quod spiritualitas Sancti est eius particularis via praesentandi se Deo, loquendi de Ipso, ad Ipse tendendi, et agendi cum Ipso.

[*Latin ed. p. 576*]

Acts of the Apostolic See - Official Commentary 576. Every saint beholds the attributes of God through that which he most meditates upon, that which he most deeply explores, that which most attracts and captivates him. A particular virtue of Christ is, for every saint, the ideal to which one must aspire, while all the saints – indeed, the entire Church – strive to imitate all of Christ. Therefore, the Church is, so to speak, the totality of Christ, and individual Christians – individual saints – are more or less perfect members of Him. There exists, therefore, a Franciscan doctrine, according to which God is holy, is great, but is above all Good, indeed, the supreme Good. For this doctrine, God is love, who lives by love, who creates by love, who is incarnated and redeemed by love, that is, who saves and sanctifies. There is also a Franciscan way of contemplating Jesus: the encounter of Uncreated Love with created love. And there is also a way of loving and imitating Him: for indeed, one sees the God-Man, and it is preferred to consider Him in His most holy humanity, because it better reveals Him and almost makes Him tangible. Hence, a fervent devotion to the Incarnation and the Passion of Jesus, because they reveal Him, not so much in glory, in omnipotent greatness, or in eternal triumph, but rather in His human love, so sweet in the cradle and so painful on the cross. Finally, there is a Franciscan way of imitating Jesus. Your Seraphic Father sought and found in the Gospel, opened almost at random, three words of the divine Master. The first said: "If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have a treasure in heaven" [MATTH. 19, 21]; the second admonished: "Whoever will come after me, let him deny himself, and take up his cross, and follow me" [MATTH. 16, 24]; the third, finally: "Do not carry a bag with you, nor wear two tunics, nor sandals" [LUKE 10, 4]. The holy Patriarch then said: "This will be our Rule." Hence, the Franciscan poverty, which shuns luxury and particularly loves that which least pleases the eye and vanity; hence, the Franciscan simplicity, which leads the soul to seek God directly, following the short path, the simple path, that is, considering less one's own deformity and more the infinite beauty of God; hence, the Franciscan renunciation, total, perpetual, but without shocks, without jolts, without regrets; a renunciation made out of love for Jesus. Hence, the sincere Franciscan joy, which is not boisterous merriment, nor unseemly laughter, but rather a tranquil smile, full of lovable serenity.

[*Latin ed. p. 577*]

Acta Pii PP. XII 577 From this, especially, flows universal charity, which,

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seeing all and everything in God, loves all and everything in Him, and for Him; and which rejoices in all and in everything, rejoicing in God. "Deus meus et omnia!" The world needs this Franciscan spirit, this Franciscan vision of life. It belongs to you, beloved children, to know it thoroughly, to love it with fervor, and above all, to live it with the perfection that your state allows.

3. A school of bold and prompt action for the edification of the Body of Christ. Your Third Order will also be a chosen company in the peaceful army of the laity, which today, as never before, is arrayed in the field for the defense and the expansion of the Kingdom of Christ in the world. In the church of St. Damian, the seraphic Father heard the voice of the Crucified, urging him to restore his house, which was threatened with ruin. To defend the Church, to support the Church: this was the concern of Francis of Assisi. Do you wish, beloved children, to be worthy of your Father and Master? Observe the present times. They are, in some respects, not dissimilar from those in which the Franciscan Order was born. We have repeatedly warned the world, so that it may stop in time on the brink of the precipice; we have invited men to reflect that there is no true and lasting salvation except in Jesus; we have made repeated appeals to all true Christians, that, setting aside what divides, they may act boldly and harmoniously to vivify and expand the Church. Many have responded, and many, we firmly believe, will still respond: men are realizing that, far from Christ, there is only despair and ruin. In many parts of the world, works are flourishing under the guidance of the sacred Pastors. Therefore, act also, beloved children. Jesus says this to you through the mouth of his, albeit unworthy, Vicar. Come forth, all of you; bring help to the world. Support the Church, where, although, unfortunately, in some of its members, there is error and evil, there is also so much heroism, so much sanctity! With such sentiments, and while we thank you for the numerous and pious gifts with which you have accompanied your visit, we impart from our heart to you all, to your families, and to all your endeavors, a pledge of the most abundant heavenly favors, Our Apostolic Blessing.

[*Latin ed. p. 578*]

578 Acta Apostolicae Sedis - Commentarium Officiale. NUNTIUS SCRIPTO DATUS CHRISTIFIDELIBUS DATUS OB CONVENTUM EUCHARISTICUM XVI E TOTA NATIONE GALLICA RHEDONENSI IN URBE DIE OCTAVO IULII COADUNATIS. We are present in spirit among you, dear sons of France, as you assemble in large numbers in the vibrant metropolis of Brittany to render a public and solemn tribute to the Holy Eucharist. We are present in the person of Our Legate, surrounded by a considerable number of Archbishops and Bishops, and this message will convey to you, with the assurance of Our paternal solicitude, the wishes that We hold for the spiritual success of this XVI

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National Congress. May God grant that the long and judicious preparation, of which it has benefited, may now, after the fervor of the ceremonies, correspond to a genuine deepening of the eucharistic worship throughout the country! Indeed, fifty years after the memorable Decree of Saint Pius X concerning frequent Communion, later supplemented by provisions made for children, it is fitting to inquire into the fidelity of Catholics to these pontifical directives. We ourselves, through various measures facilitating attendance at Mass and the observance of the eucharistic fast, and through the new splendor that We have wished to give to the celebration of the Paschal mystery, of which the Eucharist is the sacred memorial, do We not clearly manifest Our fervent desire to see, around the altars, the life of Christian communities intensify and the radiance of their charity increase? And since the Congress, by its very nature, invites you to ask yourselves "where does the eucharistic life in France stand today?", We have no doubt that each one – according to his age and condition, in proportion to his personal commitments and social responsibilities – will wish to bring to this question the honest answer dictated by a more enlightened faith and a more experienced understanding. In the present circumstances, which are serious in many respects, We exhort the youth, families, parishes, religious institutes, and Catholic action movements, to meditate before the Holy Host on the duty, more imperative than ever, of establishing all things in Christ. Christ is present on the altars of your cities and your countryside, author of salvation, source of graces, leaven of our unity and our peace. Go to Him; live by His life; found in Him the work of your sanctification.

[*Latin ed. p. 579*]

Acts of Pope Pius XII 579: With zeal and the impetus of your apostolate, build upon it the Christian city: "For there is no other name under heaven given to men, by which we must be saved" (Acts 4:12). We turn, with a paternal heart, especially to you, who are priests, and who have the mission of guiding and nourishing the people of God. This priesthood, which you received during the sacrifice of the Mass and with the intention of multiplying it throughout time and space, does it not, in a most eminent way, make you men of the Eucharist? We know, dear sons, and we appreciate the zeal that animates you for a living celebration of the liturgy, to which your faithful are eager to participate with understanding and piety. Always join this with the practice of a worship, enlightened and fervent, for the divine presence of Jesus in the tabernacles of your churches. Nothing can replace, in a priestly life, silent and prolonged prayer at the foot of the Blessed Sacrament, and the admirable example of Saint John Vianney still holds all its value today. Moreover, is it not before the altar, in the adoration of Our Lord, that the missionary energies of the most valiant apostles of your homeland were forged, throughout the centuries? And what price is there for the Christian community, the eucharistic prayer of its priests!

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Their example is, for so many men scattered and troubled by the fever of modern life, a providentially timely reminder of the one thing necessary, and their persevering intercession will bring them sooner or later to that dwelling place of supernatural life, which is the altar, where Christ renews his redemptive sacrifice, and where it is right to offer Him the tribute of our praise. May the Lord Jesus, who, in the land of France, revealed to Saint Margaret Mary the treasures of mercy of His Sacred Heart, pour upon you all, dear sons who participate in the National Eucharistic Congress of Rennes, a rich outpouring of graces. As a pledge of these divine favors, We grant to you, and to your beloved homeland, Our paternal Apostolic Blessing. From the Vatican, June 25, 1956. PIUS PP. XII.

[*Latin ed. p. 580*]

Acts of the Apostolic See. - Official Commentary 580. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. PROVISION FOR CHURCHES. The Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Consistory Congregation, has, through Divine Providence, provided for the following churches, each with a new pastor, namely: on May 29, 1956. — To the Metropolitan Church of Nueva Pamplona, recently erected, he appointed the Most Reverend Bernard Botero Alvarez, formerly Bishop of Santa Marta. — To the Cathedral Church of Santa Marta, he appointed the Most Reverend Norbert Foreroy García, formerly titular Bishop of Hilta. — To the Cathedral Church of Cúcuta, recently erected, he appointed the Most Reverend Aloisio Pérez Hernández, formerly titular Bishop of Aradus. — To the Cathedral Church of Girardot, recently erected, he appointed the Most Reverend Alafrido Rubio Díaz, formerly titular Bishop of Vallitanum. — To the titular archiepiscopal Church of Pompeiopolis in Zülz, he appointed the Most Reverend Raphael Afanador y Cadena, formerly Bishop of Nueva Pamplona. On June 5. — To the titular episcopal Church of Caecirita, he appointed the Reverend Adulphus Tortolo, Urban Antistite, General Vicar of the Mercedensis diocese, whom he appointed as an Auxiliary to the Most Reverend Zenobius Lawrence Guilland, Archbishop of Paraná. On June 16. — To the Cathedral Church of Boise, he appointed the Most Reverend Jacob Joseph Byrne, formerly titular Bishop of Etenna. — To the titular archiepiscopal Church of Selymbria, he appointed the Most Reverend William O. Brady, formerly Bishop of Sioux Falls, whom he constituted as a Coadjutor with the right of succession to the Most Reverend John Gregory Murray, Archbishop of St. Paul of Minnesota. — To the titular episcopal Church of M. Hannan, he appointed the Reverend Philip, Washingtonensis, Chancellor of the Hieropolis archiepiscopal

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curia.

[*Latin ed. p. 581*]

The Sacred Consistorial Congregation, in its decree 581, appointed the Reverend Patrick Aloysius O'Boyle, Auxiliary Bishop to the Most Reverend Patrick, Archbishop of Washington, on June 27th.

To the Cathedral Church of Rockford, the Reverend Donald M. Carroll, as Urban Bishop, from the Archdiocese of Chicago.

To the titular Bishopric of Derbe, the Most Reverend Raymund P. Hillinger, formerly Bishop of Rockford, whom it appointed Auxiliary to the Most Reverend Samuel Alfonso, Cardinal Stritch, Archbishop of Chicago.

To the titular Bishopric of Messene, the Reverend Florentius Angelini, as Urban Bishop, from the Diocese of Rome, Pastor or Commendator of the College of the Holy Spirit, and Delegate of the Most Reverend Cardinal Vicar for the spiritual care of all the sick in the infirmaries, polyclinics, and every kind of hospital and home for the infirm existing in Rome. On July 6th.

To the titular Bishopric of Citre, the Reverend Adolphus Marx, as Urban Bishop, Chancellor of the Episcopal Curia of Corpus Christi, whom it appointed Auxiliary to the Most Reverend Mariano Garriga, Bishop of Corpus Christi. On July 8th.

To the titular Bishopric of Usula, the Reverend Joseph Vázquez Díaz, a member of the Order of the Blessed Virgin Mary of Mercy for the redemption of captives, whom it constituted Coadjutor with the right of succession to the Most Reverend Innocent López Santamaría, titular Bishop of Trebenna and Prelate Nullius of Bon Jesus of Piauí. On July 18th.

To the titular Bishopric of Tuscamia, the Reverend Lawrence A. Glenn, as Urban Bishop, pastor of Saint James in the Diocese of Duluth, whom it appointed Auxiliary to the Most Reverend Thomas A. Welch, Bishop of Duluth. On July 17th.

To the Cathedral Church of Atlanta, recently erected, the Most Reverend Francis E. Hyland, formerly titular Bishop of Gomphi. On July 28th.

To the Cathedral Church of Oruro, the Most Reverend George Manrique, formerly titular Bishop of Adrumetum.

As Coadjutor with the right of succession, the Most Reverend Cletus Loayza Gumiel, Bishop of Potosí in Bolivia, and the Most Reverend Leonard Bernard Fey, titular Bishop of Philadelphia minor.

To the titular Bishopric of Gergita, the Reverend Rodríguez, formerly Bishop of Oruro, whom it constituted Coadjutor with the right of succession to the Most Reverend John Tarsicius Senner, Bishop of Cochabamba.

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38 - ACTA, vol. XXIII, n. 11. - 24-8-1956.

[*Latin ed. p. 582*]

Acts of the Apostolic See – Official Commentary, July 30th. – To the titular Bishop of the Church of Thiava, His Excellency Joseph Peter Da Silva, General Vicar and canon of the cathedral chapter of Angra, whom the Most Eminent Cardinal Emmanuel Gonçalves Cerejeira, Patriarch of Lisbon, appointed as Auxiliary. August 2nd. – To the titular Bishop of the Church of Aradus, His Excellency Joseph Ali Lebrun Moratinos, formerly official of the tribunal of the diocese of Valencia in Venezuela, whom the Most Reverend Marquess Sergius Godoy, Bishop of Maracaibo, appointed as Auxiliary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF DIOCESES.

Desiring to provide for the needs of the faithful, the Most Reverend Eris Normannus Michael O'Brien, Archbishop of Camberra and Goulburn, and the Most Reverend Thomas McCabe, Bishop of Wollongong, petitioned this Sacred Congregation for the Propagation of the Faith, so that the boundaries between the two regions separated from the diocese of Wollongong and annexed to the archdiocese of Camberra and Goulburn might be altered in the following manner:

1. That, in the future, between the parish of Nowra, in the diocese of Wollongong, and the parishes of Captain's Flat and Braidwood, in the archdiocese of Camberra and Goulburn, the boundaries should, from the point where the Kenny River passes under the Moruya-Araluen road, touch the Coastal Range mountains, and then, in a straight line, touch the Great Dividing Range mountains above Bandethera.

2. That, in the future, between the parish of Braidwood in the archdiocese of Camberra and Goulburn, and the parish of Nowra in the diocese of Wollongong, the boundaries should, from the point where the Shoalhaven River, through the course of the Ettrema creek, touches the sources of that creek, and then, in a straight line, reach the point where the Pigeon House Range is crossed by the road between Nerriga and Nowra, follow the boundaries of the "Shoalhaven Shire."

[*Latin ed. p. 583*]

The Sacred Congregation for the Propagation of the Faith, 583. All of these matters, having been presented in an audience on the 11th day of February of the current year to the Most Holy Pope Pius XII, by Divine

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Providence, the same Supreme Pontiff approved and confirmed them, and ordered that the present Decree be issued concerning this matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 11th day of the month of February, in the year of Our Lord 1956. P. Card. FUMASONI BIONDI, Prefect. L. m s. i P. Sigismondi, Archbishop, titular of Neapolis in Pisidia, Secretary.

DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF DIOCESES.

For the sake of the good of the souls of the faithful, the Most Reverend Father and Lord, Michael O'Brien, Archbishop of Camberra and Goulburn, and the Most Reverend Father and Lord, John Francis Norton, Bishop of Bathurst, petitioned that a portion of the territory of the parish of Koorawatha be separated from the archdiocese of Camberra and Goulburn and be incorporated into the diocese of Bathurst, and therefore that the boundaries be altered in such a way that the limits shall be, where the river Boorowa and the river Lachlan meet, a straight line touching the fifth milestone of the road which leads from the town of Cowra to the town of Koorawatha, and afterwards a straight line towards the north reaching the place where the river Back passes under the road between Cowra and Grenfell. From that place, the boundaries shall follow the course of the river Back until it flows into the river Lachlan.

All of these matters, having been presented in an audience on the 11th day of February of the current year to the Most Holy Pope Pius XII, by Divine Providence, the same Supreme Pontiff approved and confirmed them, and ordered that the present Decree be issued concerning this matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 11th day of the month of February, in the year of Our Lord 1956. P. Card. FUMASONI BIONDI, Prefect. L. m s. i P. Sigismondi, Archbishop, titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 584*]

Acta Apostolicae Sedis - Official Commentary 584

SACRED CONGREGATION FOR RITES, IN TOLOSANA.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, JOSEPH MARY CASSANT, PRIEST, MONK PROFESSED OF THE REFORMED CISTERCIAN ORDER.

REGARDING A DOUBT: Whether the commission for the introduction of the cause of the aforementioned Servant of God should be signed, in the case and for the purpose under consideration.

He dedicated his entire life to the service of God, in perfect self-denial,

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far removed from the temptations of the world, within the walls of the monastery, cultivating an interior life through prayer and labor, and striving with the utmost zeal for that work of God, which Saint Benedict, father and lawgiver, commanded his disciples, a work which monks perform with such intensity, forgetting themselves, the world, and all things that are not of God.

Therefore, following the footsteps of the Lord, and obeying the commands of the Father, living penitently in the monastery, they strive for the perfection of spiritual life through the path of contemplation and labor, blessing the Lord at all times, and always having his praise in their mouths, they perform those duties which the forgetful people of this world easily neglect.

This most rigorous monastic life was embraced by the Servant of God, Joseph Mary Cassant, among the Reformed Cistercians, and he so quickly traversed the path of perfection that it seems entirely fitting to say of him: "Being made perfect in a short space, he fulfilled a long time."

He was born in the town commonly called Casseneuil, within the diocese of Agen, near Fismes, in the year 1879, on the very day of March 6th, and his parents wished him to be cleansed with the waters of sacred baptism the following day.

Even in his tender years, he showed himself inclined towards piety, more so than his peers, eagerly devoted to all things pertaining to divine worship.

Abandoning childish pursuits, he devoted himself to prayer, solitude, and piety as much as to study, winning the admiration of all.

He was associated with the Congregation of the Most Blessed Virgin Mary for decades, and at the age of twelve, he received the sacraments for the first time.

[*Latin ed. p. 585*]

The Sacred Congregation of Rites, having been restored to the Body of Christ, was anointed with holy chrism in the following year. Two years later, being strongly drawn by divine impulse to the clerical state, he was instructed in the first elements of the Latin language by the parish priest; and on the 5th of December, in the year 1894, he began the monastic life in the monastery of the Most Blessed Virgin of the Desert, among the choir students, assuming the name of Brother Joseph Mary. After completing his novitiate and training, on the 17th of January, in the year 1897, he made his first religious profession, and on the 24th of May, in the year of the Great Jubilee, 1900, he solemnly renewed his vows; and two years later, he received the order of priesthood. He lived a life hidden with Christ in the monastery, and he did nothing that might arouse the admiration of those around him. He showed forth great humility, a burning love for the Most Holy Sacrament of the Eucharist, and a fervent devotion to the Most

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Blessed Virgin. A true disciple of his father, Saint Benedict, he sought God alone, and with great care attended to the Divine Office and other liturgical ceremonies, with unwavering fidelity to all monastic observances, especially obedience, poverty, silence, and manual labor. He subjected his body and will to servitude through constant mortification, and with admirable fortitude he patiently endured physical infirmities and mental sufferings for Christ Jesus. With such fervor of love for Christ, his strength failed, and scarcely a year after receiving the priesthood, the illness with which he had long been afflicted, struck with violence the servant of God. Finally, with his soul at peace with God, having been piously strengthened by the sacraments of the Church, in the year of Our Lord 1903, on the 17th of June, at the age of twenty-four, he departed for the higher realms. The sweet fragrance of the virtues he possessed was quickly spread beyond the cloister, and the fame of his holiness extended far and wide, making his tomb glorious. Moved by this, the Bishop of Toulouse, within whose diocese the monastery of the Most Blessed Virgin of the Desert is located, instituted ordinary inquiries, both concerning the fame of his holiness, and concerning his life and writings, which, on the 29th of May, in the year 1937, having been completed, were sealed and sent to the Congregation of Sacred Rites in Rome. Therefore, after all that was to be observed according to law, a decree was issued on the 22nd of November, 1939, concerning the approval of his writings. At the request of the Most Reverend Abbot Thomas Gondal, legitimately constituted promoter of the Order of Cistercian Reform, and after consideration of the opinions of certain Cardinals of the Holy Roman Church, of many Archbishops and Bishops, and of cathedral chapters of France, as well as of the General Superiors of religious families, and of men of ecclesiastical or civil distinction, a letter of petition was presented by the Most Reverend and Most Reverend Lord Clemens Car-

[*Latin ed. p. 586*]

From the Acts of the Apostolic See – Official Commentary 586, the Most Reverend Micara, Bishop of Velletri, acting as Proponent or Relator, in a meeting of the Congregation for Sacred Rites held on the designated day at the Vatican, proposed the following question for discussion: "Should a commission be appointed for the introduction of the cause of the Servant of God, Joseph Mary Cassant, priest, professed monk of the Order of Cistercians of the Reform, in the case and for the purpose in question?" And the Most Reverend Fathers, entrusted with the preservation of sacred rites, after the report of the aforementioned Proponent, having also heard the votes of the official prelates, and after carefully considering the matter, decided to respond: "(Affirmatively, that is to say, a commission should be appointed, if it pleases the Most Holy [Father]." On December 6, 1955. Having related all of this to the Most Holy Pope Pius XII, our Lord,

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His Holiness, approving the response of the aforementioned Congregation, deigned with his own hand to sign the commission for the introduction of the cause of the Servant of God, Joseph Mary Cassant, priest, professed monk of the Order of Cistercians of the Reform. On February 19, 1956. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, THEODORA GUÉRIN, FOUNDRESS OF THE SISTERS OF SAINT MARY OF THE WOODS.

ON THE QUESTION: Should a commission be appointed for the introduction of the cause, in this case and for the purpose in question?

"That no flesh should boast before God" (Cf. 1 Corinthians 1:27-29). God often chooses the weak of the world, that He may confound the mighty. Theodora Guérin, having been persuaded of this, utterly distrustful of herself, devoted to constant prayer to the one God from her youth, accomplished great deeds for the salvation of souls, deeds that will endure forever. Indeed, on October 2, in the year 1798, in the town of Etables, within...

[*Latin ed. p. 587*]

The Sacred Congregation of Rites, 587, in the diocese of Fismes, a noble place, and from pious and honorable parents, Lawrence and Elizabeth Lefebvre, a girl was born, to whom, on the same day, as is reported, the sacrament of baptism was conferred, and the name Anna Teresia was given. Having been raised by pious parents and entrusted to the patronage of the Blessed Virgin, she was called "the little girl of the Most Holy Virgin"; and indeed, not without reason. For, from her youth, she diligently strove to restrain the natural defects of adolescence and the movements of the body; and she pursued sin, even venial sin, with the greatest abhorrence, which, as witnesses testify, she preserved throughout her life. Therefore, it is not surprising that, with such a disposition of mind, especially after having received the Body of Christ from her earliest years, the girl felt inclined to embrace the religious life. This pious intention, gradually and steadily becoming a firm purpose, was carried into effect through continuous prayers and acts of mortification, after overcoming many difficulties, and with the maternal blessing obtained, on August 18, 1823, when she joined the Institute of the Sisters of Providence at Ruillé, within the Archdiocese of Rouen. Endowed with exceptional piety and prudence, which she possessed in abundance, on July 12, 1840, she was sent to the newly established Vincennes diocese, now Indianapolis, in northern America, to establish a new mission, and was granted by the General Superior all powers, as if she were a second General Mother, independently of the Supreme Council of Ruillé. The Bishop de la Hailandière had assigned a small house to her and her companions in a wooded place. Since the place had been consecrated to the patronage of the Blessed Virgin Mary, the house and the Institute of the

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Sisters of Saint Mary of the Woods were named accordingly. It is difficult to express how much Theodora and her companions suffered from the very beginning of the mission. Not only did they have to endure the wooded location, the lack of roads, the scarcity of fabrics and other domestic necessities, and the most severe poverty, but, what is more serious, the Servant of God was subjected to atrocious calumnies, zealotry, envy, hatred, and even threats of death, by pagans, Protestants, and other enemies of the Catholic Church. However, since "in the cross there is salvation," Theodora, fully aware of this truth, bravely endured all these things as a gift given to her by God. Thus, she could rightly repeat the words of the Apostle: "What, then, shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or the sword? As it is written: For thy sake, we are put to death all the day long. We are accounted as sheep for the slaughter." (Romans 8:35-36). For the Father's love of His chosen ones is...

[*Latin ed. p. 588*]

The Acts of the Apostolic See – Official Commentary, allows, up to the highest degree, that those who have suffered so much may be rewarded with a greater and eternal recompense: The Servant of God, so that she might be worthy of such love, fostered her with fervent prayers and with the patronage of the Virgin and her Spouse, so that it seems she touched the heights of heroic virtue. Under the banner of the Cross, this mission flourished; the Institute was propagated; and other houses were established; thus, from the original French Institute of the Ladies of Providence, founded by Madame de Ruillé in the year 1843, with perfect harmony, as it truly was, it was canonically separated under the name of the Sisters of Providence of the Forest, and the Servant of God was elected General Superior. However, as has been said, the Institute, under the guidance of the Servant of God, began to grow remarkably, displaying the emblem of the Cross; it was necessary, therefore, that she herself should also be subjected to the most grievous sufferings, especially after her election as General Superior, which brought her almost to death. Indeed, since she had labored to ensure that the rules and constitutions of the Institute were faithfully observed, she suffered the most bitter attacks, so that she was even threatened with deposition from office, and even expulsion from the Institute, and other punishments, which the Servant of God bore with a steadfast spirit, heroically submitting herself to the divine will, which permitted all these things. Finally, during this time, her actions became more effective, but only for a short time, for, weakened by labors and a grave illness, she was piously comforted with the sacraments of the Church, and she passed away on the 14th of May in the year 1856, in the house of Mary of the Forest. After the death of the Servant of God, her reputation for holiness grew even greater, confirmed by graces and,

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perhaps, by miracles obtained through her intercession. Therefore, as soon as it was permissible, considering the circumstances of the place, canonical inquiries were conducted in the Curia of Indianapolis from the year 1909 to 1913, with 24 witnesses examined, and through letters of request in the Curias of Briouze in 1937, with 6 witnesses heard, and in Cenoman in 1937, with 5 witnesses. Finally, on February 28th of the year 1940, the writings attributed to the same Servant of God were examined according to the norms of law, and a decree was issued so that further proceedings could be undertaken. Therefore, with the legally required formalities observed, on December 6th of the preceding year, in the presence of the Most Reverend Emydius Frederick, the legitimate Postulator of this Cause, and the Most Reverend and Most Illustrious Lord Adeodatus John Cardinal Piazza, Bishop of Sabina and Mondello, the Promoter of the Cause, in a regular meeting held at the Vatican, a question was proposed for discussion: Whether a commission should be appointed to introduce the Cause and to carry out the proceedings concerning it, and what should be done in this matter. After the Fathers had heard this report,

[*Latin ed. p. 589*]

The Sacred Congregation of Rites, having also heard the opinions of the official prelates, and especially those of the Reverend Father Sylvius Romani, General Promoter of the Faith, deemed it necessary to write: The cause should be approved, if it pleases the Most Holy [Pope]. Finally, after receiving a faithful report on this matter from the undersigned Prefect of the Sacred Congregation of Rites, His Holiness, having approved the opinion of the Fathers, deigned to sign with his own hand the commission for the introduction of the cause of the Servant of God, Theodora Guérin. Given in Rome, on the 19th of February, in the year of Our Lord 1956. C. L. Card. CICOGNANI, Prefect. A. Carinci, Archbishop, Secretary.

SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES: DECREE CONCERNING THE ESTABLISHMENT OF THE INSTITUTE OF SOCIAL SCIENCES WITHIN THE FACULTY OF PHILOSOPHY OF THE PONTIFICIAL GREGORIAN UNIVERSITY IN THE CITY, AND THE GRANTING OF ACADEMIC DEGREES.

The Sacred Congregation for Seminaries and Universities, having considered the supplications contained in the letters of the General Prefect of the Society of Jesus, also Vice-Chancellor, and having learned that the Institute of Social Sciences, which was founded in the year 1952 within the Faculty of Philosophy of the Pontifical Gregorian University, has contributed greatly to the advancement of the Catholic faith and morals in human society, hereby establishes the aforementioned Institute of Social Sciences permanently, declares it to be established, and, in recognition of its merits, grants to the aforementioned Institute the right, henceforth, to confer academic degrees in Social Sciences to those students who have duly

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completed a three-year course of study, provided that they have previously completed their philosophical-theological studies as prescribed by canon 1365 of the Code of Canon Law, or have studied at least one year in the Faculty of Philosophy and have passed the examinations pertaining to the social sciences.

[*Latin ed. p. 590*]

Acts of the Apostolic See - Official Commentary 590 doctrines, along with their particular statutes, are required; all other things being reserved which are prescribed by the Apostolic Constitution "Deus scientiarum Dominus" and the accompanying "Ordinations," and the statutes of the same Institute approved thereby; and nothing contrary whatsoever shall impede. In Rome, from the halls of Saint Callistus, on the 29th day of June, in the feast of the Holy Apostles Peter and Paul, in the year of Our Lord 1955. His Eminence I. Cardinal PIZZARDO, Archbishop of Albano, Prefect. L. S. C. Confalonieri, Archbishop of Nicopolis, Secretary.

DECREE: THE FACULTY OF SACRED THEOLOGY AT TREVES IS CANONICALLY ESTABLISHED.

Since the Apostolic See diligently attends to the advancement of sacred disciplines, the Sacred Congregation for Seminaries and Universities decreed on the 5th of June, in the year 1955, that a Faculty of Theology should be established at the Major Seminary of Treves, to which the right to confer academic degrees was granted provisionally, so that a greater number of distinguished professors and chosen students might contribute to the excellence of Catholic doctrine through scientific investigation.

After a commendable first five years, the same Sacred Computing, praising both the industry of the professors of Treves, who have diligently cared for sacred doctrine in every way, especially through written works, and the institution of the students, in accordance with the norms of the Apostolic Constitution "Deus scientiarum Dominus," and with the benevolent consent of the Most Reverend Matthias Wehr, Bishop of Treves, Great Chancellor, for the glory of God, for the honor of the Holy Church, and for the advancement of sound doctrine, permanently establishes the Faculty of Theology at Treves, and declares it to be established. This Faculty includes a two-year period of scholastic philosophy and a five-year period of theological studies for the attainment of the doctorate, and it is granted the right to confer academic degrees, provided that all things are observed most scrupulously, both those contained in the aforementioned Apostolic Constitution and those contained in the accompanying "Ordinations."

[*Latin ed. p. 591*]

The Sacred Congregation for Seminaries and Universities, addressing itself to 591 nations, decrees, recognizing the honors, privileges, and offices which customarily pertain to canonically erected faculties of studies. In

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Rome, from the Buildings of Saint Callistus, on the eighth day of September, in the year of Our Lord 1955, on the feast of the Nativity of the Blessed Virgin Mary, by I. Card. PIZZARDO, Archbishop of Albano, Prefect; and L. ©.S. C. CONFALONIERI, Archbishop of Nicopolis, Secretary.

III. DECREES:

His Most Holy Lord, Our Pope Pius XII, by the Divine Providence, decrees, concerning the Sacred Congregation for Seminaries and Universities:

On March 7, 1955:

The Major Seminary of Fukuoka, affiliated with the Canadian Faculty of Theology of the Catholic University of Marianopolis (Montreal), for a period of five years.

On March 7, 1955:

The Major Seminary of Saint Boniface, affiliated with the Canadian Faculty of Theology of the Catholic University of Marianopolis (Montreal), for a period of five years.

On May 9, 1955:

The "Saint Michael" School of Sacred Music in Toronto, affiliated with the Roman Pontifical Institute of Sacred Music, for a period of five years.

[*Latin ed. p. 592*]

592 Acts of the Apostolic See - Official Commentary

ACTS OF THE SACRED PENITENTIARY TRIBUNAL

PRAYERS FOR OBTAINING THE SANCTIFICATION OF THE CLERGY, ISSUED AND BESTOWED WITH INDULGENCES BY THE SUPREME PONTIFF, PIUS XI.

I. PRAYER TO BE RECITED BY THE CLERGY

Lord Jesus Christ, eternal Priest, good Shepherd, fount of life, who, without regard for our own merits, through the special grace of the Sacred Heart of Your, has united us to the order of Your priests, grant us, through the bounty of Your merciful grace, the help necessary to fulfill the vows that Your grace inspires in our hearts. You who sanctified Yourself for our sake, that we also might be sanctified in truth (cf. John 17:19), make us, never deviating from the path that You are, diligent in Your doctrine, faithful in the observance of Your commandments, and let us reflect the image of Your most sweet Heart in our conduct, and please the heavenly Father in You and through You in all things. Let all justice shine forth in us with prudence, and let the strength of fortitude be joined to the moderation of chaste temperance. Let sincere faith dwell in our hearts, and let the hope

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of eternal goods infuse the comfort; and may the heavenly fire burn there, which Your Heart, a burning furnace of charity, kindles. Grant that our meditation may constantly turn to Your words, in which eternal wisdom shines forth, and from which we, Your sheep, may be nourished, so that we may nourish the care of others. Let those who oppose Your Gospel fear our ranks, and may they find nothing in us that they can attribute to the wrinkles and blemishes of Your Church, our Mother. Finally, grant that, following not our own interests, but Your glory, we may persevere until the very end in our ministry, with a pure conscience of a right intention; and that, when our body dies, we may receive, with You, whom we have as our guide and companion on earth, the eternal reward in the splendor of the Saints. Who live and reign with God the Father in unity of the Holy Spirit, forever and ever. Amen.

[*Latin ed. p. 593*]

Sacred Penitentiary Apostolic, 593, May 10, 1956. His Holiness, Pope Pius, grants, for the acquisition of a partial indulgence of a thousand days, that Priests, whenever they shall have, with devotion of heart, recited the following prayers, which have been graciously granted by the Most Reverend Cardinal Prefect, shall gain an indulgence, provided that there are no impediments.

CANALI, Major Penitentiary.

L. & S. S. Luzio, Regent.

PRAYER TO BE RECITED BY THE FAITHFUL:

O Jesus, eternal Priest, good Shepherd, Fountain of life, who, through a singular act of generosity of your most sweet Heart, have given us our Priests, in order to accomplish in us those designs of sanctification which your grace inspires in our hearts, we pray to you: come to their aid with your merciful help. May Faith, unwavering in trials, Hope, ardent in intentions, and Charity, burn brightly in them. May your word, a ray of eternal Wisdom, become, through continuous meditation, the perennial nourishment of their interior life; may the examples of your life and your Passion be renewed in their conduct and their sufferings, for our instruction, as a light and comfort in our sorrows. May it be, O Lord, that our Priests, detached from every worldly interest and solely concerned with your glory, may persevere faithfully in their duty with a pure conscience, until the very end. And when, with the death of the body, they shall return to your hands the task faithfully accomplished, may they have in you, O Lord Jesus, who was their Master on earth, the eternal reward of the crown of justice in the splendor of the Saints. So be it.

May 17, 1956.

His Holiness, Pope Pius, grants, for the acquisition of a partial indul-

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gence of a thousand days, that Priests, whenever they shall have, with devotion of heart, recited the following prayers, which have been graciously granted by the Most Reverend Cardinal Prefect, shall gain an indulgence, provided that there are no impediments.

CANALI, Major Penitentiary.

L. & S. S. Luzio, Regent.

[*Latin ed. p. 594*]

Acts of the Apostolic See - Official Commentary 694

SACRED ROMAN ROTA

Summons by edict

PARISIAN. NULLITY OF MARRIAGE

BONCENNE-CRINGLE

Since the actual place of residence of Mr. Richard Charles Cringle, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal;

S. B. Rota (Rome, Palazzo della Cancelleria) on November 16, 1956: at 12 o'clock, to resolve the doubt in question, or to subscribe to the following, and to set a date for the hearing of the cause before the Rota.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Richard Charles Cringle, must take care to inform him of this edictal summons.

* Boleslaus Filipiak,

From the Chancery of the Tribunal of the S. R. Rota, July 7, 1956.

C. Pezzicara, Notary.

* The place of current residence of Mr. Richard Charles Cringle, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on November 16, 1956, at 12 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Richard Charles Cringle must, as far as possible, inform him of this

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present summons.

[*Latin ed. p. 595*]

595 *Diarium Romanae Curiae*

TUESDAY, JULY 24, 1956. The Holy Father, Pope Pius XII, received in a solemn audience His Excellency, Dr. Manuel Ossa Sainte Marie, Extraordinary and Plenipotentiary Ambassador of Chile, for the presentation of his credentials.

TUESDAY, AUGUST 7, 1956. The Holy Father, Pope Pius XII, received in a solemn audience His Excellency, Dr. José Miguel Ribas y Villaveerde, Extraordinary and Plenipotentiary Ambassador of Cuba, for the presentation of his credentials.

WEDNESDAY, AUGUST 15, 1956. The Holy Father, Pope Pius XII, received in a solemn audience His Excellency, Major General B. A. M. Bang Sugeng, Extraordinary Envoy and Minister Plenipotentiary of Indonesia, for the presentation of his credentials.

SACRED CONGREGATION OF RITES

TUESDAY, MAY 22, 1956, in the Apostolic Palace at Augusta, in the presence of the Holy Father, the General Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes on two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Pope Innocent XI.

TUESDAY, MAY 29, 1956, in the Apostolic Palace, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials discussed the introduction of the Causes of the Servants of God:

1. Stephen of Adoain, a professed priest of the Order of Friars Minor Capuchin;

2. Francesca of the Wounds of Jesus, a nun of the monastery of the Divine Providence in Badalona.

Furthermore, they examined the report of the theological Revisers regarding the writings of the Servants of God:

1. Maria Luisa Angelica Clare, foundress of the Sisters of Charity of Saint Mary;

2. Maria Leonia Paradis, foundress of the Little Sisters of the Holy Family.

TUESDAY, JUNE 12, 1956, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Reverend Lord Cardinal Benedetto

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Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the Cause of...

[*Latin ed. p. 596*]

The Acts of the Apostolic See - Official Commentary, 596: Regarding the beatification and canonization of the Servant of God, Francesco Rivat, Superior General of the Institute of the Little Brothers of Mary, or the Marist Brothers of the Schools, the Holy Congregation of Rites, in its preparatory session, convened, in which the Reverend Prelates and the Reverend theological consultants discussed the heroic virtues of the aforementioned Servant of God. On Tuesday, July 10, 1956, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Reverend Cardinal Clemente Micara, Bishop of Velletri, Promoter of the Cause of the Servant of God, Brother Muziano Maria, of the Institute of Christian Schools, the Holy Congregation of Rites, in its preparatory session, convened, in which the Reverend Prelates and the Reverend theological consultants discussed the heroic virtues of the aforementioned Servant of God. In the session of Thursday, July 13, 1956, the Holy Congregation of Rites discussed, among other matters, the validity of the processes concerning two miracles wrought through the intercession of the Blessed Mary De Mattias, Virgin, foundress of the Sisters Missionaries of the Precious Blood, and concerning the lack of cult regarding the Servant of God, Teodora Guerin, foundress of the Institute of the Sisters of Providence of Saint Mary of the Woods, in the diocese of Indianapolis. On Tuesday, July 24, 1956, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in its preparatory session, convened, in which the Most Reverend Lords Cardinals, the Reverend Prelates, and the Reverend theological consultants discussed the heroic virtues of the Servant of God, Adolfo Petit, professed priest of the Society of Jesus. The same Most Reverend Lords Cardinals and the Reverend Prelates examined in the ordinary session the report concerning the revision of the writings of the Servants of God: 1. Raphael Cardinal Merry del Val; 2. Daniel Brottier, priest of the Congregation of the Holy Spirit.

NECROLOGY:

May 17, 1956: Monsignor Giovanni Costantini, titular Archbishop of Colosse.

July 28: Monsignor Bernardo Cornelio O'Riley, titular Bishop of Foba.

July 31: Monsignor Giovanni Francesco Noli, Archbishop-Bishop of Fort Wayne.

August 1: Monsignor Ferdinando Pawlikowski, titular Archbishop of Velebusdo.

August 4: Monsignor Giuseppe de Haas, Bishop of Arassuai.

August 13: Monsignor Edoardo Gabriele Mesguen, Bishop of Poitiers.

August 11: Monsignor Giuseppe Selva, titular Bishop of Metre, Prelate

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of the Registry of Araguaia.

August 19: Monsignor Giuseppe Godehard Machens, Bishop of Hildesheim.

The Most Reverend Cardinal Bernardo Griffin, of the titular see of Saints Andrew and Gregory on the Caelian Hill, Archbishop of Westminster.

[*Latin ed. p. 597*]

Year and Volume XXXXVI, September 26, 1956 (Series II, Volume XXIII), No. 12. ACTA APOS TOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XII. APOSTOLIC CONSTITUTION.

I. ADAMANTINA - ARASSUAHYENSIS - CARATINGENSIS (VALADARENSIS).

Certain parts are separated from the territories of the ecclesiastical jurisdictions of Adamantina, Araçuahy, and Caratinga, from which a new diocese is erected, to be called Valadares.

PIUS, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of these things, declares and ordinals as follows:

We are taught by experience and custom that greater fruits are gathered in any Church if its boundaries, resources, and wealth are arranged with wiser counsel. Therefore, after hearing the venerable brothers: Armando Lombardi, Archbishop with the titular see of Caesarea, and Apostolic Nuncio in Brazil; also, the Archbishop of Adamantina, the Bishop of Araçuahy, the Bishop of Caratinga, the Bishop with the titular see of Celerino, and the Bishop with the titular see of Goritano, together with the Prelate "nullius" of Paracatu, and after our venerable brothers, Cardinals, Prefects of the Sacred Congregation Consistorial, having judged it opportune to establish a new diocese in their region, for by this means the needs of the faithful will be better served and ecclesiastical discipline preserved; supplementing the consent of all those who have any right in this matter, we, by our apostolic authority, decree and order the following:

From the archdiocese of Adamantina, we separate these territories: Açucena, Coroací.

[*Latin ed. p. 598*]

Acta Apostolicae Sedis - Official Commentary 598: Virginópolis, and Virgolândia; from the Arassuahyensi diocese, the municipality of Galiléia; and finally, from the Caratingensi diocese, the municipalities commonly called: Itanhoni, Mutum, Pocrane, and Tumiritinga; also, from the archdiocese of Adamantina and the dioceses of Arassuahyensi and Caratingensi, the territory which they currently share, the municipality commonly called Governador Valadares; and finally, from the dioceses of Arassuahyensi and Caratingensi, territories belonging to the municipalities commonly known

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as Aimorés, Conselheiro Pena, Itueta, and Resplendor. From these fourteen territories, we establish a new diocese, to be called Valadarensem, from the principal city. Its boundaries will encompass the territory of all the aforementioned municipalities. The seat of this new diocese and the residence of the Bishop will be the city commonly called Governador Valadares. In that city, in the parish church of Saint Anthony of Padua, the Holy Shepherd will place the episcopal chair of his ministry; and that church, as is customary, we will elevate to the rank and dignity of a cathedral. We make the Church of Valadarensem a suffragan of the archdiocese of Adamantina, and we place its Bishop under the metropolitan jurisdiction of the Most Reverend Archbishop of that same diocese. To this newly established diocese, and to the Prelate to whom its governance is entrusted, we grant all the rights and honors that are due to other Bishops and dioceses of equal standing; and we likewise intend that the Holy Shepherd be subject to the same duties and obligations as all other Bishops. Since it is fitting that the sacred ceremonies be celebrated with the utmost solemnity, and that a council of learned men be present, we deem it advisable that a College of Canons be established in the diocese of Valadarensem; and if, for the present, this cannot be done, we permit that diocesan consultants be chosen in their place, who, once a College of Canons is established, will immediately cease from their duties. As for the episcopal residence, it will consist of the same goods that are provided by the Curia, or that the people offer in money, or that originate from the divided possessions of the Churches from which it derives, according to Canon 1500 of the Code of Canon Law, and will be provided to the diocese of Valadarensem. The Bishop to whom the responsibility of governing this new diocese is entrusted, shall establish a seminary, at least in its elementary form, to receive boys who are called by God to the priestly ministry; for nothing is more necessary than to provide the Church with good clerics and priests. And when these boys are imbued with philosophy and theology, those who are among the best will be sent to Rome, to be educated at the Pontifical Major Seminary of Brazil. Furthermore, concerning the Vicariate Capitular, the administration of the diocese, and other matters of this kind, all shall be entirely...

[*Latin ed. p. 599*]

The acts of Pope Pius XII, page 599, are governed by the Code of Canon Law. Concerning the clergy, we believe that, once the Church of Valadares is established, those who reside within the territory of the new diocese should be considered assigned to it, as its proper clergy. Furthermore, documents pertaining to the new See, which can be readily prepared, should be sent to the Curia and diligently preserved in its archives. Moreover, we desire that our venerable brother, Armandus Lombardi, strive to implement these decrees, to whom we grant all powers necessary to carry out this task, even the power to delegate to others, if he deems it advisable,

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provided that they are men of established ecclesiastical standing. Once the matter is concluded, he should ensure that these documents are drawn up, and that true copies thereof are promptly sent to the Sacred Congregation of the Consistory. Should it happen that, at the time when those things which we have commanded are to be carried out, another person presides over the same Nunciature in Brazil, the following duties will belong to him. We intend these letters to be effective now and in the future, so that those things which have been decreed by them are religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since by these letters we abolish all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man of established ecclesiastical standing and are signed by a public notary, shall have the same full faith as if they were presented. Let anyone who, in general, disregards or in any way rejects these Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the first day of the month of February, in the year of Our Lord one thousand nine hundred and fifty-six, in the seventeenth year of Our pontificate.

CELSUS Card. CONSTANTINI, Secretary of the Sacred Roman Ecclesiastical College.

© Fr. ADEODATUSI.

Card. PIAZZA, Secretary of the Sacred Congregation of the Consistory.

Hamletus Tondini, Apostolic Chancellor.

Alfonsus Carinci, Archbishop, titular of Seleucia, Dean of the Protonotaries Apostolic.

Franciscan Hannibal Ferretti, in place of the © Plumbi in Ap. Cane. tab., vol. LXXXXII, n. 51.

Protonotary Apostolic.

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - Official Commentary II OF THE APOSTOLIC VICARIATE OF FRENCH GUIANA (CAYENNE) THE APOSTOLIC VICARIATE OF FRENCH GUIANA IS ELEVATED TO THE DIGNITY OF A DIOCESE, TO BE CALLED CAIENNESIS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT. With such solicitude was the blessed Apostle Paul urged, that he might bring those Churches, which

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he had instructed with much toil and labor, "Until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ." (Eph 4:13); and likewise, We are daily urged, to those to whom the salvation of all men is divinely entrusted, to seek and safeguard it. Therefore, since the Apostolic Vicariate of French Guiana, whether through the sagacious industry and diligence of the priests, or through the merits of the Christians, or finally, through the strength of the works and affairs, has produced such excellent results that the time seems to have come to raise it to the rank of a diocese; after having heard the counsel of our Venerable Brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith; after careful consideration of the matter, and with the consent of those who have a right in this matter; We, by Our apostolic authority, decree and ordain the following. We elevate the Apostolic Vicariate of French Guiana to the dignity and rank of a diocese, which shall be called from the principal city of the region, Cayenne, and which shall be directly subject to Us and to this Roman See, and shall also continue to be subject to the Holy Congregation for the Propagation of the Faith. The care and governance of this new diocese We entrust to the members of the Congregation of the Holy Spirit, under the protection of the Immaculate Heart of the Blessed Virgin Mary, but with Our own and the Apostolic See's guidance, so that those who have so abundantly labored in seeking souls there may, with increased zeal, transfer the new diocese into a garden of virtue and sanctity. The seat and residence of the Bishop will be the city of Cayenne, whose temple, dedicated to the Holy Savior of Men, will thenceforth hold the chair of the pontifical magistracy, and will therefore be adorned with the honors of cathedral churches, as it has hitherto been considered a pro-cathedral. The Bishop—

[*Latin ed. p. 601*]

The Acts of Pope Pius XII, 601, state that the Vicar Apostolic, whether he be the first appointed or his successors, shall possess all the rights and privileges pertaining to all those holding the same dignity as ecclesiastical superiors; but he shall be bound by the duties and obligations of his office. Furthermore, We decree that a College of Canons be established in the diocese of Cayenne as soon as possible, to assist the Bishop in every way, and to promote the divine cult with greater splendor; and if, for the present, circumstances prevent this from being done, We freely permit that, in place of Canons, diocesan Consultors be chosen. Since the life and, as it were, the perpetuity of individual churches depend greatly on a suitable body of priests, We decree that, for the instruction of those young people whom Christ has called, a school, at the very least, be established as soon as possible, according to the norms of the sacred laws and according to the prescriptions of the Holy Council for seminaries and universities of studies.

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The episcopal table, which is called the "mensa episcopalis," shall consist of the same goods that have hitherto belonged to the Apostolic Vicariate of French Guiana, together with funds and property freely offered by the faithful or sent by the Holy Congregation for the Propagation of the Faith, in the usual manner. Finally, the administration and care of the Church of Cayenne, as well as the Capitular Vicariate, the election of officials, the rights and obligations of the clergy and the laity, and other matters of this kind, shall be governed by the prescriptions of the Code of Canon Law. With regard to the rest, We decree that these Our Letters be put into effect by the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus, and Apostolic Nuncio in the Republic of Haiti, or by him who, at the time these are issued, presides over the Nunciature, with full authority, and by any other person whom he may delegate for this purpose, provided that such person is distinguished by ecclesiastical dignity. Whoever carries out this task shall be responsible for recording the changes that have been effected, and for sending to the Holy Congregation for the Propagation of the Faith, as soon as possible, faithful copies of the documents relating to these matters. We will and command that these Letters be effective now and in the future; in such a way that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, shall be able to oppose the effectiveness of these Letters, since by these Letters We derogate from all other prescriptions. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full force and effect as if they were the original.

[*Latin ed. p. 602*]

The Acts of the Apostolic See – Official Commentary, 602, should be noted. Whoever, in any way, disregards or condemns Our decrees in their entirety, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the ninth day of the month of February, in the year of Our Lord nineteen hundred and fifty-six, in the seventeenth year of Our pontificate.

CELSUS Cardinal COSTANTINI, S. B. E., Chancellor.

PETRUS Cardinal FUMASONI BIONDI, S. Congregation of Propaganda Fide, Prefect.

Hamletus Tondini, Apostolic Chancery.

Bernardus Caesar De Felicis, Federici, Protonotary.

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Apostolic Place & Plumbi.
In Ap. Cano, tom. LXXXXII, n. W. III

GUYANA ENGLISH (GEORGIAN) APOSTOLIC VICARIATE

THE CATHEDRAL CHURCH, TO BE CALLED GEORGIAN, IS RAISED TO THE RANK AND DIGNITY.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL COMMEMORATION OF THIS EVENT:

Since it is certainly a most important duty to lead Christian people on the path to salvation, therefore We, to whom the Most High Father has entrusted the care of His flock on earth, are greatly pleased in spirit when, in regions which have not yet been fully illuminated by the light of the Gospel, new dioceses can be established, as circumstances permit, for the fostering of the Christian cause.

For this reason, knowing that in the apostolic vicariate of Guyana English, the Christian name has experienced great growth, after hearing the counsel of Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation of Propaganda Fide, and supplementing their consent, those who deem it in their interest to participate in this matter,

[*Latin ed. p. 603*]

With due regard to the acts of the Most Holy Fathers of the Council of Trent, and with certain knowledge and after careful consideration by all, We, by Our apostolic authority, raise the apostolic vicariate of British Guiana to the dignity of a diocese, which shall henceforth be called Georgiopolis. We constitute this Church as a suffragan of the metropolitan See of Port of Spain, and subject to the Sacred Congregation for the Propagation of the Faith. Therefore, for the time being, the pastor of this diocese shall reside in the city commonly known as Georgetown, and shall establish his seat and residence there, and shall place the episcopal chair in the temple of the Immaculate Conception of the Blessed Virgin Mary, located in that same city, which until this day has been considered the cathedral. The rights and privileges of this new Church shall be the same as those of other Churches of the same rank throughout the world; likewise, the duties and honors that are customarily given to all prelates in like manner shall fully pertain to the bishop of this diocese for the time being. The administration and governance of the diocese shall be entrusted to members of the Society of Jesus, but under Our guidance and that of the Apostolic See. Furthermore, until a college of canons can be established, diocesan consultors shall be chosen and appointed, who may assist the bishop in the performance

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of sacred rites and in the discharge of the duties of his office. We also desire that a school, at least of the elementary level, be established as soon as possible, in which boys called by God to the priestly ministry may be instructed, according to the norms of law and in accordance with the regulations laid down by the Sacred Council for seminaries and universities. As for the episcopal endowment, it shall be constituted from the goods that previously belonged to the apostolic vicariate of British Guiana, whether from the revenues of the curia or from offerings made by the Sacred Congregation for the Propagation of the Faith or by the Christian faithful. The governance and administration of the new diocese, the election of a capitular vicar in the event of a vacancy, the rights and obligations of the clergy and the people, and other matters of this kind, shall be governed by the prescriptions of Canon Law. Finally, We command that these decrees be carried out by the Most Reverend Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Nuncio in the Republic of Haiti, or by whoever at the time when these things are to be done, presides over the Nunciature, having the authority to delegate any man for this purpose, provided that he is endowed with ecclesiastical dignity. Whoever carries out this task shall be responsible for recording the acts and for sending copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and declare that these documents are now and shall forever be effective; so that those to whom they pertain may religiously observe what has been decreed therein, and thus may they obtain their full force. No prescriptions of any kind whatsoever shall be able to impede the effectiveness of these documents.

[*Latin ed. p. 604*]

Acts of the Apostolic See - Official Commentary 604, by these letters, we abolish all previous regulations. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same full force and effect as if they were presented in person, as would be the case with these very documents. Whoever, in general, disregards or in any way rejects Our decrees, let him know that he will incur the penalties legally established for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-ninth day of the month of February, in the year of Our Lord nineteen hundred and fifty-six, in the seventeenth year of Our pontificate.

CELSUS Cardinal COSTANTINI, Secretary of the Sacred Roman Edict.

PETRUS Cardinal FUMASONI BIONDI, Prefect of the Sacred Congre-

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gation for the Propagation of the Faith.

Hamletus Tondini, Regent of the Apostolic Chancery.

Alfonsus Carinci, Archbishop titular of Seleucia, Dean of the Protonotaries Apostolic.

Franciscus Hannibal Ferretti, Protonotary Apostolic.

In the Apostolic Chancery Table, volume LXXXII, number 49.

IV DE UCAYALI (REQUENAËNSIS - PUCALLPAËNSIS)

Certain territories are detached from the Apostolic Vicariate of Ucayali, from which two new Apostolic Vicariates are established; one of which will be called REQUENAËNSIS, the other PUCALLPAËNSIS. Furthermore, the Apostolic Vicariate of Ucayali will take the name of SANCTI RAYMUNDI.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event.

Having requested the Most Reverend Brother Franciscus Lardone, Archbishop titular of Rhizaeum and Apostolic Nuncio in the Republic of Peru, that, dividing the territory of the Apostolic Vicariate of Ucayali, new vicariates be established...

[*Latin ed. p. 605*]

The acts of Pope Pius XII, number 605, should be avoided: for this would bring great increase to the Christian religion and benefits to the people of that region; We, to whom nothing is more sacred than to care for the Catholic family, deem it fitting to receive these prayers and to grant the requested petition. Having heard what our venerable Brothers, Cardinals of the Most Holy Roman Church, who preside over the Congregation for the Propagation of the Faith, thought about this matter, and after carefully considering it; supplementing the consent of those who have some authority in this matter, by our apostolic power, we establish and command the following. We separate certain territories from the apostolic vicariate of Ucayali, which in the common tongue are called Requena, Ucayali, Calleria, Iparia, Masisea, and that part of the region of Pachitea which belongs to the same vicariate. From these territories, we establish two new vicariates, one of which, encompassing the provinces of Requena and Ucayali, will be called Requenaensis, from the principal city; in which city the Apostolic Vicar will have his seat and residence; the other vicariate, to be called Pucallpaensis, from the city of Pucallpa, will be composed of the remaining regions: namely, Calleria, Iparia, Masisea, and the part of Pachitea, as we have said, with the seat of the Bishop and his residence established in Pucallpa. We wish these vicariates and their prelates to enjoy the same rights, honors, and privileges as all others are entitled to; and we also wish the Vicars to be subject to the same duties and obligations that are customary

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for such sacred dignitaries. The apostolic vicariate of Requenaensis will be entrusted to members of the Order of the Friars Minor; while the vicariate of Pucallpaensis will be entrusted to the care of the Society of Missions for the evangelization of foreign peoples, of the Province of Quebecensis. All of these, let them spare no effort to ensure that the Christian family, which is entrusted to their care and guidance, may flourish in the faith. Furthermore, we deem it fitting that the apostolic vicariate of Ucayali, in the future, may bear the name of Saint Raymond, from the city of San Ramon, in which the Vicar will place the seat of his authority. Finally, we command that our venerable Brother Francis Lardone, of whom we have made mention, or he who at that time shall preside over the Apostolic Nunciature in the Republic of Peru, execute these orders; and for this purpose, we grant him all the powers that he may be able to delegate to anyone, provided that he is of ecclesiastical standing. Whoever completes this task will have the duty of preparing the documents and sending them promptly to the Congregation for the Propagation of the Faith, with sincere copies. We wish these letters to be effective now and in the future; so that those things which have been decreed through them may be religiously observed by those to whom they pertain.

[*Latin ed. p. 606*]

Acts of the Apostolic See - Official Commentary *606, they must be observed, and therefore, they shall have full force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these very documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, copies of these documents, whether printed or handwritten, bearing the seal of a person established in ecclesiastical dignity, and signed by a public notary, shall have the same full faith as if the original documents were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties legally established for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter, on the second day of the month of March, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our pontificate.

●CELSUS Cardinal COSTANTINI S. R. E.

Chancellor

PETRUS Cardinal FUMASONI BIONDI

Prefect of the Sacred Congregation for the Propagation of the Faith

Hamletus Tondini

Regent of the Apostolic Chancery

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Alfonsus Carinci, Archbishop, titular of Seleucia, Dean
Protonotary Apostolic
Francis
In the Apostolic Chancery, table, volume LXXXXII, number S'¡.
Protonotary Apostolic.

[*Latin ed. p. 607*]

Acta Pii PP. XII, Litterae 607. THE CATHEDRAL CHURCH OF THE ARCHDIOCESE OF ST. JOHN'S, NEWFOUNDLAND, IS DECORATED WITH THE TITLE OF MINOR BASILICA. PIUS PP. XII. For the perpetual memory of the matter. — Newfoundland, surrounded by the blue waves of the ocean, is greatly celebrated for the abundance of fish that are commonly caught in its waters; but, if the matter is considered from the point of view of piety, it is far richer because many faithful, that is to say, "little fishes of Christ," as they were sometimes called in the past, are drawn into the net of salvation, with the Catholic religion experiencing great growth there. The head, and as it were, the center of the children whom we have entrusted to our care in that region, is the Church of St. John the Baptist, from which the Heaven and the very Archdiocese receive their name. This dwelling of religion was begun more than a hundred years ago by Michael Fleming, an unwearied Shepherd of Souls, and was built with the help of Catholics – men, women, boys, and other followers of the doctrine – who, with a wonderful cooperation of spirits, provided assistance. And since much effort had been expended in such a construction, Thomas Mullock, the successor of St. John of Newfoundland, solemnly consecrated this excellent Church in the year 1855, in the presence of most distinguished prelates and a large crowd. This august house of God is praised for its ample size, which is particularly suited for divine rites, for the not inconsiderable size of the statues of the Saints, and for the variety of marbles and other ornaments. Since this year marks one century since this Church was dedicated, and as we have learned that this event will be celebrated with great solemnity, the Venerable Brother Patrick James Skinner, Archbishop of St. John's, Newfoundland, offered prayers to us, so that we might grant this sacred building the name and title of Minor Basilica. We readily resolved to fulfill these requests, so that in this way also we might signify our favor towards the clergy and the Catholic people of Newfoundland. Therefore, after consultation with the Sacred Congregation, and with our full knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these Letters, perpetually and in every respect:

[*Latin ed. p. 608*]

Acts of the Apostolic See - Official Commentary 608. We elevate the Cathedral Church of the Archdiocese of St. John's, Newfoundland, to the honor and dignity of a Minor Basilica, with all the rights and privileges that

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rightfully belong to temples of this designation. Notwithstanding any contrary provisions. We decree, establishing, that these present Letters shall forever remain valid and effective; shall produce and obtain their full and complete effects; and shall fully apply to those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and shall be rendered null and void from this moment and forever, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt to alter them in any way. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the 30th day of May, in the year 1905, in the seventeenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Prefect of the Congregation for Affairs of the Church, GILDO BRUGNOLA, from Apostolic Briefs. TO THE TITLE AND DIGNITY OF A MINOR BASILICA IS ELEVATED THE CHURCH OF ST. VINCENT DE PAUL, LOCATED IN LATROBE, IN THE DIOCESE OF GREENSBURG. PIUS PP. XII. For the perpetual memory of this event. — The Church of St. Vincent de Paul, which, like a fountain of light, radiates throughout the surrounding region, is to be considered a sacred place, being connected with the Benedictine monastery, or, as they call it, the archabbey, of the same name, located in Latrobe, in the United States of North America. From here, the Catholic religion has spread in every direction; from here, monks have departed to found new monasteries, schools, and Christian institutions. The church itself is distinguished by its impressive size, and is constructed of stone and brick in what is called the "Rheno-Roman" style. Inside, there are beautiful paintings depicted in colors, altars of marble that shine with various hues, and sacred furnishings adorned with precious metals. Furthermore, high towers are attached to this magnificent house of God, and below, there is a large underground area suitable for divine services. After one hundred years from the time that this Abbey of St. Vincent was...

[*Latin ed. p. 609*]

The acts of His Holiness, Pope Pius XII, number 609, together with the American monastic Congregation of Casinensis, state that the esteemed son, Dionysius Strittmatter, President of the aforementioned Congregation, and also Archbishop of Sancti Vincentii, humbly requested Us to grant the title and status of a Minor Basilica to that church, in order to increase the joy of this celebration. In response to these requests, and urged on by the commendation of the Most Reverend Brothers Hamleti Ioannis Cicognani, holding the title of Archbishop of Laodicensis in Phrygia, and Apostolic Delegate in the United States of North America, and Hugonis Aloisii Lamb, Bishop of Greensburgensis, within whose jurisdiction that sacred edifice is situated, We, with a willing heart, decided to comply. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in every respect, We elevate the church

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of Sancti Vincentii, founded by Saint Paul at Latrobe, located within the territory of the diocese of Greensburgensis, to the honor and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to that title. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void. Given from the Palace of Gandulf, under the Fisherman's ring, on the twenty-first day of the month of August, in the year 1937, in the seventeenth year of Our pontificate. By the special mandate of the Most Holy Cardinal, Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, by Apostolic Brief.

[*Latin ed. p. 610*]

Acta Apostolicae Sedis - Official Commentary 610 III, ON TITLES AND PRIVILEGES BESTOWED UPON THE CATHEDRAL CHURCH OF THE BLESSED VIRGIN MARY ASSUMED INTO HEAVEN, IN THE CITY AND ARCHDIOCESE OF ACHERENTINA. PIUS PP. XII, For the perpetual memory of the matter. — No one can doubt that the magnificence and splendor of sacred buildings should serve to glorify God and the Saints, and to more easily draw the hearts of the faithful to render due honor to the Divine Majesty. Guided by this principle, Our Predecessors, the Roman Pontiffs, have been accustomed, when the opportunity arose, to enhance and enrich the most important churches of the Catholic world with honors and privileges. Following in their footsteps, since the Most Reverend Brother Dominic Pichinenna, Archbishop of Acherentina, recently requested that We deign to elevate the Metropolitan Church, in which his Episcopal See is located, to the dignity of a Minor Basilica, We have gladly decided to accede to such requests. We are impelled to do this by the facts presented to Us concerning the antiquity, first of all, of the episcopal see of Acherentina, which was established in the fourth century, and which, in the eleventh century, was raised to the dignity of a Metropolitan Church, and, with the passage of time, was united to the archdiocese of Matera, and recently separated from it by Us. No less a mark of antiquity is borne by the Cathedral Church itself, which We have mentioned. Built in the year 1580, in what is called the "Romanesque-Apulian" style, it was transformed in the interior in the sixteenth century to conform to the style and ornamentation of that time, while the external structure remained unchanged. In recent years, at public expense, it has been happily restored to its original, beautiful, and universally approved architectural form in every respect. The prominence and spaciousness of

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the presbytery, and the magnificence of the ambulatory, are particularly suited for the solemn celebration of the sacred rites of the liturgy and for processions. The exterior of the Church, with its number of arches, domes, and towers, is so admirable in its beauty and harmony that it is considered by many to be the most outstanding of all monuments, sacred or profane, in all of Lucania. Furthermore, this Metropolitan Church, in which are preserved and venerated the relics of Saint Marianus, the hieromartyr of Acherentina, abounds in precious sacred furnishings and is cared for by the venerable Chapter, to which the pastoral care of the parish has also been entrusted.

[*Latin ed. p. 611*]

The Acts of Pope Pius XII, 61, state that the offices due to the divine cult are to be performed with due solemnity and singular splendor. Given that this is so, We, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters and perpetually, We elevate the Metropolitan Cathedral Temple of Acheruntinum, consecrated to God in honor of the Most Blessed Virgin Mary, assumed into heaven, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to sacred edifices of the same rank. Notwithstanding any contrary provisions. These things We decree, We establish, We determine, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully avail themselves of them; and that they shall be duly judged in defining these matters; and that they shall be null and void from this moment, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's ring, on the fourteenth day of the month of January, in the year 1956, in the seventeenth year of Our pontificate. By special mandate of the Most Holy Cardinal from the affairs of the Church, GILDO BRUGNOLA, the following titles and privileges are conferred upon the parish church of the Blessed Virgin Mary, Perdolenti, commonly known as "Our Lady of Sorrows," in the city of Chicago, and to the Archdiocese of Chicago. PIUS PP. XII. For the perpetual memory of this event. The Virgin of Perdolenti is the first in America and the principal temple dedicated to Chicago, in the populous city and industrial center. This dwelling of piety was established by the Servites of Mary in the year 1873, who, at the beginning of this century, undertook to build a large church, which could hold three thousand faithful, with a style of architecture that has received the name

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of "neo-Gothic." It inspires admiration.

[*Latin ed. p. 612*]

"12 Acta Apostolicae Sedis - Commentarium Officiale: The building features two high towers flanking the facade, a large altar made of Carrara marble, on which is displayed a magnificent image of the Sorrowful Virgin Mary. Furthermore, there are chapels on either side, rows of benches, a pulpit, and, above all, a magnificent multi-voiced organ, celebrated by the languages of the people. However, the most important aspect is that this church is the principal seat of religion in America, where the Virgin Mary, afflicted by sorrows, is venerated by the faithful; and, like a flowing river, this devotion has spread everywhere, especially through the novena in honor of the same Sorrowful Virgin. It is certainly pleasing to note that these nine days of prayer, first offered to the Sorrowful Mother of God in this church, are now performed with great faith and abundant fruit in more than two thousand churches and in three hundred other places throughout the United States of America and other regions. It should also be noted that this church is more frequented by the people than other churches in the city of Chicago and in the same United States. And approximately fifty members of the Order of Servites dedicate themselves to serving the sacred rites there, in the care of the extensive parish connected to the church, and devote much effort and diligence to the schools of various orders. Therefore, since this distinguished house of God is adorned with the highest praises and serves as a source from which abundant heavenly graces flow, prayers have been presented to Us to grant it the title and status of a Minor Basilica. We, who strive with all our strength to promote the Marian devotion, have, with a willing heart, decided to grant the wishes of Our beloved sons, Samuel Alfonsi, Cardinal of the Holy Roman Church, and Stritch, Archbishop of Chicago, who have presented them with great commendation. Therefore, after consulting with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and with the fullness of our Apostolic authority, we hereby elevate this church, by these letters, permanently and in every respect, to the dignity of a Minor Basilica, dedicated to the Blessed Virgin Mary, Sorrowful, commonly called "Our Lady of Sorrows," located in the city of Chicago, with all the rights and privileges that properly belong to such sacred buildings. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, and we declare that these present letters shall remain firm, valid, and effective forever; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and..."

[*Latin ed. p. 613*]

Decree of the Sacred Congregation, Acta, XII, 613; and it shall be declared

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null and void from this moment, if anything contrary to the above should, by anyone, knowingly or unknowingly, be attempted. Given in Rome, near Saint Peter, under the Fisherman's ring, on the fourth day of the month of May, in the year 1956, in the twenty-ninth year of Our Pontificate.

PIUS PP. XII, LETTER I TO THE MOST REVEREND CARDINAL JOSEPH SIRI, TITULAR BISHOP OF ST. MARY OF VICTORY, ARCHBISHOP OF GENOA, WHOM WE APPOINT AS LEGATE TO CELEBRATE THE SACRED SOLEMNITIES IN SPAIN, IN HONOR OF ST. IGNATIUS OF LOYOLA, ON THE FOURTH CENTENARY OF HIS DEATH.

PIUS PP. XII, To Our Beloved Son, greetings and the Apostolic Blessing.

Last year, on the fourth centenary of the blessed death of Saint Ignatius of Loyola, a year dedicated to his honor and memory, the solemn observance was begun in the presence of many sacred prelates and civil authorities. We Ourselves, through letters addressed to the General Superior of the Society of Jesus, have earnestly exhorted not only the religious members, but also all the faithful of the entire Church, who strive for Christian perfection, to draw wholesome fruits from this Ignatian year, especially through fervent acts of piety and, in particular, through the exposition of heavenly truths.

Indeed, throughout Spain, especially in the sacred houses of the Society of Jesus, throughout the entire year, numerous celebrations have been held in honor of Ignatius, through which many members and faithful may follow the spirit and the fruits of sanctity, emanating from the Constitutions and Exercises of the Divine Legislator.

Now, as the Ignatian year draws to a close, great celebrations are being prepared in many places in Spain, and especially in that city which first received the vital breath from Ignatius.

[*Latin ed. p. 614*]

614 Acta Apostolicae Sedis - The Official Commentary, adorned with purple magnificence, to the most noble city of Genoa, we choose and appoint Our Legate, so that, representing Our person, he may preside over the sacred ceremonies which will soon be celebrated in honor of Saint Ignatius of Loyola. Furthermore, that a greater abundance of the fruits of salvation may be fostered in the Christian people, We freely grant you the power, so that, on a day you shall determine, after having performed the Sacred pontifical rite, in the presence of the faithful, you may, in Our name and with Our authority, impart a blessing, offering to them a plenary indulgence, for the benefit of the Church. May the Heavenly graces, and the special witness of Our love, be conveyed by the Apostolic Blessing, which We impart to you, Our beloved Son, and to your companions in this Legation, with heartfelt affection in the Lord. Given in Rome, at Saint Peter's, on the nineteenth day of the month of July, in the year 1906, in the twelveth year of Our Pontificate. PIUS PP. XII

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TO THE REVEREND FATHER GERARD RAMAKERS, SUPERIOR OF THE CARTHUSIAN MONASTERY OF VEDANA: ON THE FIFTH CENTENARY FROM THE FOUNDATION OF THE MONASTERY.

PIUS PP. XII, to Our beloved Son, greetings and the Apostolic Blessing.

Already the fifth century is being completed since your monastery was founded; and this should move each of you to remember and to strive to emulate the many works of sanctity, doctrine, and penance which your forefathers accomplished there. As you well know, your profession of religious life is of the highest order: for while it is the duty of other men to know, love, and venerate God, it is your duty—as far as is permitted in this mortal life—to also contemplate Him, and to enjoy that sweetness which is the image of heavenly delight and a foretaste of it; and while it is the duty of other men to serve God, it is your duty to adhere completely to Him, and to obey His will in all things, just as the Angels conform themselves in Heaven. Therefore, it is a truly angelic way of life to which God, by His supreme inspiration and His divine grace, has called you; and therefore, you ought to have a grateful heart for so great a gift.

[*Latin ed. p. 615*]

Acts of Pope Pius XII, 615, concerning benefits. However – and you certainly know this – the greater the gifts of God, the more prompt and active your will should be: and this will not only demand that you live a completely dedicated life to God, a life of simplicity, solitude, and penance, but also that the flame of charity be kindled within you, so that your soul may be moved to strive for the salvation of others. You will certainly contribute greatly to the salvation of others by praying, repenting, making amends, and contemplating; but this is not all. For, as the Angelic Doctor teaches, 1 "it is greater to impart to others what has been contemplated, than to contemplate alone." Therefore, to the extent that your rules permit, put this into practice: "Pray and work." If you cannot openly go forth into the world, then let the examples of your virtues and the writings of your studies, especially those concerning divine doctrine, the preservation of moral integrity, and the necessity of prayer, penance, and contemplation, salutarily inspire the ranks of men. But above all, strive to be among those who are eager to do what Moses did, standing upon the summit of the mountain before the Lord, with raised hands and fervent prayers, eternally beseeching the Divine Majesty, while the people, with lowered heads, fought against the enemies below. 2 Indeed, through your prayers and your virtues, may you obtain peace, concord, and above all, that heavenly wisdom, which is so greatly needed, for the multitude surrounded by uncertainties and hostile forces. By this method of action, which is perfectly suited to your religious profession, and by the examples of your elders, which are happily recalled on this auspicious occasion, persevere, and you will achieve this, so that you may contribute not only to your own salvation, but also to the salva-

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tion of others. We, in this worldly prosperity, sincerely commend you to God, as a testament to the reconciliation of heavenly gifts and the paternal benevolence of Our Lord, and with all pleasure in the Lord, We impart the Apostolic Blessing to you, beloved son, and to your Religious Family. Given at Rome, near Saint Peter, on the fourth day of the month of August, in the year 1956, in the ninth year of Our Pontificate. PIUS PP. XII

1 Sum. Theol. III, q. 188, a. 6.

2 Cf. Exod. XVII, 9-12.

[*Latin ed. p. 616*]

Acts of the Apostolic See - Official Commentary 616 III TO THE MOST REVEREND FATHER JOSEPH, CARDINAL CARO RODRÍGUEZ, ARCHBISHOP OF SAINT JAMES IN CHILIA, LEGATE APPOINTED TO THE SIXTH CONVENEING FROM ALL OF AMERICA, CONCERNED WITH THE PROPER ADVANCEMENT OF THE SOCIAL EDUCATION OF YOUTH IN SCHOOLS.

PIUS PP. XII, Beloved Son, health and the Apostolic Blessing.

We have received with great pleasure the news that, next September, Catholic men chosen from all of America will convene in this city, in order to deliberate on suitable plans for promoting the social education of youth in schools. We, for whom nothing is more desirable than that a sound education be provided for the young, upon which the course of future times depends, commend this undertaking, and gladly pursue it with paternal wishes.

Indeed, a matter of great importance is being undertaken by you, which can greatly benefit the Church, the family, and society itself. For it is seen that the necessity for the social restoration of nations grows more urgent each day, even because of the widespread errors which incite men to undermine mutual rights and duties. Therefore, nothing can be more opportune than that the literary education in schools be joined with a fitting instruction regarding the duties to be fulfilled towards society; and that, even from their youthful age, which is the age of wax, young people may learn what the Church expects of them, what the nation expects, and what civil society expects. Hence, we hope that a new generation will arise, which will be able to overcome the difficulties, injustices, and disturbances with which we are presently afflicted, and which will be able to contribute greatly to the establishment of a healthier society through the fulfillment of their duties towards their neighbors.

Since the plans and proposals that you are about to undertake seem most conducive to making your convention more solemn and fruitful, We, Beloved Son, who preside over this Metropolitan See, hereby constitute you Our Legate through these Letters, so that, bearing Our person, you may preside over the aforementioned convention in Our name and with

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Our authority. For this, may you employ virtue and prudence, and for the ardent love of religion and charity that you and the other men of the Convention possess.

[*Latin ed. p. 617*]

The Acts of Pope Pius XII, page 617, will provide a reason for your future endeavors, and there is no doubt that your labors, under your leadership, will bring forth a bountiful harvest of blessings, as all hope. Therefore, let all diligently promote this most noble cause, and, inspired by My words and exhortations, as if through My own mouth, let them earnestly consider the importance of guiding the morals of the young in accordance with the precepts of the Church in social matters. By this path, you will achieve two most excellent things: first, that you yourselves become helpers of the Church in the propagation of Christian wisdom; and second, that you make your homelands ever more like that heavenly city "whose King is Truth, whose law is Charity, and whose measure is Eternity."

Meanwhile, as we implore divine assistance for you through fervent prayer, We impart Our Apostolic Blessing to you, Our beloved Son, and to all those participating in this gathering, with the greatest affection in the Lord.

Given in Rome, at Saint Peter's, on the thirtieth day of the month of August, in the year 1956, in the ninth year of Our Pontificate.

PIUS PP. XII

TO THE FAITHFUL OF SPAIN, ON THE OCCASION OF THE SOLEMN CELEBRATIONS IN HONOR OF SAINT IGNATIUS, MARKING THE FOUR HUNDREDTH ANNIVERSARY OF HIS DEATH, HELD IN THE CITY OF LOYOLA.

*As the concluding movement that, to complete a great composition, gathers and repeats all the fundamental motifs and themes, harmonizing them; as the final chord of a symphony that summarizes all the sentiments and affections contained within it, exalting them even further; as the final verse of a hymn that expresses the best idea in the most vibrant form; so you—beloved children, gathered in that valley of Loyola to conclude the four-hundredth anniversary celebrations of the death of the great Patriarch, Saint Ignatius—now conclude these solemn commemorations.

*Given on July 31st, in the year 1956.

[*Latin ed. p. 618*]

618 Acta Apostolicae Sedis - Commentarium Officiale: In hoc actu, cui adhibuimus nostram praesentiam, non solum spiritu, sed etiam verbo, sicut in inauguratione centesimi anni, et sicut in omnibus opportunitatibus per ipsum annum, exprehendimus. Sit ergo prima nostra declaratio

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actus recognitionis et gratitudinis erga Donatorem omnium bonorum. Cum, praeteriti anni die, ad amantissimum nostrum filium, Praepositum Generalem Societatis Iesu, litteris scripsimus, potuimus sane sperare quod centesimus annus, quem inaugurabamus, dignus esset propositi sui, et addidimus desiderium nostrum ut totum illud praecipue spiritu imbutum esset, ad bonum animarum. Hodie confirmare possumus quod ita actu factum est, et quod, si in omnibus angulis mundi recordatus est per praissam, radiophonum et verbum vivum; per congressus et demonstrationes publicas et privatas; per actus simplicis pietatis et per sollemnia honora; tamen, in omnibus his, nota praecipua fuit verus spiritus renovationis interioris. Et vos estis, amantissimi filii Catholicae Hispaniae, qui nobis testimonium perhibere potestis, quia in vuestro patri, si non erramus, centesimus annus duos culmina habuit, scilicet: Exercitia Spiritualia ad totam nationem per radiophonum, quae tam fructuose secuti sunt, et transitus reliquiae Sancti per omnes dioceses Hispaniae, quod quis alius comparavit ad magnam missionem nationalem.

1. Ita erat iustum ut magna patria Hispanica ostendisset suam aestimationem et affectum ad unum de clarissimis filiis suis, in quo videt incorporatum optimum spiritus sui, et in uno de optimis temporibus suis. Ille adolescentulus formosus et generosus; ille iuvenis fortis, prudens et valorosus, qui etiam in deviationibus suis semper aspirationes suas ad alta conservaret; ille vir maturus, animosus et suffrutuosus, cordis magni et spiritus naturae inclinis ad res grandes, et, praesertim, ille Sanctus, cuius pectus videretur mundum totum continere, sine scire incorporabat optimum valorum et virtutum stirpis suae, et erat, ut bene dictum est, "personificatio vivissima spiritus Hispanici in aetate sua aurea," per nobilitatem suam innatam, per magnanimitatem suam, per inclinationem suam ad fundamenta et ad essentialia, usque ad superanda terminos temporis et spatii, sine amotione illa divitiosa humanitas, quae vitam dabat et sentiebat omnia problemata et difficultates patriae suae et saeculi sui, in grande tabulario historiae Ecclesiae et mundi. Quod admirat in arrobos sublimissimis mysticorum Hispanorum...

[*Latin ed. p. 619*]

619 The Acts of the Pontiffs of the Society of Jesus, Volume XII, contain accounts from his own time; this is something to be admired in the great theologians who shone at that time; it is what enchants in the immortal pages of writers, who even today are a model of language and style; it is what so many rulers, politicians, and diplomats knew how to put at the service of that empire where the sun did not set; of all this, there is a reflection in the soul of Ignatius, serving a much higher ideal, without losing what is proper and characteristic to him. Therefore, it was fitting that Spain of today, a legitimate daughter of Spain of yesterday, should acclaim at this moment one of the sons who has honored her the most.

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2. But we look at you with the eyes of the spirit, most beloved children, and we see that with you, Spanish Catholics, are united today in person, and even more in spirit, many other of our children from other nations, as if to proclaim that if Ignatius is an honor to his homeland, he is also, and in a much more real sense, an honor to humanity and to the Church. The Saints are always an honor to their Mother, the Holy Mother Church; but in some, and precisely at a time when this Mother perhaps had a greater need of good children, it seems that this characteristic has been accentuated in a particular way, giving them a unique character. Among them, none stands out before Ignatius, who built his sanctity first upon the purest love for God, from whom "all gifts and every good thing come"; then, upon this very love made unconditional service to that "supreme general of the good, who is Christ our Lord"; and finally, in this very service made obedience and perfect submission to the true bride of Christ our Lord, which is our Holy hierarchical Mother Church.

Much has been fantasized about the lady of Ignatius's thoughts, and perhaps a definitive conclusion will never be reached on this matter, which is actually secondary. But if one were to ask who was the lady to whom he unconditionally served from the moment of his conversion, who was the one for whom he dreamed of the greatest enterprises, who occupied the first place in his generous heart, there is no doubt in affirming that she was the Holy Mother Church, as the living Christ, as the Spouse of Christ, to whom he not only consented to serve personally throughout his life, but who he also wished to leave his fundamental work, his Company, in order to perpetuate within it a spirit of love and service, a spirit of sacrifice.

[*Latin ed. p. 620*]

Acta Apostolicae Sedis - Commentarium Officiale 620 in the very service, which they make their reason for being and their fundamental characteristic. 3. But there was yet another brilliant aspect in the holiness of Ignatius, which We, unworthy Vicar of Christ on earth, could by no means remain silent about. For the holiness of Ignatius progressed from gratitude to love, from love to service of Christ, from service and love of Christ to love and service of His Spouse, the Church, and from service and love of the Church to unconditional filial adherence to Him who is the head and foundation of the Church, to the living Christ on earth, to the Roman Pontiff, to whose disposition the small group of students of Montmartre were already prepared to submit, to whom the first Fathers whom Ignatius brought to Roma were already eager to dedicate their lives, and whose service it must be understood is consecrated by anyone "who desires to serve God, under the banner of the Cross, and to serve only the Lord and His Church, His Spouse, under the Roman Pontiff, Vicar of Christ on earth." * Above all defects and all shadows that at a certain time might obscure any institution, Ignatius, with his eyes fixed on high, considered himself and proclaimed himself a

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soldier in the service of the Vicar of Christ, bound to him in the closest manner, and dedicated his entire life, all his endeavors, making this close union and submission almost the very soul of the life of his sons, who, in the service of the Roman Pontificate and of the Church, have fought and continue to fight under all the heavens, never losing sight of rewards or sacrifices. And you know well, most beloved sons of Spain, that not so long ago, you were able to admire the example of hundreds and thousands of men, expelled from their homes and possessions, deprived of everything, and, in large part, driven into exile; when you were able to admire not silence and peace, but the joy with which they endured all things, precisely because the main reason for such injustice was their adherence and dependence on the Vicar of Christ. A man of the highest quality, enriched with the charisms of holiness; a good servant of the Church, to whom he dedicated his life and his work; a faithful soldier of the Pontificate, to whom he has left as a precious inheritance a most faithful militia that lives by his spirit. An unwearied fighter and a profoundly contemplative man; tenacious in his purposes and gentle in the way he strives towards them; religious in all his thoughts, yet not detached from the realities imposed by life; of broad-minded criteria.

[*Latin ed. p. 621*]

Acts of the Most Holy Fathers, Volume XII, page 621, month [unspecified], but capable of reducing the most complicated problem to a most clear regulation; rigid in principles and compassionate towards men, to whom he imposed more through his moral qualities than through his intellectual gifts; a firm reasoner, who knew how to harbor all delicacy and all tenderness in his heart; prudent in every detail in all his affairs, but at the same time possessing a supernatural confidence in achieving what he proposed; madly in love with Christ, modest, humble, self-sacrificing, poor in his person and possessions, solid in his principles and guidance, indissolubly united with his God, who knew how to see in all things. This was Ignatius of Loyola, captain of the armies of Christ, soldier of the Papacy and of the Church. Behold him, most beloved children; we seem to see him emerge from the arched doorway of his old ancestral home, beneath the rough shield that reminds him of the glories of his ancestors. He is still dressed as a gentleman, but with simplicity; he has a leg bandaged and walks with difficulty until he stands beneath the first ray of the setting sun, which awaits him at the edge of the shadows; then we see his grave face more clearly, and a strange light emanates from his eyes, as if the sky itself were reflected in them. Is he going to say a "Salve," as every evening, to the Virgin of Olaz? He begins to walk, limping a little, but today not; today he pauses for a moment, gazing over the wide valley, turns his face to the left, and begins to ascend the slope of Izarráiz. He ascends, ascends, distancing himself from the earth, dominating the hills one after another,

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and finally turns to look at you. Behold him yourselves, in that monument that your piety wishes to dedicate to him; his gentleman's attire has become the armor of a warrior, his body has become bronze to defy the centuries, his feet rest on a keel, as if he wished to cleave the waves of the world, his entire being has increased, has grown until he dominates the hollow, until he appears at the windows of the world above his valley, above his century. This is the destiny of the saints, of the great souls who, in contact with that inexorable and silent file that is called time, instead of wearing away and diminishing until they disappear, increase and grow with the perspective of the centuries, just as that monument of yours, which seen from close up, can scarcely be discerned what it is, but seen from afar, constantly gains in grandeur and majesty. May he, from those heights, or even better, from the heights of heaven, bless his native land, which he so loved, and all of Spain that he so generously honored and served; may he always continue to pray for this Church, of which he so deeply knew how to feel himself a son; may he, with his...

[*Latin ed. p. 622*]

Acta Apostolicae Sedis - Official Commentary €22, may its work, with the service of its zealous sons, continue at all times under the orders of the Vicars of Christ, who have so greatly distinguished it with their paternal love. May Our Blessing be a pledge of all these gifts and graces: to you, most beloved Son, Our Legacy, who have so worthily represented Us, together with Our brothers in the Episcopate, priests, and religious present; to the Head of the Spanish State, with all the civil and military authorities, who with such edifying piety have known how to contribute to the greater splendor of these solemnities; to all Our sons present; to the entire most beloved Company of Jesus; to that entire region, and to all of Spain, no less than to all those who hear Our voice carried by the intangible waves.

TO THE FAITHFUL OF GERMANY, GATHERED FOR THE (CATHOLIC DAY) IN THE CITY OF COLONIA.

* Venerable Brothers! Beloved sons and daughters of Catholic Germany! With joyful excitement, We address the Seventy-Seventh German Catholic Day, at its powerful concluding session, with Our words, as Our highly esteemed Cardinal Archbishop of Cologne has requested. It should be a word of heartfelt greeting to the Cardinals, Bishops, and priests present there; to all who have come from all of Germany, and in large numbers even from beyond the zonal borders, to the Catholic Day in "Holy Cologne"; and finally, to the guests who have gathered from other European countries and from all over the world, from all continents, to your celebration, and who give it the impressive character of the universal Church. Our words should also be a word of recognition and thanks to your many free associations: brotherhoods and societies, associations, leagues, and works, which, as the Catholic Action or in the spirit of the Catholic Action, have performed

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valuable work during the past years – for the religious perfection of their members, for the Catholic world mission, and for the Catholic... * Given on the 2nd day of September in the year 1956.

[*Latin ed. p. 623*]

Acts of the Pontifical Council for the Clergy, XII, 623. Diaspora in the homeland, for the youth, for education and schools, for the world of work, for individual classes and professions, in works of charity and *Caritas*, for the press, science, and other cultural areas. Clemens August von Droste zu Vischering, Bishop of Cologne, a man of conviction, who, through his courageous action, gave rise to the Catholic movement in Germany, the brave men and women, priests and laypeople, who gave it form at the Catholic Conventions and founded your organizations – three of those leading figures who strongly shaped the first Cologne Catholic Convention in the year 1858, whom We cannot help but name: Cologne's then Archbishop, Cardinal Johannes von Geissei, a devoted admirer of Mary and a powerful supporter of the Catholic movement; the priest and confrere Adolf Kolping; August Reichensperger, the herald of the cathedral construction, counted among the fearless lay leaders of Catholic Germany in the 19th century – all these men and women have not labored in vain. What they planted has brought forth a rich harvest. Finally, Our words should be a word of joy regarding the happily completed restoration of the Cologne Cathedral, as well as praise for the courageous individuals who accomplished this difficult work. The Cologne Cathedral stands as a call to all: Raise your hearts to God! It now stands as a monument carved in stone, thanking the Almighty for having graciously raised Germany from complete collapse in so short a time. It stands again as a symbol of Catholic Germany and as an image of the Church of Christ, the banner raised high above the nations. "A sign lifted up to the nations" (Isaiah 11:12). Under this motto, you have placed your annual gathering. Beautiful and profound things have been discussed in your working groups and assemblies. We would like to briefly point out the following: Firstly: The ideological storms of the last centuries have had a devastating effect in the non-Catholic religious sphere. They have raged against the rock upon which Christ built His Church, and they have sought to bring their work of destruction into the Church itself. The Church has had to defend itself in bitter internal struggles. However, it has preserved the treasure of truth and grace entrusted to it by Christ, from the belief in the Triune God and His divinity (Isaiah 11:12).

[*Latin ed. p. 624*]

624 Acta Apostolicae Sedis - Commentarium Officiale. Ad fidem in resurrectionem et vitam aeternam, numquam aliquam tangere permittit. Potius, contra, impetum fecit, et in hoc tempore frigido et desolato religiositer, flu-

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mina gratiarum eucharisticarum super fideles suos abundantissime effundit, ut numquam antea in historia sua. Credimus hoc apertum testimonium Domino Ecclesiae debere; nam solum voluntas et potentia eius Ecclesiam per omnes tempestates intactam ducunt. Credimus hoc testimonium debere etiam illis qui, fortasse absente conspectu, iam prope ad portas Ecclesiae stant, et omnibus – et eorum est numerus magnus et semper crescens – qui, ob terrorem virtutum naturae, vitae, futuri, ipsius sui, firmum locum quaerunt. Ecclesia illud praebet; ipsa est illud firmum locum. Qui sibi Ecclesiae se committunt, nihil de eo quod vere possederunt, amittunt. Quidquid in aliis confessionibus, etiam non christianis, bonum invenitur, in Ecclesia catholica habitat, sensum verum et plenum habet. Illud locum firmum praebet, sine hominem in systema totalitario coangendo, pleniter reverens naturam eius, dotatam mente et libertate, dignitatem et vocationem supernaturalem eius personae. Etiam de libertate scientiae et investigationis humanae, Ecclesia nullam aliam finem cognoscit, nisi illam quam Deus ipse per revelationem suam, per verbum suum clarum, posuit. Secundo: Ecclesia quae de se dicat signum super gentes erectum esse, hodie rogabitur de contributione sua ad creationem ordinis sociali. Ecclesia catholica, sine superbia, indicare potest quod in cursu historiae suae, magnum fecit ad aedificationem et bonum vitae socialis, et investigatio historica iam diu hoc confirmavit. Ecclesia etiam vere oculos non obliquisit ante perturbationem socialem profundam, quae aevo technologiae et capitalismi adfuit. Non numquam putavit se solam questionem socialem solvere posse. Sed potest, capite erecto, de valoribus quae ad solutionem illius praebuit et praebet, indicare. Valor ille est doctrina socialis eius, usque ad ultimam orientata ad legem naturalem et legem Christi. Probatum est et valde fructuosum, etiam apud vos, in Germania. Ecclesia in rebus essentialibus de doctrina sociali sua nihil minuit. Valeat.

[*Latin ed. p. 625*]

Acta Pii PP. XII 625: "Ecclesia semper vehementer affirmavit necessitatem, praeter remotionem malorum, etiam curationem animorum ad aedificationem ordinis sociali perpetuae: ordinandam conscientiam ad normam rectae ordinationis et virtutes morales, ut semper conformiter conscientiae agatur. Ecclesia hoc sibi tribuit, et probavit se homines talis dispositionis formare posse. Etiam ex hoc puncto, vereor, evidenter et tangibile est, quod resurgimentum eucharisticum, quod Ecclesia saeculi vigesimi apportavit, est opus Providentiae Divinae. Tertio: Quod Ecclesia Catholica, iam per saecula, praesertim per decennium, sub gravissima, certe sub periculiissima persecutione versatur, haec res, ad quam demonstratio vestra, quamvis magna, et praeterea sub titulo "Ecclesia, signum excelsum super gentes," posita est, non potest negligenter transire. Nam Jesus Christus Ecclesiae suae mandavit et missionem dedit usque ad finem temporum, etiam sub signo persecutionis. Persecutio Ecclesiae

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semper est participatio corporis mystici Christi in vulneribus Domini, et quod inter systema atheisticum et Ecclesiam Catholicam gravissima comminatio orta sit, hoc Ecclesia recte superbi potest. Hoc nihil mutat, quod Ecclesia cum omnibus qui propter fidem extrema patiuntur et adhuc patiuntur, profunde compatitur. Ecclesia etiam potest timere pro futuro suo in vastis regionibus quae persecutione affliguntur, quia adversario in actionibus coctionis status totalitarii et in subtilibus modis mentis hominum, praesertim generationis iuvenum et infantium, instrumenta praebentur quae nulli persecutori Ecclesiae temporum praeteritorum fuerunt. Ecclesia tandem sperat fideles in terris ubi libera vivit, periculum illius adversarii cognoscere, et iterum monuit eos de fallacia falsae coexistendae, ut si inter fidem Catholicam, conceptionem Catholici, et illud systema aequilibrium, assimilationem internam esse possit. Est "coexistentia in veritate." De hac jam aliter locuti sumus, et ad illud quod ibi dictum est, adjungimus: Ecclesia Catholica neminem ad se adscribendum coagit. Sed pro se libertatem postulat, secundum constitutionem et legem suam in terra."

[*Latin ed. p. 626*]

Acta Apostolicae Sedis - Commentarium Officiale 626: vivere, curare suos fideles, et apertissime nuntiare evangelium Iesu Christi. Hoc est fundamentum indispensabile pro omni coexistentia honesta. Interea, illa perseverat in pugna – non in campo politicae et oeconomiae, ut saepe falsim ei imputatur, sed cum propriis armis: constantia fidelium, oratione, veritate, et amore. Illa sacrificat molestias persecutionis pro salute ipsorum persecutorum, sicut etiam pro salutem terrarum et populorum in quibus persequitur. Ecclesia, signum quod erumpit super gentes – hoc verbum vobis omnes obligat, carissimi filii et filiae, quia Ecclesia iudicatur secundum id quod estis – religione et moribus. Vives in mundo materialistico. Quod pro eo notabile est, est quod res religiosa parvam aestimationem habet. Pauca vel nihil pro ea sacrificatur, sed facile sacrificatur pro quolibet valore huius saeculi. Vertite relationem! Ponite Deum iterum in primum locum, et permittite vobis officium Dei, fidem vestram sanctam, aliquid costare! Vos estis Catholici in regione valde industrializata. Vobis est data magna facultas: dare formam et aspectum Christianum huic novae mundi industriae, operibus et officinis suis, machinis et machinarum totum apparatu. Mundus industriae non est natura. Sed sicut natura, est regnum Dei. Etiam in ea, homo est totus dependens a operatione legum quas Deus in res posuit. Christus, per quem omnia facta sunt, Dominus mundi, est etiam Dominus huius mundi. Etiam illa est vocata esse mundus Christianus. Ab vobis pendet, ut illi praebeatis signum Christianum. Hodie, res hominum per orbem terrarum sunt inter se implicatae sicut numquam antea. Quam ob rem, maiores sunt pericula, si homines, tam diversi secundum stirpem, educationem, historiam, et res, praesertim oeconomicae, in dissensionem

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et inimicitiam cadunt. Catholici per orbem terrarum, per unitatem suam in fide et in Ecclesia, potentiam magnam fieri possunt, ad pacem, etiam pacem socialem, creandi. Sed hoc conscientia unitatis suae in ipsis vivere debet. Colite omnes hoc conscientiam. Nam mundo, qui pacem ex se ipso creare non potest, Christus pacem suam donare vult, sed per vos, non sine vestra contributione. Concludimus cum laudatione Apostoli Gentium: "Jesus Christus."

[*Latin ed. p. 627*]

Acta PP. XII, 627, 2 (He is the same yesterday, today, and forever). Commending you all to the powerful protection of His blessed Mother Mary, We, as a pledge of the grace and love of the Lord, grant to the present Shepherd, Our Venerable Brothers, all the Priests, and to those laymen who work with them in the ministry, to the high state and municipal representatives and authorities, to you all, beloved sons and daughters, and to all of Catholic Germany, from the fullness of Our heart, the Apostolic Blessing. 2 Hebrews 13, 8.

[*Latin ed. p. 628*]

Acts of the Apostolic See - Official Commentary 628. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION I. OF THE CANADIAN DIOCESE. DECREE CONCERNING THE CASTRENSE VICARIATE.

Since the Most Reverend Father D. Mauritius Roy, Archbishop of Quebecensis and Vicar of the Castrense Vicariate of the Canadian Diocese, has earnestly requested from the Apostolic See that the families of soldiers who receive stipends in the Canadian Army, due to the particular circumstances in which they find themselves, be placed under the jurisdiction of the aforementioned Castrense Vicariate, and also that, in order to better promote the salvation of souls, Canadian military chaplains might be able to hear the confessions of any soldiers who approach them in military areas, the Most Holy Pope Pius, by Divine Providence, P.P. XII, after consultation with the undersigned Cardinal, Secretary of the Sacred Consistory Congregation, having received suitable petitions, has deigned to grant this request with paternal benevolence.

Therefore, with due regard for the interests of those concerned, or those presumed to be concerned, and by the present Consistory Decree, which shall have the same force and validity as if Apostolic Letters sealed with the leaden seal had been issued, it is decreed that, among those already assigned in the Decree of February 17, 1951 ("Concerning the erection of the Castrense Vicariate in the Canadian Diocese"), the families of Canadian soldiers shall henceforth also be included, that is to say, wives, children, relatives, and necessary servants, who live with them, whether in the Canadian Diocese, or in military stations, or who accompany them in any place

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outside the aforementioned Diocese.

Furthermore, His Holiness grants that Canadian military chaplains may validly and licitly hear the confessions of any soldiers who approach them in military areas.

Contrary provisions notwithstanding.

Given at Rome, from the offices of the Sacred Consistory Congregation, on this 19th day of April, 1956.

83 F. A. I. Card. PIAZZA, Bishop of Sabinen and Mandelen, and Secretary.

L. © S. Iosephus Ferretto, Advisor.

[*Latin ed. p. 629*]

The Sacred Congregation Consistorial, 629 II, regarding CHURCH APPOINTMENTS. His Most Holy Lord, Our Pope Pius, by Divine Providence, XI, having, through successive decrees of the Sacred Congregation Consistorial, provided for the following churches with new pastors, namely on May 24, 1956.

— To the titular episcopal church of Aegeae, He appointed the Reverend Monsignor Francis Borgia Valenzuela Ríos, from the diocese of Rancagua, whom He established as the Prelate of the newly erected territorial prelature of Copiapó. On May 27.

— To the cathedral church of Montes Claros, He appointed the Reverend Monsignor Joseph Alves de Trindade, formerly Bishop of Bonum. On June 20.

— To the cathedral church of Osorno, newly erected, He appointed the Reverend Father Francis Joseph of St. Michael, O.F.M. Cap., formerly known as Maximiano Valdés Subercaseaux, parish priest of the town commonly called "Pucón" in the Apostolic Vicariate of Araucania. On July 16.

— To the titular episcopal church of Caesarea in Mauretania, He appointed the Reverend Monsignor Andrew Fougerat, from the diocese of Angouleme, an Urban Prelate, Vice-Rector of the Catholic Institute of Paris, whom He established as Coadjutor with the right of succession to the Most Reverend Monsignor Alexander Caillot, Bishop of Gratianopolis. On August 2.

— To the cathedral church of Moulins, He appointed the Reverend Monsignor Francis Bougon, General Vicar of the diocese of Ambia. On August 3.

— To the titular archiepiscopal church of Larissa in Thessaly, He appointed the Most Reverend Monsignor Anthony Giordani, formerly titular Bishop of Myndlensis.

— To the titular episcopal church of Neve, He appointed the Reverend

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Monsignor Hubert I. Cartwright, an Urban Prelate, parish priest of the cathedral church of Philadelphia, whom He established as Coadjutor with the right of succession to the Most Reverend Monsignor Edmund John Fitzmaurice, Bishop of Wilmington.

— To the titular episcopal church of Macren in Mauretania, He appointed the Reverend Monsignor Joseph Streidt, an Urban Prelate, General Vicar of the archdiocese of Vienna, whom He appointed as Auxiliary to the Most Reverend Monsignor Francis König, Archbishop of Vienna.

41 - ACTA, vol. XXIII, n. 12. — 26-9-1956.

[*Latin ed. p. 630*]

Acts of the Apostolic See - Official Commentary, August 630. — To the titular bishopric of the Church of Uthina, His Excellency Joseph Bezerra Coutinho, parish priest of Saint Benedict in the diocese of Sobral, whom the Most Reverend Father Joseph Tupynambà da Frota, Bishop of Sobral, has appointed as Auxiliary. August 11. — To the Metropolitan Church of Pamplona, recently established, His Excellency Henry Delgado y Gómez, formerly Bishop of Pamplona. — To the titular bishopric of the Church of Hirina, Reverend Monsignor Marius Di Lieto, the closest chamberlain of the Cathedral chapter above Amalfi, whom His Holiness has appointed as Auxiliary to the Most Reverend Father Donati Pafundi, Bishop of Ascoli Apuliae and Cerignola. August 18. — To the titular bishopric of the Church of Curubita, Reverend Monsignor Raphael Valladares, General Vicar of the diocese of San Miguel, whom the Most Reverend Father Aloysius Chavez y González, Archbishop of San Salvador in America, has appointed as Auxiliary. August W. — To the titular archbishopric of the Church of Nicopolis, His Excellency John Sison, formerly titular Bishop of Limata, whom he has constituted as Coadjutor with the right of succession to the Most Reverend Father James Sancho, Archbishop of Nueva Segovia. — To the titular bishopric of the Church of Fata, Reverend Father Odilius Etspueler, a member of the Society of the Divine Word, rector of the metropolitan seminary of Nueva Segovia, whom he has constituted as Prelate of the missionary pre-emptory district of Bangued. — To the titular bishopric of the Church of Lamia, Reverend Father Henry Byrne, Superior of the Society of Saint Columban for missions among the Chinese in the region commonly called Mindanao in the Philippine Islands, whom he has constituted as Prelate of the missionary pre-emptory district of Ibane. August 24. — To the cathedral church of the State of Jefferson, recently established, His Excellency Joseph M. Marling, formerly titular Bishop of Thasus. — To the cathedral church of Springfield-Cape Girardeau, recently established, His Excellency Charles E. Helmsing, formerly titular Bishop of Axomita. — To the cathedral church of Kansas City-Saint Joseph, recently established, His Excellency Edwin Vincent O'Hara, formerly Archbishop of Kansas City. — To the titular bish-

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opric of the Church of Orcista, His Excellency Charles Hubert Le Blond, formerly Bishop of Saint Joseph in America.

[*Latin ed. p. 631*]

The Sacred Consistorial Congregation, 631 — Appoints an Auxiliary Bishop with the right of succession: His Excellency, the Most Reverend Father Edward Vincent O'Hara, Archbishop-Bishop of Kansas City-St. Joseph, and His Excellency, the Most Reverend Father John Patrick Cody, titular Bishop of Apollonia. Dated September 5th. — To the titular Bishop of the Church of Livias, the Reverend Telesphorus Cioli, of the Order of the Brothers of St. Mary of Mount Carmel, who is appointed Auxiliary Bishop with the right of succession to His Excellency, the Most Reverend Father Emmanuel Mignone, Bishop of Arezzo.

S. CONGREGATION FOR THE PROPAGATION OF THE FAITH AND FOR CHURCH PROVISIONS: Our Most Holy Lord, Pope Pius XII, by Divine Providence, has deigned to provide for the following Churches, namely: on February 29, 1956. — He appointed the Reverend Father Dominic Bandra (formerly Romuald Athaide), of the Order of the Friars Minor Capuchin, as Prefect of the Metropolitan Church of Agra. — He appointed the Reverend Father Anthony Réitérer, of the Congregation of the Missionaries of the Sacred Hearts of Jesus and Mary, as titular Bishop of the Cathedral Church of Lydenburg. — He appointed His Excellency, the Most Reverend Father Bartholomew Evangelisti, formerly titular Archbishop of Brysis, to the titular Cathedral Church of Meerut, recently established, retaining the archiepiscopal title for his person. — He appointed His Excellency, the Most Reverend Father David F. Hickey, formerly titular Bishop of Bonitza, to the titular Cathedral Church of Belize. — He appointed His Excellency, the Most Reverend Father Alafrid Marie, formerly titular Bishop of Mundinitz, to the titular Cathedral Church of Cayenne, recently established. — He appointed His Excellency, the Most Reverend Father Richard Lester Guilly, formerly titular Bishop of Adra, to the titular Cathedral Church of Georgiopolis, recently established. — He appointed His Excellency, the Most Reverend Father John McEleney, formerly titular Bishop of Zeugma in Syria, to the titular Cathedral Church of Kingston, recently established.

[*Latin ed. p. 632*]

632 Acta Apostolicae Sedis - Official Commentary — To the Cathedral Church of the Diocese of Daloa, recently established, the Reverend Father John Mary Etrillard, of the Society of Missions to the Africans. — To the Cathedral Church of the Diocese of Koupéla, recently established, the Reverend Father Adeodatus Yougbare, of the secular clergy. — To the Cathedral Church of the Diocese of Eguga, the Reverend Father Gustav Andreas Ferdinand Raballand, of the Parisian Society of Missions to Foreign Lands,

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whom He appointed Apostolic Vicar of the Vicariate Apostolic of Phnom-Penh, on March 24th. — To the Cathedral Church of the Diocese of Adraena, the Reverend Father Elijah Mchonde, of the secular clergy, whom He appointed Auxiliary to His Excellency, the Most Reverend Edgar Aristides Maranta, Archbishop of Dar-es-Salaam. — To the Cathedral Church of the Diocese of Balanea, the Reverend Father Edward Joseph Schlotterback, of the Institute of the Oblates of Saint Francis de Sales, whom He appointed Apostolic Vicar of Keetmanshoop. — As Coadjutor with right of succession, His Excellency, the Most Reverend Henry Joseph Thiinemann, Bishop of Keimoesa, and His Excellency, the Most Reverend Francis Esser, titular Bishop of Claneus, who had previously been Apostolic Vicar of Keetmanshoop, on April 7th. — To the Cathedral Church of the Diocese of Hypselita, the Reverend Father Jesus Serrano Pastor, of the Congregation of Missionaries of the Sons of the Immaculate Heart of Mary, whom He appointed Apostolic Vicar of Darien, on April 20th. — To the Cathedral Church of the Diocese of Amadassa, His Excellency, the Most Reverend Francis Xavier Lacoursière, of the Society of African Missions, who had previously been Bishop of Mbarara, on April 29th. — To the Cathedral Archdiocese of Cotia, the Reverend Father Francis Markall, of the Society of Jesus, whom He appointed as Coadjutor with right of succession to His Excellency, the Most Reverend Aston Chichester, Archbishop of Salisbury, on July k. — To the Cathedral Church of the Diocese of Vellore, the Reverend Father David Swamidoss Pillai, of the Society of Saint Francis de Sales. — To the Cathedral Church of the Diocese of Bouaké, recently established, the Reverend Father Andre Duirat, of the Society of Missions to the Africans. — To the Cathedral Church of the Diocese of Gagnoa, recently established, His Excellency.

[*Latin ed. p. 633*]

The Sacred Congregation, number 633, for the Propagation of the Faith, has appointed: Reverend Father John Mary Etrillard, of the Society of Missions to the Africans, as Bishop of Daloa. To the Cathedral Church of Daloa: Reverend Father Peter Rouanet, of the Society of Missions to the Africans. To the Cathedral Church of Sokodé, recently established: Reverend Father Jerome Lingenheim, of the Society of Missions to the Africans. To the Cathedral Church of Maswa, recently established: Reverend Father Edward Aloysius McGurkin, of the Society of Maryknoll for foreign missions. July 18th. To the Cathedral Church of Gibraltar: Reverend Father John Farmer Healy, of the secular clergy of the Diocese of Southwark. August 3rd. To the Cathedral Church of Khulna, recently established and formerly known as Jessore: Reverend Father Dante Battaglierin, of the Pious Society of Saint Francis Xavier for foreign missions.

II. APPOINTMENTS:

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By the decrees given below, the Sacred Congregation for the Propagation of the Faith, with its approval, has appointed:

July 31, 1956. Reverend Father Emilian Pied, of the Society of Mary of Montfort, as the first Prelate of the newly established Apostolic Prefecture of Vichada. Reverend Father Aloysius Edward Garcia Rodríguez, of the Yarumal Institute for foreign missions, as the Prelate of Arauca. August 7th. Reverend Father Urban McGarry, of the Regular Third Order of Saint Francis, as the first Prelate of the newly established Apostolic Prefecture of Bhagalpur.

[*Latin ed. p. 634*]

Acta Apostolicae Sedis - Official Commentary 634

SACRED CONGREGATION FOR THE CULT OF THE SAINTS

Regarding the beatification and canonization of the Servant of God, Victoria Rasoamanarivo, a widow.

Regarding a doubt: Whether a commission should be appointed for the introduction of the cause, and for the purpose of what is being discussed.

It pertains to the Church of Christ to teach all nations, to baptize them in the name of the Father, and of the Son, and of the Holy Ghost; and to teach them to observe all things whatsoever she hath commanded (Cf. Mt. 28, 18). The Bride of Christ has never failed to obey this divine command, sending forth messengers of the Christian truth and Christian virtue, and spreading the Gospel far from their native lands, even to the farthest reaches of the earth, where even the islands await Him, whom God has given as the light of the Gentiles (Cf. Is. 49, 6; 60, 9). And wherever the Church has opened its doors and established its dwelling, there it has brought forth flowers and matured the genuine fruits of all virtues.

Indeed, human nature, although infected with an hereditary stain due to the unfortunate fall of Adam, nevertheless possesses something naturally Christian (Cf. Tertullian, Apology, XVII, 6), which, if illuminated by divine light and nourished by divine grace, can sometimes be elevated to the virtue and sanctity of its true name.

Among the many Servants of God, of various nationalities, races, languages, and colors, in whom the wondrous action of divine grace perfecting human nature is evident, Victoria Rasoamanarivo holds a prominent place.

The Servant of God was born in the capital city of the island of Madagascar, commonly called Tananarive, in the year 1818, from a family that, although not noble, was nevertheless very powerful, being closely connected with the royal principality: her father, Rainiandriantsilavo, was a pagan who later converted to the heresy of the Calvinists, while her mother,

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Rambahinoro, remained in the darkness of idolatry until the end of her life.

Although the young Rasoamanarivo completely lacked the holy example of her parents, nevertheless, through the help of divine grace and foreknowledge, she emerged from the mire of infidelity and heresy, and like a sweet and pure flower in the garden of the Church, she shone with virtues, so much so that she earned the praise of holiness, as will be evident from what follows.

[*Latin ed. p. 635*]

The Sacred Congregation of Rites. A young woman, orphaned by her father, was adopted by her uncle and, from a young age, was introduced to the worship of idols. Even then, without having yet heard the preaching of the Gospel, she seemed to foreshadow the practice of Christian virtues. In the year 1861, she was entrusted to the care of the Sisters of St. Joseph of Cluny, and she immediately devoted herself diligently and assiduously to Christian instruction, and began to pray fervently; she embraced Christ and the Christian religion through the most desired Baptism, the cleansing of true life, on November 1, 1863, taking the name Victoria, having overcome all kinds of opposition and difficulties from those around her. On January 17 of the following year, she received the Sacrament of the Eucharist with great fervor of spirit, and was anointed with sacred chrism on September 11 of the same year. Almost everything was attempted by everyone, with the exception of her younger sister, to force her to apostatize. When she was sixteen years old, she wished to enter Religion; but she was obliged to marry Radriaka, or, in full, Ratsimatahodriaka, the daughter of her uncle, the eldest son of the Prime Minister and a military leader, since, according to the laws of that nation, this matter rested with the parents; but she agreed to be joined in marriage only according to the rites of the Cattolica Church, on May 13, 1864. However, this conjugal life brought her only sorrow. It can scarcely be said how contemptuously and cruelly Radriaka, whose blameless way of life was known to all, treated her wife; and how much patience and gentleness she showed in enduring it, and how she fulfilled her duties. She never complained about it, either to her friends, nor did she ever speak about his outrageous way of life, nor did she ever argue with him. Through constant prayer, she obtained divine help, she prayed for him, and she also asked others to pray for the same purpose. Repeatedly urged to leave her husband, she never separated from him, nor did she ever reject him. At the point of death, she regenerated him with her own hands with the waters of purification, revived him, and put on the mourning clothes that she never took off while she lived. Victoria, as was customary, frequented the royal court, to perform various services for the queen, wearing simple clothes made in the national style. There, to the astonishment and often the derision of the courtiers, who all professed the Calvinist sect as an example to the queen, our Victoria appeared as a living

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confession of the Catholic faith, offering a most excellent example of virtue. From this, she gradually came to be esteemed by all, so that that powerful Prime Minister of the queen was pleased to listen to her and often agreed to her requests.

[*Latin ed. p. 636*]

In the home and in the church, she spent much time in prayer, exercising the greatest vigilance and prudence, as well as active zeal in promoting the spiritual and temporal well-being of the servants. Meanwhile, with the outbreak of war between France and the Hovas in 1883, the condition of the Catholics became very grave: the missionaries were expelled from the French nation from the island of Madagascar; the newly converted Catholics were accused of being traitors to their country; and enemies of the Catholic religion sought to separate them from the true faith, as if such action were a duty demanded by love and fidelity to their nation. In these circumstances, if there had not been that one woman, Victoria, who, with her strong and steadfast intervention with the Prime Minister, defended the rights of the Church, without any human support, and who sustained and strengthened her Catholic brothers in the faith with her resources and example, the Church in those regions might scarcely have survived, as witnesses testify. Afterwards, the Servant of God, who had mourned the departure of the missionaries of the Society of Jesus with grief and sorrow, received them back with great joy in 1886. She then devoted herself almost entirely to prayer, which she never abandoned, and to the practice of all virtues, participating in all good works. Constantly spurred on by the love of Christ, she cared for the sick, as she had done before, assisted the poor, visited those bound in prison, and contributed considerable sums of money to the construction of churches; the Catholic Action, which is called, truly flourished there, so that it was held in such high esteem, even by the pagans, that it was honored with the distinguished name "Magnae Christianae," even while she was still alive. Finally, the Servant of God, after enduring many labors and sorrows, rather than old age, was afflicted by a brief but severe illness, and on August 21, 1894, in the forty-sixth year of her age, surrendered her most pure soul to God, and her body was buried in a pagan mausoleum. Her precious death was immediately followed by a reputation for sanctity, and her glory grew ever greater, and the desire to honor her increased; however, for various reasons, the ordinary process, which is called, concerning the reputation for sanctity, virtues, and miracles, was not begun until the beginning of the year 1932, in the Apostolic Vicariate of Tananarive. This process, completed in 1935 according to the norms of the sacred canons, was presented to the Congregation for the Sacred Rites, along with numerous letters urging the Supreme Pontiff to grant the Servant of God the heavenly honors. When this cause for beatification was

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before the same Sacred Congregation...

[*Latin ed. p. 637*]

The Sacred Congregation of Rites, having begun its deliberations based on the writings of the aforementioned Servant of God, decreed on January 25, 1952, that nothing stood in the way of proceeding further. Therefore, with all due legal formalities observed, and at the urging of the Reverend Father Charles Miccinelli, of the Society of Jesus, and legitimately appointed Postulator for this Cause, and by the Eminent and Reverend Lord Clemens Cardinal Micara, Bishop of Velletri, also appointed for this Cause, on February 14, 1956, during an Ordinary Congregation held in the Vatican, a question for discussion was proposed: Whether a Commission for the Introduction of the Cause should be signed in this case and for the purpose in question, and regarding this, opinions were solicited. The Fathers, distinguished members of the Sacred Congregation, responsible for safeguarding the sacred rites, after hearing the official Prelates, and especially the Reverend Father Dr. Sylvio Romani, General Promoter of the Faith, decided to respond as follows: To the Most Holy Father, affirmatively, or that the Commission should be signed, if it pleases [His Holiness]. Finally, the aforementioned Cardinal, through a faithful report to the Most Blessed Father, informed His Holiness, who, approving the judgment of the Cardinals, with His own hand signed the Commission for the Introduction of the Cause of Rasoamanarivo, for the benefit of this Cause. Given in Rome, on February 19, 1956. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop, Secretary.

SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES: DECREE ESTABLISHING AND INCREASING THE POWER TO GRANT ACADEMIC DEGREES TO THE INSTITUTE OF SOCIAL SCIENCES WITHIN THE FACULTY OF PHILOSOPHY OF THE PONTIFICIAL ANGELICUM UNIVERSITY IN THE CITY. The Sacred Congregation for Seminaries and Universities, having considered the supplications contained in the letters of the Master General of the Order of the Friars Preachers, the Great Chancellor, and having ascertained that the Institute of Social Sciences...

[*Latin ed. p. 638*]

The Acts of the Apostolic See – Official Commentary 638, which the Institute of Social Sciences, praised for its contribution to the advancement of social doctrines in accordance with the Magisterium of the Catholic Church, established in 1951 in the Philosophical Faculty of the Pontifical Athenaeum in the City of Athens, now known as the "Angelicum," is hereby permanently erected and declared to be established. It is granted the right, henceforth, to confer academic degrees in Social Sciences to students who have duly completed a three-year course of study, provided

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that they have previously completed the philosophical-theological studies prescribed by canon 1365 of the Code of Canon Law, or have studied these disciplines for at least one year in the Philosophical Faculty and have passed the examinations required by both the nature of the social doctrines and the specific statutes; all other provisions remaining in force as prescribed by the Apostolic Constitution "Deus scientiarum dominus" with its annexed "Ordinations" and the statutes approved by the same Institute; and to the contrary, nothing whatsoever. Rome, from the Buildings of Saint Callistus, on the 28th of November, in the Feast of Saint Catherine, Virgin and Martyr, in the year of Our Lord 1955. © I. Card. PIZZARDO, Archbishop of Albano, Prefect. © S. f C. CONFALONIERI, Metropolitan Archbishop, of the Secretariat II. DECREE: THEOLOGICAL FACULTY PERMANENTLY ERECTED AND GRANTED THE RIGHT TO CONFER ACADEMIC DEGREES, UNDER THE NAME OF "MARIANUM," IN THE CITY. Devoted to the Heavenly Queen, Mother of God and of men, the Order of Servites of the Blessed Virgin Mary has always dedicated itself entirely to her, and from its beginnings has diligently fostered theological studies with other Mendicant Orders, especially desiring that through Mary, Seat of Wisdom and Mother of Redemption, the minds and wills of men be drawn to Christ the Lord. Therefore, the Roman Pontiffs, in the latter part of the 14th century, granted to the Order of the Servites of Mary, whose diligent and constant study of sacred disciplines from its very beginnings has never ceased to be praised and encouraged, the faculty of conferring academic degrees to its own members, which, as the centuries passed, they wished to confirm and expand. The privilege was granted by...

[*Latin ed. p. 639*]

The Sacred Congregation for Seminaries and Universities, in its 639th session, on October 1st, 1398, granted a charter to the Prior General of the esteemed Order; Innocent VIII, in 1487; Clement VIII, in 1604; Paul V, in 1606; Urban VIII, in 1633 and 1639; and finally, Alexander VII, in 1658, not only confirmed but also strengthened this charter with greater authority. Finally, in 1666, on the 26th of February, the Sacred Congregation for Bishops and Regular Canons, responsible for the affairs of these orders, established and endowed the College named after Henry of Ghent, near the Convent of Saint Marcellus in Rome, granting its students the academic degrees in Sacred Theology. The "Statutes" of this College were strengthened by Pope Clement X on April 22nd, 1669, through the apostolic authority of the "Militantis Ecclesiae" bull. The Roman College of "Henry of Ghent," after flourishing for two centuries, was sadly destroyed in 1777. However, it was restored in 1895, taking on the title of "Saint Alexis Falconer," and in 1928, it was moved to new and more suitable buildings, erected on a pleasant slope of the Janiculum hill. This new location has quickly provided clear

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evidence of the growing dedication to study, which cultivates sacred discipline for the advancement of eternal truth: the library of theological works has been greatly expanded, especially those concerning Mariology, and the Most Holy Pope Pius XI, in the fullness of his reign, deemed it fitting to add to it the most valuable "Marian Collection of Books," which had been preserved for about fifty years in the buildings of Saint Apollinaris; furthermore, from 1939, the "Marianum" ephemeris, published with great erudition by the esteemed professors of the College, began to be published, discussing, above all, the privileges of the Virgin Mary. Meanwhile, the theological schools of the College ("Saint Alexis Falconer") have been fully adapted to the norms of the "Deus scientiarum Dominus" Constitution. Given the tireless work undertaken by the entire Order of the Servants of Mary, and especially by the aforementioned College, in promoting studies of Mariology, the same Supreme Pontiff, Pope Pius XI, through letters from this Sacred Congregation, on November 30th of the Jubilee year, graciously elevated the schools of the "Saint Alexis Falconer" College to the dignity of a Faculty of Theology, for the benefit of all the students of the Order of the Servants of Mary. After a successful five-year trial period, the same Sacred Congregation for Seminaries and Universities, with the authority granted to it by His Holiness Pope Pius XI, for the glory of God and the salvation of souls, has further promoted the study of Mariology.

[*Latin ed. p. 640*]

The Acts of the Apostolic See – Official Commentary 640, with the aim of further promoting [ecclesiastical studies], in accordance with canon 1376 of the Code of Canon Law, perpetually establishes a Faculty of Theology in the City [of Rome] under the title "Marianum," and grants the right to confer academic degrees, namely the baccalaureate, license, and doctorate, to members of the Order of the Brothers Servants of the Most Blessed Virgin Mary who have completed their studies therein, in accordance with the norms of the Apostolic Constitution; furthermore, it approves and ratifies the Statutes, faithfully adapted to the same Apostolic Constitution "Deus scientiarum Dominus" and to the "Ordinances" annexed thereto, and commands that they be fully implemented by all those to whom they pertain, reserving all other legally reserved matters. Given in Rome, from the Halls of Saint Callistus, on the eighth day of the month of December, in the feast of the Immaculate Conception of the Most Blessed Virgin, in the year of Our Lord 1955. +g I. Cardinal PIZZARDO, Archbishop of Albano, Prefect of the Congregation. + f C. Confalonieri, Metropolitan Archbishop, Secretary. III DECREES: The Most Holy Pope Pius XII, by Divine Providence, having considered the decrees of the Sacred Congregation for Seminaries and Universities: on October 20, 1955, approved and ratified the Social School in the Catholic University of Peru (Lima). on December 8, 1955, approved and

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ratified the Statutes of the Theological Faculty of Sydney (Sydney).

[*Latin ed. p. 641*]

Sacred Penitentiary Apostolic 641. ACTS OF THE TRIBUNALS. SACRED PENITENTIARY APOSTOLIC (OFFICE OF INDULGENCES). PRAYER ISSUED BY THE SUPREME PONTIFF PIUS XII AND BESTOWED WITH INDULGENCES BY Mary, 8th Mother of Orphans. Hail, O most pure Virgin, most powerful Queen, whom the human family calls by the sweetest name of Mother. We, who cannot invoke a earthly mother, because either we have never known her, or we have been deprived very soon of such a necessary and sweet support, to You we turn, certain that You will wish to be a mother, especially to us. For indeed, if our condition awakens in all sentiments of piety, compassion, and love, it will arouse them even more in You, the most loving, the most tender, the most merciful of all pure creatures. O true Mother of all orphans, we take refuge in Your immaculate Heart, certain of finding in it all the comforts that our desolate heart desires; we place all our trust in You, that Your maternal hand may guide and support us on the arduous path of life. Bless all those who help us and protect us in Your name; reward our benefactors and the elect souls who dedicate their lives to us. But above all, be You always a mother to us, shaping our hearts, illuminating our minds, tempering our wills, adorning our souls with all virtues, and removing from us the enemies of our good, who would wish to lose us forever. And finally, our most beloved Mother, our delight and our hope, lead us to Jesus, the blessed fruit of Your womb, that if we do not have the sweetness of a mother here on earth, we may become all the more worthy of You in this life, and may then enjoy in eternity Your maternal affection and Your presence, together with that of Your divine Son, who lives and reigns with the Father and the Holy Spirit, world without end. So be it!

[*Latin ed. p. 642*]

Acts of the Apostolic See - Official Commentary 642. On the 28th of August, 1956, the Most Holy and Divine Providence of the Supreme Pontiffs, in their benignity, deigned to grant a partial indulgence, for the remission of so many days as they shall choose, each time that, with contrite heart and without impediment, the following prayer, which is most pleasing to the Most Holy Cardinal, is devoutly recited in behalf of orphans: [The prayer itself is not included in the provided text].

CANALI, Major Penitentiary, L. © S. ●I. Rossi, from secret archives.

[*Latin ed. p. 643*]

Sacra Romana Rota 643 SACRA ROMANA ROTA. Citation edictalis F ARG EN. NULLITATIS MATRIMONII AXTMANN-WILSON. Since the actual place of residence of the Lord James Wilson is unknown, in this cause, we summon him to appear, either in person or through a lawfully con-

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stituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 31, 1956, at 12 o'clock, to resolve the disputed matter, or to subscribe to the following, and to set the date for the hearing of the cause before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord James Wilson, must, insofar as possible, ensure that he is informed of this edictal citation.

* Franciscus Brennan, Ponens. From the Chancery of the Tribunal of the Sacred Roman Rota, July 20, 1956. C. Pezzicara, Notarius ff.

* Etant inconnu le lieu de la demeure actuelle de Mr Jacques Wilson, défendeur en cette cause, nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 31 octobre 1956, à 12 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la décision de la cause devant la Rote. Constet-t-il de la nullité du mariage dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit Mr Jacques Wilson devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 644*]

Acts of the Apostolic See - Official Commentary 644. DIARY OF THE ROMAN CURIA. Thursday, September 6, 1956. The Holy Father, Pope Pius XII, received in a solemn Audience His Excellency, Dr. GIUSEPPE DÜDLEY LAWRENCE, Extraordinary Envoy and Minister Plenipotentiary of Liberia, for the presentation of his Credentials.

SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

August 28, 1956: The Most Eminent and Reverend Cardinal Piazza, Adeodato Giovanni, Protector of the Nuns of the Third Regular Order of Our Lady of Mount Carmel (Luxembourg).

May: The Most Eminent and Reverend Cardinal Ottaviani, Alfredo, Prolector of the Shrine of the Madonna of Mercy in Macerata.

July: His Excellency, Reverend Monsignor Forni, Efrem, titular Archbishop of Dami, Extraordinary Delegate for the presentation of the Golden Rose to Her Royal Highness, the Grand Duchess Carlotta of Luxembourg.

The Most Eminent and Reverend Cardinal Dalla Costa, Elia, Protector of the Little Handmaids of the Most Holy Trinity, the Montalve Sisters (Florence).

The Most Eminent and Reverend Cardinal Dalla Costa, Elia, Protector of

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the Nuns Established in the Charity of Jesus the Good Shepherd (Florence).

[*Latin ed. p. 645*]

Acta Apostolicae Sedis, Commentary Official, Volume XLIII, October 27, 1956 (Series II, Volume XXIII), No. 13.

ACTS OF THE SUPREME APOSTOLIC CONGREGATION.

PIUS XII, POPE.

APOSTOLIC CONSTITUTION.

I. OF VILLAVICENTIO (VICHADAËNSIS).

FROM THE APOSTOLIC VICARIATE OF VILLAVICENTIO, A CERTAIN REGION IS SEPARATED, FROM WHICH THE APOSTOLIC PREFECTURE OF VICHADAËNSIS IS FORMED.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY:

Since Christ commanded the Apostles that, going into the whole world, they should preach the Gospel to every creature (cf. Matthew 16:15), We, who hold the supreme office of the Christian religion, leave nothing undone which might more suitably contribute to the spreading of the sacred doctrine, and which might make the way to salvation easier and safer for men. For this reason, We consider it fitting to grant the petition of the Most Reverend Brother Paul Bertoli, Archbishop with the title of Nicomedia, and Apostolic Nuncio in the Republic of Colombia, who requested from this Roman See that a certain part be separated from the Apostolic Vicariate of Villavicencio, in the same Republic, which is very extensive, and that it be reduced to a new form as an Apostolic Prefecture: for it is not unknown to Us that where territories are divided with more suitable limits, and more priests are available, the faithful will progress more and more in virtue, and works of charity will flourish more abundantly. Therefore, approving, the Sacred Congregation...

[*Latin ed. p. 646*]

646 Acta Apostolicae Sedis - The Official Commentary of the Congregation for the Propagation of the Faith has deemed it necessary to proceed in this manner, and has requested the opinion of the Most Reverend Brother Francis Joseph Bruls, Bishop in the titular See of Paraetonium and Apostolic Vicar of Villavicencio; and also those who, with their consent, have

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some authority or believe themselves to have authority in this matter, concerning the following, which We, by Our supreme authority, decree and command. We separate from the Apostolic Vicariate of Villavicencio that part of the territory which is defined by the civil region commonly called "comisaria del Vichada," and We elevate it to the rank of an Apostolic Prefecture, to be called Vichada, from the name of that same region. To this new Prefecture We grant all the rights and privileges that are canonically applicable to it; and We likewise adorn its Prefect Apostolic with all the honors, and We invest him with the offices and duties with which such a dignity is customarily adorned and burdened. We entrust the care and administration of this Apostolic Prefecture to our beloved Sons, members of the Society of Montfort, dedicated to Mary, who have thus far diligently labored in this region, to the benefit of Ourself and of the Apostolic See; and We are pleased to hope that those who know the customs and ways of life of the inhabitants so well will, with greater zeal, serve the progress and well-being of the Holy Church. These Letters were drawn up by the Most Reverend Brother Paul Bertoli, whom We remember, or by someone appointed by him, with the authority to do so, and who, at the time when this work is to be carried out, presides over the Apostolic Nunciature in Colombia, or by another man delegated for this purpose, provided that he is a man of outstanding ecclesiastical dignity. Whoever completes this task will be responsible for drawing up the documents concerning the division of the territory, and for sending faithful copies of these to the Sacred Congregation for the Propagation of the Faith as soon as possible. We intend that these Letters be effective now and forever; so that those things which are decreed in them may be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the efficacy of these Letters, can be enacted, since by these Letters We repeal all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man of outstanding ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented. If anyone should disregard these Our decrees in general...

[*Latin ed. p. 647*]

Let it be known that whoever, in any way, disparages the acts of Pope Pius XII, shall incur the penalties established by law for those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the seventh day of the month of April, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate.

CELSUS Cardinal COSTANTINI

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R. E.

Cancellarius

PETRUS Cardinal FUMASONI BIONDI

R. E.

Prefect of the Congregation for the Propagation of the Faith

Hamletus Tondini, Apostolic Chancellor

Alfonsus Carinci, Archbishop titular of Seleucia, Dean of the Protonotaries Apostolic

Franciscus Hannibal Ferretti, Protonotary Apostolic

Loco

In Ap. Cane, tab., vol. LXXXXII, n. 91.

The KONGOLOENSIS - STANLEYPOLITAN (KINDUENSIS)

Certain territories are separated from the Apostolic Vicariates of Kongoloënsis and Stanleypolitane, in the Belgian Congo, and a new Apostolic Vicariate is established, to be called (KINDUENSIS).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of this event,

The Apostolic See, with all care and diligence, seeks the growth of the Christian faith.

For this reason, in order that the glory of the divine name may be better promoted in the region of the Belgian Congo, and that the faithful residing there may receive greater benefits from the evangelical law, it has seemed very opportune to divide the Apostolic Vicariates of Kongoloënsis and Stanleypolitane, and to entrust a large territory to members of the Congregation of Priests of the Sacred Heart of Jesus, and to establish a new Apostolic Vicariate from it.

Therefore, after careful deliberation by Our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after hearing the opinion of the Venerable Brother Alfred Brunier,

[*Latin ed. p. 648*]

Acts of the Apostolic See - Official Commentary 648: Concerning the establishment of a new apostolic vicariate, the following is decreed and established, after careful consideration and with the consent of those whose involvement in this matter is deemed necessary, by Our supreme authority: We separate a portion of the territory from the apostolic vicariate of Kongolo, which extends to the north towards the region commonly known as Kivu, and which includes the civil territory of Kasongo, located to the

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south of the river Lualaba, and the civil territories of Rimbombo and a part of the civil territory of Kindu, which are subject to the ecclesiastical superior of Kongolo; also, from the apostolic vicariate of Stanleyville, we separate that portion of the territory which lies to the south of the river Lowa, and the southern part of the civil territory of Lubutu, and the part of the civil territory of Shabunda, located between the rivers Lugulu and Lowa, and furthermore, that part of the civil territory of Kindu which belongs to the apostolic vicariate of Stanleyville. We form a new apostolic vicariate from this region, which will be called the apostolic vicariate of Kindu, and we entrust it to the diligent care of the members of the Congregation of the Holy Spirit, under Our guidance and that of the Holy See. Therefore, the new apostolic vicariate of Kindu will encompass the entire region mentioned above and will be delimited by the same boundaries; furthermore, we adorn the ecclesiastical superior of this vicariate with the same rights and honors as those customarily held by others of the same rank. We also impose upon the vicariate the same obligations that are usually incumbent upon other ecclesiastical superiors of the same rank. In order that those things which We command in these letters may be effectively carried out, We choose the Most Reverend Brother Alfred Bruniera, or whoever at the time these decrees are implemented is presiding over the Apostolic Delegation in the Belgian Congo and Ruanda-Urundi; and to whomever this task falls, We grant the appropriate powers to delegate, if necessary, to a person of ecclesiastical standing. We also decree that, upon completion of this matter, a report be made, and that faithful examples of this be sent to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and desire that these letters be effective now and in the future; so that those things which have been decreed in them may be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the provisions of these letters, shall be able to impede their effectiveness, since by these letters We repeal all that is contrary to them. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared null and void. To no one.

[*Latin ed. p. 649*]

Furthermore, these documents of Our will may be torn or corrupted; nay, indeed, copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are also signed by a public notary, shall possess the same full validity as if they were the originals, if it should be demonstrated. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the third and twentieth day of the month of April, in the year of Our Lord

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nineteen hundred and fifty-six, in the twenty-ninth year of Our pontificate.

OBLSUS
Card. COSTANTINI
8. R. E.
Cancellarius
PETRUS
Card. FUMASONI BIONDI
8.
Congr. de Propaganda Fide
Praefectus
Hamletus Tondini
Apostolic Chancery
Regens
Loco
Albertus Serafini,
Proton. Apost.
Silvius Apost.
Sericano,
Proton.
Plumbi
In Ap. Cane,
tab., vol. LXXXXIII, n. 7.
III

TAMALENSIS - KETAËNSIS (NAVRONGENSIS)

Certain territories are taken from the dioceses of Tamale and Ketä, from which a new diocese is established, to be called ((NAVRONGENSIS)).

PIUS,
BISHOP,

SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

It has always been of great importance and of a great plan to establish dioceses, since through this, a frequent multitude of people is brought to unity under the authority of the Bishop, and thus a more suitable and firmer administration of the Christian faith arises. But this is to be considered even more important in our times, since the active life of men also re-

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quires a well-ordered administration of religious matters. Therefore, when the venerable Brother James...

[*Latin ed. p. 650*]

650 Acta Apostolicae Sedis - Official Commentary. The Most Reverend Mr. Knox, Archbishop with the title of Melitene, and Apostolic Delegate in British East and West Africa, having judged it to be fitting, that a new diocese be established in the region of the Gold Coast; and whereas the Venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have approved this plan, We, supplementing their consent, those who have some right in this matter, or who believe themselves to have it, by Our supreme and apostolic authority, decree and order the following. We establish a new diocese in the territory of the Gold Coast, to be called Navrongense, named after the city, which will include the lands commonly known as: Kassena, Builsa, and Mamprussi, which previously belonged to the dioceses of Tamale and Keta. This diocese shall be bounded as follows: to the north, by the territory commonly known as Haute Volta; to the east, by the land commonly known as French Togo; and to the west and south, by the boundaries of the diocese of Tamale. All those rights which usually belong to any episcopal see, We likewise grant to the Church of Navrongense; and to its Prelate, in addition to granting the rights and honors of his dignity, We also impose certain duties. Furthermore, We decree that this diocese be entrusted to the Missionaries of Africa, whom they call, subject to Our will and that of the Apostolic See: with the hope that they will continue to work in those lands with the same zeal for the souls of men that they have shown in the past. The seat of the diocese and the residence of the Bishop will be in the city of Navrongo; and the Prelate will establish a cathedral for the teaching of the truth in the temple located there. The Church of Navrongense shall be subject to the metropolitan see of the Gold Coast as a suffragan; likewise, its sacred ministers shall obey the Archbishop of that same see. A college of canons shall be established as soon as possible; but in the meantime, We decree that diocesan consultors be chosen in their place, to assist the Bishop in counsel and in works. Since the strength of each Church depends in great measure on the number, piety, and virtue of its priests, there is nothing that a Bishop should take greater care of than to establish at least an elementary seminary, for the reception and education of those boys whom the divine grace of the Holy Spirit moves to enter the priesthood. This, of course, shall be done according to the norms of common law, and the prescriptions of the Sacred Congregation for the Propagation of the Faith. The episcopal table, as it is called, shall consist of those goods and monies which either come from the division of assets of the dioceses from which the new see originates, or which the people spontaneously give, or which the Curia is accustomed to provide. The division of assets and resources shall be made

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according to canon 1500 of the Code of Canon Law. As for the election of a Capitular Vicar, in the event of a vacancy of the see, or for the governance and administration of the diocese,

[*Latin ed. p. 651*]

By the grace of God, Pope Pius XII.

Let it be known that the rights and obligations of the clergy and the people, and other matters of this kind, shall be observed in all respects as prescribed by Canon Law. Concerning the clergy, We decree that, when the matter has been brought to a conclusion, whatever property legitimately belongs to the priests within the newly established territory shall be considered as belonging to the same Church. We also command that all documents and records pertaining in any way to the Diocese of Navrong shall, as soon as possible, be sent to its Episcopal Curia, where they shall be diligently preserved. Furthermore, the execution of these Our decrees shall be overseen by the venerable Brother James Albertus Knox, of whom We have already made mention, or by another delegated by him. To this end, We grant full power to anyone similarly delegated, if it shall seem advisable, provided that he is constituted in ecclesiastical dignity. The aforementioned venerable Brother, having completed the task, shall cause the documents to be drawn up, and shall strive to send prompt copies of them, with due regard for their authenticity, to the Sacred Congregation for the Propagation of the Faith. We will and desire that these Letters be effective now and in the future; in such a way that those to whom they pertain shall observe religiously what has been decreed therein, and thus obtain their full effect. No prescriptions of any kind shall be able to impede the effectiveness of these Letters, since by these Letters We annul all that is contrary to them. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared utterly null and void. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are also signed by a public notary, as would be given to these Letters if they were presented. Let those who in any way despise or neglect these Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs.

Given at Rome, at St. Peter's, on the third and twentieth day of the month of April, in the year of Our Lord one thousand nine hundred and fifty-six, in the twelfth year of Our Pontificate.

CELSUS Card. COSTANTINI

8. B. E.

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Cancellarius

PETRUS Card. FUMASONI BIONDI

S. Congr. de Propaganda Fide
Praefectus
Hamletus Tondini
Apostolic Cancellary
Begens Albertus Serafini,
Proton. Apost.
Silvius Sericano.
Proton. Apost.

[*Latin ed. p. 652*]

"52 Acta Apostolicae Sedis - Commentarium Officiale IV. From the Apostolic Vicariates of Likuni and Zomba, certain territories are detached, from which a new Apostolic Vicariate is established, which is called (Dedza). The Pius Bishop, Servant of the Servants of God, for the perpetual memory of the fact, although daily the enemies of the truth give us cause for anxious concern, as they engage in constant struggles against the Church of Christ, nevertheless we are filled with serene joy when we hear of new Churches being born in many places, and of those already established flourishing with happy success among the nations. And since this has also occurred in the region of Nyasaland, the venerable Prater James Robert Knox, Archbishop with the title of Melitene, and Apostolic Delegate in British East and West Africa, considered that the Catholic religion would certainly gain certain growth there, if a new Apostolic Vicariate were established. Therefore, after careful consideration, and after seeking the advice of our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith; supplementing the consent of those who have some right in the matter, by Our supreme and apostolic authority, We decree and order the following. In the region commonly called Nyasaland, We establish a new Apostolic Vicariate, which, from the principal city of that land, shall be called Dedza, and shall comprise these territories: namely, that part of Dedza which still belongs to the Apostolic Vicariate of Likuni, and that part of Ncheu, which until now has been part of the Apostolic Vicariate of Zomba. To this new Vicariate We grant all the rights and honors that are customarily given to all similar jurisdictions. Also, We appoint an Apostolic Vicar, to whom, however, We also impose the duties and obligations that are considered proper to this office. This new Church will need indigenous clergy: for they possess that virtue and prudence, so that they may rightly hope that they will leave nothing undone that

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contributes to the progress of their region, or to reconciling the hearts of their people with Christ, God. Furthermore, the orders contained in these Letters of Ours..."

[*Latin ed. p. 653*]

The Acts of the Most Holy Fathers, Volume XII, page 653, state that the venerable Brother James Robert Knox, whom we have mentioned, will take care of the matter, and we grant him all the powers necessary to carry out this task. He will be able to delegate this to any other man, provided that he is constituted in an ecclesiastical dignity. The aforementioned venerable Brother will draw up the documents pertaining to the matter, and he will send sincere copies thereof to the Holy Congregation for the Propagation of the Faith as quickly as possible. If, at the time when these things must be done, another presides over the Apostolic Delegation in British East and West Africa, he will follow all of Our mandates. We wish these Letters to be effective now and in the future: so that those things which are decreed through them will be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind will be able to be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in an ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Let anyone who disregards Our decrees in general, or treats them with contempt in any way, know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-ninth day of the month of April, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate.

CELSUS Cardinal COSTANTINI, Secretary.

PETRUS Cardinal FUMASONI BIONDI, Prefect of the Holy Congregation for the Propagation of the Faith.

Hamletus Tondini, Regent of the Apostolic Chancery.

Albertus Serafini, Apostolic Protonotary.

Silvius Sericano, Apostolic Protonotary.

[Reference to a specific volume and page number in a legal code.]

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis - Official Commentary v. CONCERNING THE APOSTOLIC PREFECTURE OF SINTANG IN INDONESIA, WHICH IS ELEVATED TO THE RANK OF APOSTOLIC VICARIATE. PIUS,

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BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY. Since, with great joy of mind, We have learned that the Christian religion has flourished greatly, not only in the apostolic prefecture of Sintang, but to such an extent that it has seemed opportune to the Holy Congregation for the Propagation of the Faith to raise it to the rank of an apostolic vicariate, We have judged it fitting to approve the counsel of Our Venerable Brothers, the Most Eminent Cardinals, and, after prayers, to grant it. Therefore, after careful consideration, and having requested the Venerable Brother George de Jonghe d'Ardoye, Archbishop in the titular see of Misthia, and formerly Apostolic Delegate in Indonesia, to express his opinion on this matter; with the consent of those who have some authority in this matter, or who believe themselves to have it; by Our supreme and apostolic authority, of which We have the fullness, We decree and order the following. We raise the apostolic prefecture of Sintang, which is in Indonesia, to the rank and dignity of an apostolic vicariate, without changing its name or boundaries, and, as is customary, We grant to it, and to the Prelate to whom the governance of it is assigned, all the rights, honors, and privileges that are usually granted to all vicariates, with the same obligations and duties pertaining to Apostolic Vicars. Moreover, We believe that no one can more suitably or fruitfully be entrusted with the care of this new Church than those who have fostered it from its very beginnings, and who, through their labor and toil, have made it flourish; for they know best the people, the language, the customs, and the character of that land; therefore, We entrust its governance to the members of the Society of Mary of Montfort, with Our approval and that of this Apostolic See, with the hope that they will spare no effort or labor to seek out and, by the grace of God, to bring into the fold of the Church all those people who have not yet lived peacefully within its confines. In order that these Our Letters may be carried out, We entrust this task to the Venerable Brother Dominic Enrici, Archbishop in the titular see of Ancusensi, and.

[*Latin ed. p. 655*]

Acts of the Most Holy Fathers, Pope XII, 655, concerning the Apostolic Nuncio in Indonesia, to whom We grant all powers necessary for the execution of this matter, and We delegate to him, if he deems it necessary, all that may be required, provided that he is constituted in ecclesiastical dignity. After he has completed the business, he will take care to draw up the necessary documents, and a true copy of these will be promptly sent to the Sacred Congregation for the Propagation of the Faith. Furthermore, if, at the time these decrees are to be carried out, another Apostolic Nuncio presides over the Apostolic Nunciature, We wish that he follow Our mandates. We will that these Letters be effective now and in the future; in such a way that those for whom these things are prescribed will religiously observe them, and thus obtain their full effect. No prescriptions of any kind

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can be contrary to the efficacy of these Letters, since through these Letters We annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or written by hand, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the third and twentieth day of the month of April, in the year of Our Lord one thousand nine hundred and fifty-six, in the twenty-ninth year of Our Pontificate.

CELSUS Card. COSTANTINI

8. R. E.

Cancellarius

PETRUS Card. FUMASONI BIONDI

S. Congr. de Propaganda Fide

Praefectus

Hamletus Tondini

Apostolic Cancellary

Regens

Bernardus Caesar

Loco

In Ap. Cane, tab., vol. LXXXXII, n. 78. De Felicis, Federici, Proion. Proton. Apost.

[*Latin ed. p. 656*]

Acts of the Apostolic See - Official Commentary 656. APOSTOLIC LETTER. I. THE PRINCIPAL CELESTIAL PATRON IS PROCLAIMED: SAINT BENEDICT, ABBOT, PATRON OF THE ENTIRE DIOCESE OF PIETERSBURG, IN SOUTHERN AFRICA. PIUS PP. XII. For the perpetual memory of the matter. — It has often happened that what Our Predecessor, Pope Pius X, established with His supreme authority, strengthened with His sanctity, and blessed, has, like a grain of mustard seed from the Gospel, happily succeeded and turned out excellently for the good of the Church. And it appears that this has also occurred in the diocese of the Nullius Abbey of Pietersburg, which is located in Southern Africa, formerly known as the Apostolic Prefecture of Northern Transvaal. For, after the Sacred Congregation of Propaganda Fide, by its Decree of the 20th day of Decem-

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ber in the year 1910, decreed "that the civil districts... be separated from the Apostolic Vicariate of Transvaal, and that a new diocese be established in the apostolic and united territory, entrusted to the Benedictine Fathers of the Ancient Cassinese Congregation," the same Holy Supreme Pontiff, through a letter signed with His own hand on the 4th day of February in the year 1911, addressed Maurus Serafini, then the Abbot General of that same Congregation, in the following words: "Indeed, it is most pleasing to Us to see with Our own eyes the vast field and to marvel at how far the fecundity of the holy Church extends through your ministry, by which a great multitude of mortals are led from a wild and rustic life to human culture and civil life, and are brought back from death to eternal life by the light of the Gospel." Furthermore, hoping "that the Cassinese students would devote themselves to sacred duties with no less zeal than before, and that, when necessary, legions of apostles would emerge from their cloister," He encouraged them "to expand their fruitful ministry, helping everyone, without sparing any effort or danger." These things, indeed, increased by the Apostolic blessing, strengthened by heavenly power, and under the patronage of Saint Benedict, Abbot, have produced abundant fruits of salvation, so that the same Apostolic Prefecture has been raised to the dignity of a diocese, to be called Pietersburg, by Us.

[*Latin ed. p. 657*]

The aforementioned Act of the Pontifical Secretariate of State, number 12, page 657, was issued in the year 1939. The more that missionary works increased, the greater was the growth of religion and piety in honor of Saint Benedict. Therefore, as the fiftieth anniversary of the founding of the Cassinese Mission in Southern Africa approached, the present Ordinary Abbot of Pietersburg, the Venerable Brother Francis Clemens Van Hoeck, Bishop in the titular see of Cissi, from the Cassinese Congregation, originating from the ancient observance of the Order of Saint Benedict, presented to Us petitions, so that Saint Benedict, Abbot of the aforementioned Abbey, might be declared the principal heavenly patron of that Abbey, belonging to no diocese. And We, so that the piety of the faithful towards the same Saint Abbot might increase from day to day for the greater glory of God and the salvation of souls, readily judged it fitting to accept such petitions. Wherefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We establish, declare, and decree, in perpetuity, that Saint Benedict, Abbot, is the heavenly and principal patron of the Abbey of Pietersburg, belonging to no diocese, with all the honors and liturgical privileges that properly belong to the principal patrons of places, to all intents and purposes. These things We decree, We establish, We determine, that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they

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pertain, or who may pertain to them, shall now and henceforth fully benefit from them; and that it shall be rightly judged and defined: and that, from this moment, they shall be declared void and null; if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Given from the Palace of Gandulf, under the Fisherman's seal, on the twenty-eighth day of the month of October, in the year 1955, in the seventeenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal Prefect of the Congregation for Affairs of the Church, Gildo Brugnola, by Apostolic Briefs.

[*Latin ed. p. 658*]

Acta Apostolicae Sedis - Official Commentary 658 II. BEATA MARIA V., with the title ((of Nuria)), is established as the principal Patroness before God, together with St. Ermengaud, for the Diocese of Urgel.

PIUS PP. XII. For the perpetual memory of this event, — As a bulwark and safeguard of salvation, the Marian shrine, called ((Nuria)), situated in the mountains within the territory of the Diocese of Urgel, surrounded by the highest peaks, vast areas, and cultivated by nature and human effort, has been a place where, from ancient times, the faithful have sought to be touched by heavenly graces and to receive comfort and solace in their trials. Those who, wishing to assist the pious who ascend this path amidst the precipices, the Prelates of Urgel finally managed to have a railway, operated by electricity and with a cogwheel, built to transport people more conveniently to this remote place; and this has also resulted in a significant increase in the number of pilgrims. Furthermore, it is worth noting that the temple has been expanded and embellished with various works, and that accommodations have been built nearby, which can accommodate a large number of pilgrims. However, during a shameful period of persecution against the Catholic name, this mountain seat of Marian devotion was devastated, and the very Image of the Mother of God was taken to foreign lands by a zealous administrator of the temple, and thus preserved unharmed. When things were finally settled, and the fury of the enemy had subsided, what had been destroyed was restored, and the venerable Image was returned to its place, to which the faithful, now inflamed with a renewed devotion, have again flocked in large numbers. Considering the importance of this seat of piety, the Venerable Brother Raymond Iglesias Navarri, Bishop of Urgel, requested that we declare the Blessed Virgin Mary, called ((of Nuria)), to be the Co-Patroness of his diocese.

Having favorably received these requests, We, after consulting with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, perpetually and in perpetuity, We establish and declare the Blessed Virgin Mary, with the title of ((of Nuria)), to be the principal Patroness before God, together with St. Ermengaud, for the entire Diocese of Urgel, with

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all the rights and liturgical privileges that properly belong to the principal Patrons of dioceses.

Notwithstanding any contrary provisions.

These things We decree, We establish, We decide, and We order these present letters to be observed.

[*Latin ed. p. 659*]

The acts of Pope Pius XII, numbered 659, are perpetually to exist and remain valid and efficacious; to produce and obtain their full and complete effects; and to fully benefit, now and in the future, those to whom they pertain or may pertain; and thus, they are to be rightly judged and defined; and to be rendered null and void from this moment and forever, if anyone, by any authority whatsoever, should knowingly or unknowingly attempt to alter them. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the sixteenth day of the month of March, in the year 1956, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, by Apostolic Briefs III, declares Saint Gabriel the Archangel, Patron of all the soldiers of the new Italian Army, to be the heavenly Patron of the Order of "Transmission" personnel. POPE PIUS XII. For the perpetual memory of this matter. — With Our paternal concern, which is that of "all the Churches" (1 Corinthians 11:28), We find great solace in knowing how many groups, associations, or orders desire to place themselves under the protection of a particular heavenly Patron, as a perfect example of human life. So many people, having suffered great hardships, seek divine help in these times, and are drawn to a good example. With this laudable impulse, the soldiers of the newest part of the Italian Army have adopted a particular heavenly Patron. Since, due to new methods and special duties introduced in military affairs, the newest order of soldiers dedicated to "Transmissions" has been separated from the engineers, the soldiers of that order sought a new Patron more suited to their art. As Saint Barbara, Virgin and Martyr, by similar Apostolic Letters given by Us on the fourth day of the month of December in the year 1951, under the Fisherman's ring, is the heavenly Patron of Italian soldiers dedicated to pyrotechnics, sailors, engineers, and firefighting.

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - Official Commentary: The patronage had been confirmed and announced; thus, Saint Gabriel the Archangel, being more suitable as a patron for soldiers communicating, writing, or observing through electrical means from a distance, was wisely recognized as such. Indeed, We Ourselves, through Apostolic Letters in the form of a Brief, on the tenth day of January of the same year, declared the aforementioned Archangel, who had brought "the message of human Redemption... desired by the human race," as the heavenly patron of those engaged in what

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are called "Telecommunications," and of all those, whether individuals or private associations, who in some way work with them. And We did not hesitate to write at that time: "The Holy Mother Church has never refused, but has always cared for and continues to care for the advancement of this people's culture, to nourish, promote, and protect it as much as possible; for whatever is true, whatever is discovered through inquiry, should be recognized as a trace of the divine mind and a sign of divine power." And if these latest arts and their instruments, as instruments of peace, "are of great, very great value" (to use Our words again) for fostering and strengthening the fraternal community of men, for enriching their lives, and for widely spreading liberal arts and noble disciplines, then they must also serve to protect the lives of soldiers and to more efficiently fulfill the task that unites them. Therefore, having been earnestly requested by the Most Reverend Father Henry Pintonello, titular Archbishop of Theodosiopolis in Byzantine Crete, as well as Military Ordinary for Italy, and having also received requests from superiors of the same "Transmission" Order, We were most willing to grant such prayers, and We deemed it fitting to admit them. Wherefore, after consultation with the Sacred Congregation of Rites, after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of these Letters, and perpetually, We establish, We constitute, and We declare Saint Gabriel the Archangel as the heavenly patron among God of the newest "Transmission" Order, which they call, of all those in the Italian Army, with all the liturgical honors and privileges that properly belong to the principal patrons of groups; in violation of nothing to the contrary. These things We decree, We establish, We decide, and We declare that these present Letters shall forever remain valid and effective, and shall have and obtain their full and complete effect; and that those to whom they apply, or may apply, shall now and henceforth fully avail themselves of them; and that they shall be duly judged and defined; and that, from now on, whatever is contrary shall be void.

[*Latin ed. p. 661*]

The Acts of Pope Pius XII, 661, concerning these matters, which, whether knowingly or unknowingly, have come to the attention of anyone, by any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the sixth day of the month of April, in the year 1956, in the twelveth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, by Apostolic Briefs, to the church of IV BEATA MARIA V., commonly called "SANTA MARIA GRECA," located within the boundaries of the archdiocese of TRANENSIS, and which is the principal patron of the town of ((CORATO)), the following are appointed, together with St. Cataldo, Bishop and Confessor, and St. Gerardo Maiella, Confessor. PIUS PP. XII.

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For the perpetual memory of this matter. — Invoked in prayer, the Virgin Mary is a refuge for mortals, a certain haven in the stormy sea of this age. This is felt and understood by the citizens of the town, which is commonly called ((Corato), and which is located within the boundaries of the archdiocese of Trani. For they trust in the most august Mother of God, depicted in an ancient image in the parish church, and commonly called "Santa Maria Greca," and they flee to her in public and private necessities, imploring her most present help. And they have often experienced this, so that the Most Blessed Virgin Mary, bearing that very name, is considered their particular protector and a strong support in their affairs. Therefore, since they are so inflamed with piety towards her, the Venerable Brother Reginald Joseph Maria Addazi, Archbishop of Trani and Barola, receiving the petitions of the clergy of that place, of the municipal council, and of the entire population, requested that We declare the Most Holy Mother of God, so greatly venerated there, the heavenly Patroness of that same town. And We, for whom there is nothing more pleasing than to spread the Marian religion in every way, willingly decided to grant this request. Wherefore, after consultation with the Congregation of Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, We declare perpetually the Blessed Virgin Mary, "Santa..."

[*Latin ed. p. 662*]

Acts of the Apostolic See - Official Commentary 662 Maria Greca, commonly called, the principal Patroness of the town, which is now called "Corato," located within the boundaries of the Archdiocese of Trani, together with Saint Cataldus, Bishop and Confessor, and with Saint Gerard Maiella, Confessor, we establish and declare, with all the rights and liturgical privileges that properly belong to the principal Patrons of the place. Notwithstanding any contrary provisions. We decree, we establish, we decide that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the thirteenth day of the month of April, in the year 1903, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Cardinal from the public affairs of the Church, GILD BRUGNOLA, from the Apostolic Brief, TO THE MOST REVEREND D. VALERIUS, titular of Saint Sylvester in Capite, in the Holy Roman Church, CARDINAL, PREFECT of the Congregation of Religious, PRESIDENT of the Convocation of both Clergies from all of

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Spain, CONCERNING RELIGIOUS AND PRIESTLY PERFECTION AND THE PROMOTION OF THE APOSTOLATE, HELD IN THE CITY OF MATRITENSI. PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing. — We have learned that members of Religious Orders and Congregations, as well as secular priests, from throughout Spain, will soon be convening in the city of Matritum, the capital of that noble nation, in order to deliberate together on a matter of the utmost importance, which is closely connected with the growth of the Catholic Church; that is, concerning the attainment of religious and priestly perfection, and the fostering and promotion of the apostolate. Therefore, Beloved Son, we desire that you, who hold the highest office in this...

[*Latin ed. p. 663*]

To the Congress, we offer greetings, congratulations, and encouragement, all stemming from our paternal heart, which we wish to share with all those who, whether adorned with the dignity of the episcopate or the priesthood, or who belong to Religious Orders of both sexes, to Secular Congregations, or to similar gatherings. We rejoice and congratulate you above all; for we have observed that both the clergy in Cattolica [Spain] should strive with a united spirit and with united efforts to ensure that the various undertakings of the apostolate, which this present age demands, may attain ever greater growth, whether it concerns the preservation of the integrity and sanctity of the morals of each individual, or whether it is necessary to venture forth into the open field and to treat matters according to Christian norms, pertaining to the domestic life, to games and schools, to the proper education of youth, and to writings intended for public dissemination, as well as to all kinds of pious societies and to those associations which bear the name of the Catholic Action, and which all citizens of every order ought to embrace. All of these things, as everyone knows, must be carried out in such a way that they are entirely in conformity with the precepts of the Gospel and the norms of the Church, and that they respond to the increasing needs of our times. And first of all, with regard to the local apostolate, which must provide helpful service to the Ecclesiastical Hierarchy, it is absolutely necessary that "nothing be done without the Bishop." Therefore, the sacred prelates will see to it, in accordance with the prescriptions of this Apostolic See, and with the norms of the Code of Canon Law observed, to ensure, as far as it is within their power, that nothing is lacking in their own jurisdiction that can contribute to this important matter; and furthermore, let the administrators of both the clergy and the Religious of both sexes strive with diligence, prudence, harmony, and mutual assistance, so that, with the help of God, all that is prescribed by the Bishop may be successfully accomplished. And furthermore, we do not wish to pass over in silence a matter which, as necessary, we are confident that all will recognize:

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namely, that, especially today, the sacred administrators are not able to easily reach all classes of citizens, and their various conditions and circumstances, with their beneficial works; therefore, it would be best if they were to associate with them the help of lay people, who, instructed and conformed to the doctrine of the Church, live according to Christian morals, and who are burning with a fervent desire to spread the Catholic religion and to practice it in both private and public life.

[*Latin ed. p. 664*]

The Acts of the Apostolic See - Official Commentary 664, and to healthily instill it. Therefore, just as it will be of great benefit to the sacred Pastors, so too it should be a source of the greatest honor and dignity for the laymen who can participate in the apostolic ministry in some way, that is, through their own efforts. However, in order to achieve all of these things, it is necessary to see how much it is essential that the sacred administrators themselves shine as an example to all in Christian virtues, and that they strive and endeavor with all their might to attain that spiritual perfection of life, which each state, and each person's duties and offices, require. Indeed, the apostolate becomes utterly barren and sterile, unless it springs forth from priestly hearts, which, nourished and moved by heavenly grace, reflect the living image of Jesus Christ in their conduct, are guided by the Catholic faith, and are fervent in divine love. Therefore, the sacred administrators of both orders should strive above all to cultivate this kind of spiritual conformation and institution in themselves; they should foster piety; they should be eager in the study of prayer; they should be upright in their conduct; and they should dedicate themselves so completely to the sacred disciplines that they may be fully prepared for the needs of our times. In particular, they should meditate on those things which Our Predecessor of blessed memory, Pope Pius X, taught in the Apostolic Exhortation which begins with the words "Haerent 2 in animo," and those things which We ourselves wrote in a document of the same kind 3, and they should have them as a salutary food for the soul. In this regard, it is fitting to recall this: "According to the teaching of the Divine Master" 4, the perfection of Christian life is based on charity towards God, and especially towards one's neighbor, which must be ardent, diligent, and active. For if it is so ordered, it embraces all virtues in some way; it is the "bond of perfection" 5, and therefore it can rightly and deservedly be called that. Therefore, in whatever circumstances a person may find himself, it is absolutely necessary that he direct his mind and his actions towards this purpose. However, the priest is bound to this by a special office. Indeed, every action of his priesthood, insofar as he is, by divine calling, a minister of the sacred rites, and is endowed with a divine office and a divine charisma, must tend towards this; for he is a companion 2 of Jesus Christ, the only eternal priest.

2 Acts of Pius X, vol. IV, p. 237 sqq.

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3 "Menti Nostrae," A. A. S. vol. XLII, a. 1950, p. 657 sqq.
4 Cf. MATT. 22, 37, 38, 39.
5 Cf. 1 Cor. 13, 4, 5, 6, 7. Col. 3, 14.
6

[*Latin ed. p. 665*]

Acta of Pope Pius XII, number 665, should be diligently studied; and it is necessary to follow, to imitate, him who, while living a life in the world, possessed nothing more precious than to testify to his most ardent love for the Father, and to impart to men the infinite treasures of his Heart." 7 Furthermore, the Code of Canon Law states: "Clerics ought to lead a life, both interior and exterior, that is holier than that of laymen, and they ought to excel before them in virtue and in good works as an example." 8 But the life of the spirit, which is called interior, and which is nourished by divine grace and strengthened by Christian virtues, ought to be the foundation and source of the other life, which is called exterior, so that the endeavors of the apostolate may truly bear fruit. Therefore, both of these lives should be conformed and regulated with a harmonious effort by priests, both those who are called secular, and also by members of both sexes of the Religious Orders, who have embraced a more perfect state of life, "having relinquished all things," 9 so that abundant and salutary fruits may arise not only with regard to the private good of each individual, but also for the progress and growth of the Christian people and of the Holy Church. We, who recognize the importance and gravity of this matter, earnestly beseech God in prayer that the Congress of Madrid may contribute greatly to achieving this goal. And we are fully confident that this will occur, since it is encouraged by our hope, and by the ancient and firm Catholic faith of Spain, and by the ardent zeal of its priests and Religious members, combined with active apostolic fervor. May this be for the benefit of all, and may the Apostolic Blessing be imparted to you, our beloved son, to the Sacred Authorities of Spain, to the clergy, to the laymen devoted to God and dedicated to Him, to the religious virgins, and to the entire people, with abundant charity. Given in Rome, at St. Peter's, on the twentieth day of the month of September, in the year 1953, in the ninth year of Our Pontificate. 7 A. A. 8. vol. XLII, a. 1950, p. 660, 661. 8 Can. 124. 9 Luke 5, 11. PIUS PP. XII

[*Latin ed. p. 666*]

Acts of the Apostolic See - Official Commentary 666. ADDRESSES To those who attended the International Union Congress against cancer held in Rome. From the Assemblies affiliated:

We greet with particular interest the distinguished assembly of oncologists gathered under the auspices of the Italian League for the fight against tumors. It is not without emotion, gentlemen, that We contemplate in you

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the hope of so many sick people, and even, beyond their ailments which are so often incurable, the hope of all humanity. Already in 1949, We had the pleasure of receiving several of you and of addressing you on the occasion of the "Week of Studies on the biological problem of cancer" organized by Our Pontifical Academy of Sciences. Since then, research has continued to progress; public opinion has become even more sensitive to everything related to the field of cancer. It is enough to mention the agitation that is aroused by the announcement of some discovery to measure the anxious expectation of those who suffer and their friends, who are powerless to alleviate their suffering. In most cases, alas, the news to which We refer only raises fleeting hopes. Your patient army of researchers has behind it such vast experience, so many documents scientifically analyzed and classified, that it cannot be deluded about the complexity of the problems and the extreme difficulty of a real solution. Therefore, you feel the need to often share the results of your research and, in a way, to take stock of the immense campaign pursued throughout the globe, in all latitudes and in all environments, in order to better define the causes and the specific nature of malignant tumors. We are particularly aware of the considerable activity of the International Union against Cancer, which strives to establish a link between the organizations of the various countries dedicated to the fight against cancer. These days, the Commission for Research and the Commission for Social Action, and the Committee of * Die 19 Augusti mensis a. 1956.

[*Latin ed. p. 667*]

The Acts of Pope Pius XII, 667, concerning International Congresses and the Executive Committee, which ensure the distribution and coordination of work, representing the essential purpose of this remarkable and grand institution. We also wish to mention among the recent endeavors the first Symposium on antimitotic agents, held last year by the Italian League for the Fight Against Tumors. Each of you represents here an entire sector of research, an entire family of scholars, renowned institutions equipped with means of investigation, experimental equipment, and resources, which are already considerable, but still insufficient in view of the immense tasks that demand your attention. Indeed, the disease is everywhere, and its frequency is increasing; it manifests itself in a thousand forms and seems to originate from extremely varied causes; its ultimate cause still eludes science. Science is still in the period of observation and defense, and is unable to engage in the great battle, the decisive battle, universally awaited against cancer. However, one field, that of etiology, has already provided interesting and useful data in many cases. The study of occupational tumors and the experiments conducted methodically on animals have revealed various factors, the presence of which contributes to the occurrence of cancers. Your meeting had specifically on its agenda a particular aspect of this

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research: to attempt to measure the possible influence of certain chemical ingredients introduced into food products on the onset of carcinomas. The existence of so-called carcinogenic substances has been known for a long time. It was in the 18th century that the English surgeon Percival Pott denounced a certain relationship between the tumors of chimney sweeps and the soot, with which they were constantly covered. Gradually, the chemical agent responsible was identified; and then, step by step, various groups of substances were determined, the action of which on humans and animals increased the risks and frequency of tumors. In the absence of greater precision regarding the mechanism that would cause the initial disorder, it has been observed that the molecular structure itself seems to be related to the aggressive nature of the chemical compound in question. In particular, certain derivatives of aniline are implicated, which are sometimes used as colorants in food products, and the large press has, as usual, seized upon such statements, of which you have undoubtedly had to clarify the value. Alongside the scientific aspects of the fight against cancer, social issues also present significant difficulties.

[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis - An Official Commentary: In order to realize in due time the exact diagnosis of the illness, it is essential. Clinical experience demonstrates beyond doubt that the chances of recovery are linked to the promptness with which cancer can be certainly detected. However, two types of obstacles too often hinder this early diagnosis: some originate from the patients themselves, while others are attributable to the doctors themselves. In the case of the sick, ignorance and negligence usually play a harmful role: illiteracy in particular, and the tendency to use folk remedies, the lack of knowledge of the laws of hygiene, and the delay caused by carelessness in consulting a doctor; it is noted that these factors generally depend on the poor social and economic conditions of those concerned. The doctor can also be held responsible for the worsening of the cancer due to insufficient information or his indecision. It sometimes happens that the nature of the illness is not suspected or perceived, but also that its severity and degree of incurability are exaggerated, or that, for a certain time, remedies are applied that are incapable of providing a noticeable improvement. These errors find an excuse, first, in the complexity of the diagnosis, but also in the inadequacy of the healthcare system, lacking effective means of action. Where the isolated doctor will fail, a group of well-trained specialists will not have difficulty in formulating a certain judgment and guiding the patient towards the most suitable solutions. Once the presence of cancer has been certainly established, the doctor must face another type of problem: that of the application of therapeutic methods. It is then important, before resorting to the resources offered by surgery, chemotherapy, X-rays, and radium, to clearly perceive the goal to be achieved and the

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manner in which each of these procedures must be dosed. Above all, the practitioner must consider the whole person, in the unity of his being, that is to say, not only his physical condition, but also his psychology, his moral and spiritual ideal, and the place he occupies in his social environment. What will be the practical consequences of the interventions he proposes? To what extent is he allowed to risk a serious and dangerous operation, involving significant sacrifices? What benefit will the patient derive from it? Instead of imposing heavy and permanent infirmities upon him, which will reduce him to almost total inactivity, would it not be better for him to continue working as long as his illness allows? Sometimes, on the contrary, the concern to alleviate pain, to prolong a...

[*Latin ed. p. 669*]

Acts of Pope Pius XII, 669: For the sake of prolonging life, and to provide indispensable comfort, expensive treatments will be authorized, the outcome of which offers little hope. In each case, a profound reflection, a true meditation, is incumbent upon the physician, in which factors of a human nature will be considered far more than others. What responsibility rests upon him who holds the power of final decisions! Pure science here yields to a broad, selfless understanding, sensitive to all the unpredictable elements of an emotional nature, which a too rigid mind cannot grasp. Medicine derives a part of its greatness from this imperative demand, which compels it to pay tireless attention to the most humble physical elements, as well as to the secret and sometimes strangely powerful motives that animate a will. At the conclusion of these days of study, We wish to offer you, Gentlemen, Our most sincere wishes and Our encouragement, for We cannot but feel pain when We consider the enormous amount of suffering that could be spared to humanity, if the intimate nature and the profound causes of cancer were better known. We ask God to enlighten your minds, to inspire the flashes of genius that advance science; but above all, We ask Him for each of you patience and perseverance in a work that is often tedious and disappointing. Where some might sometimes become exasperated, the man supported by faith, by the love of God and of his neighbor, generously offers his efforts to the Lord in prayer and supplication. If the Creator has permitted the occurrence of these terrible anomalies that are carcinomas, He has also permitted the even more serious anomalies that are sins and the ills of the soul. In their great effort of fraternal collaboration, men will soon, We earnestly hope, succeed in preventing, reducing, or even eliminating the former; but We would like even more to see them unite with fervor and perseverance to combat the moral evil, which is far worse than the disease of the body. It would be false to claim that such a union and such a struggle do not exist and do not bear fruit; but why is it so often that there lacks the intense application with which humanity pursues and combats pain? This is the thought that Your admirable works

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have suggested to Us, Gentlemen, and We offer it to your meditations. We will not fail to offer Our prayers to the Almighty for their greater benefit.

[*Latin ed. p. 670*]

Acts of the Apostolic See - Official Commentary 670, with great success, and as a pledge of graces from on High, and as a sign of Our paternal benevolence, We grant to you all who are present here, to your families, to your collaborators, and to your friends, Our most ample and most cordial Apostolic Blessing. II. Those who participated in the Convent concerning economic matters, held in Rome by the International Society of Sciences. * On the occasion of the first Congress of the International Association of Economists, you have desired, Gentlemen, to come and inform Us of your work and to give Us a testimony of your devotion. We are very sensitive to this, and We rejoice in welcoming you, the most qualified representatives of the science of economics. Through your teaching in the Universities, through your publications, and through the authoritative opinions that you express, you undoubtedly exert an action of the highest importance on contemporary society, where economic factors strongly influence other aspects of social life. The present Congress brilliantly extends the series of your annual meetings, dedicated to the examination of particular economic problems, and which represent the main activity of your Association. This Association, founded in 1949 at the initiative of UNESCO, aims to promote, through international collaboration, the development of economic science, and currently brings together twenty-five national organizations from four continents. This is to say how much interest your deliberations will arouse in the world among all those who are concerned with the good of public affairs. "Stability and progress in the world economy": this is the theme that you have chosen, and this simple title is already sufficient to evoke the difficult, and sometimes daunting, alternatives to which the economist is often faced. In the vast social organism, in which the different functions influence and condition each other reciprocally, it is impossible to touch one without shaking all the others, and without being obliged to foresee compensatory measures. Thus, for example, it is dangerous to increase industrial production without ensuring the sale of the products produced, to modify the volume of monetary circulation without taking into account the corresponding volume of commercial transactions, to seek... Die 9 Septembris mensis a. 1956.

[*Latin ed. p. 671*]

The Acts of Pope Pius XII, 671, speak of full employment while neglecting to prevent the risks of inflation. And yet, the law of all human activity, that of progress, demands changes and improvements, which inevitably bring about temporary imbalances. Therefore, the primary concern of specialists will be to mitigate as much as possible

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the harmful consequences of the proposed measures, to take advantage of favorable circumstances, while avoiding the harsh penalties of periods of crisis. On the international level, serious discord is currently revealed between poor countries, which are increasingly aware of their immense needs, and nations that are abundantly provided with necessities and superfluities. In these underdeveloped regions, progress is desired, sought after, sometimes with violence, and not without threats to international peace. Thus, the task of the economist becomes more extensive, more arduous than ever, and more laden with responsibilities. On a planet where distances matter less and less, where ideas spread with lightning speed, the destiny of humanity is increasingly at stake. The decisions of each statesman, and those of the technicians who support him, have repercussions in the lives of thousands and millions of people, and determine either happy improvements or dramatic upheavals. Truly, the time is not for reckless theories, for artificial constructs, which may be satisfying to the mind that dwells in the abstract, but which are profoundly at odds with reality, because an error has corrupted their fundamental principle. Therefore, you must not underestimate the conclusions and judgments that you will formulate, nor should you fail to sufficiently verify their scientific character, that is, their complete conformity to the laws of thought and of human nature, and to the objective conditions of economic reality. Without entering into a discussion of technical points, We would like, Gentlemen, to share with you a few brief reflections, which the present occasion suggests to Us. The science of economics, like the other sciences of the modern era, began to develop from the observation of facts. But while the Physiocrats and representatives of classical economics believed they were doing solid work by treating economic facts as if they were physical and chemical phenomena, subject to the determinism of the laws of nature, the falsity of such a conception was revealed in the glaring contradiction between the theoretical harmony of their conclusions and the terrible social miseries that they left persisting in reality. The rigor of their deductions could not remedy the weaknesses of the starting point: in the economic fact, they had considered only...

[*Latin ed. p. 672*]

672 Acta Apostolicae Sedis - Commentarium Officiale: The material element, in its quantitative aspects, was emphasized, while the essential element, the human element, was neglected. This included the relationships that unite the individual to society and impose norms, not material, but moral, in the way material goods are used. Diverted from their communal purpose, these goods became means of exploitation, with the stronger taking advantage of the weaker, under the law of ruthless competition alone. To remedy this defect, Marxism strives to restore the social aspect of the economy and to prevent individuals from appropriating, for their

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exclusive benefit, the means of production. However, through an equally disastrous error, it claims to see in man only an economic agent and to make the entire structure of human society dependent on production relationships. If man is no longer subject to the arbitrary whims of money, he then finds himself confined and crushed within the social framework of a society hardened by the elimination of spiritual values, and as ruthless in its reactions and demands as the caprice of individual wills. On both sides, the economic reality has been overlooked in its entirety: both material and human, quantitative and moral, individual and social. Beyond the physical needs of man and the interests they command, and beyond his insertion into social production relationships, it was necessary to consider the truly free, personal, and communal activity of the subject of the economy. For when he produces, buys, sells, and consumes goods, he is driven by a determined intention, which may be the simple satisfaction of a natural appetite, but also the expression of a wholly subjective attitude, dictated by sentiment or passion. Thus, reasons of self-esteem, prestige, or vengeance can completely alter the direction of an economic decision. However, these factors primarily introduce disturbances and turmoil into the economy and escape the grasp of a true science; therefore, we must go even higher and appreciate the importance of a truly personal and free decision, that is, a fully rational and motivated decision, which can therefore enter as a positive element in the construction of an economic science. Eminent representatives of your field have strongly emphasized the true significance of the role of the entrepreneur, his constructive and decisive action in economic progress. Above the subordinate agents who simply execute the prescribed work, there are the leaders, the men of initiative, who imprint their individuality on events, discover new paths, and impart a decisive impulse.

[*Latin ed. p. 673*]

The acts of Pope Pius XII, 673, outline methods that, in astonishing proportions, increase the productivity of both people and machines. And it would be quite wrong to believe that such activity always coincides with their own self-interest, or that it is driven only by selfish motives. Rather, let it be compared to scientific invention, to the artistic work born of disinterested inspiration, which addresses the entire human community, enriching it with new knowledge and more powerful means of action. Thus, in order to accurately assess economic realities, theory must consider both the material and human aspects, the personal and social dimensions, a system that is free, yet fully logical and constructive, because it is guided by the true meaning of human existence. Undoubtedly, many people, in their daily conduct, most often obey the natural and instinctive tendencies of their being; but We wish to believe that few are truly incapable, at least at critical moments, of allowing altruistic and disinterested sentiments to outweigh material self-interest; recent events have further demonstrated

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how, even among the humblest and most deprived, solidarity and selflessness are expressed in gestures of moving and heroic generosity. It is also one of the happy characteristics of the present age that it intensifies the sense of interdependence among the members of the social body, and leads them to recognize more and more that the human person only reaches its true dimensions when it acknowledges its personal and social responsibilities, and that many human, or simply economic, problems will only find their solution through a sincere effort of mutual understanding and love. May We be permitted to extend this perspective further, by recalling a passage from the Gospel, which expresses the Christian vision of the problem of production and the use of material goods: "Seek ye first the kingdom of God, and his justice; and all these things shall be added unto you" - Matthew 6:33. Even as a subject of economics, man can never introduce a complete separation between the temporal ends he pursues and the ultimate end of his existence. The words of Christ have triggered a true reversal of the common ways of conceiving the relationship between human beings and the material world; does it not, in fact, suggest a stripping away of economic constraints as much as possible, in order to devote all one's thought and all one's strength to the service of... Matthew 6:33.

[*Latin ed. p. 674*]

Acta Apostolicae Sedis - Official Commentary 674: Of a divine order? It teaches how to master the instinct that drives one to unrestrained enjoyment of wealth; it invites one to prefer poverty as a means of personal liberation and social service. Even in the modern era, greedy for comforts and pleasures, there are souls noble enough to choose the path of detachment and to prefer spiritual values to all that passes away with time. Although the works of economists do not directly address this plan of realities, they can nevertheless find their orientation in a comprehensive conception of their science, which makes room for this behavior and the principles it presupposes; we are certain that they will find very happy inspirations there. We hope, gentlemen, that your Congress will conclude on a note of confidence, despite the countless pitfalls that line the path of progress towards stability. If all have the courage to face difficulties honestly, without concealing or distorting any aspect of reality, we have no doubt that you will soon be able to congratulate yourselves on the results of your efforts and to pursue them with even greater zeal, strengthening the bonds of close and fruitful collaboration among yourselves. As a pledge of the divine favors that We implore for yourselves, your families, and all those dear to you, We wholeheartedly grant you Our Apostolic Blessing.

To those who attended the International Congress of Moderators of the Apostleship of Prayer.

*We are delighted, beloved sons, to see you gathered around Us: moderators, promoters, and helpers of that pious Association, the "Apostleship

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of Prayer," from the most diverse regions of the world, convened in Rome, first, to examine whether the Statutes of your Association, renewed five years ago and approved by Us, contain the strength that experience of these five

years has shown, so that your action may be more closely and more intimately linked with pastoral care. Secondly, what assistance and what method of action can best achieve the end that the care of souls pursues. Thirdly, how the Cult of the Most Sacred Heart of Jesus can grow, especially since We ourselves, through Encyclical Letters "Thou shall draw waters with joy out of the saviour's fountains," have urged everyone to promote it.

*Given on September 27, in the year 1956.

[*Latin ed. p. 675*]

Acta Pii PP. XII 675: It pleases Us greatly that your deliberations have already yielded many fruits. We ourselves, on several occasions, especially in letters dated October 28, 1951, addressed to your Most Reverend Superior, have approved and confirmed your work and proposals. Today, We desire to touch upon certain general matters concerning the spirit of the Apostolate of Prayer and its relationship with other associations within the Church.

1. The particular distinction that exists between the "Apostolate of Prayer" and the "apostolate of the laity" in general, deserves special explanation: It seems to Us that the hearts of the Christian faithful have rarely been as disposed to engage in the apostolate as they are today. Indeed, there are many whom We know to be Christians who assert that all Christians ought to dedicate themselves to this apostolic work. However, prudence and moderation are necessary in this matter. For, indeed, the exercise of the apostolate requires particular and intimate qualities of the mind, and also certain conditions of life, which not all possess: not all are good catechists, nor are all good prayer and promoters of the Catholic faith; not all are able to attract and draw to their cause those with whom they live; moreover, many are so occupied with the care of their families, to which they have been called and which should always take precedence, that they no longer have the time and strength for specific apostolic works. Nevertheless, there are two kinds or two forms of apostolate that all can practice: namely, the apostolate of good example and the apostolate of prayer. For these kinds of apostolate require neither special time nor special strength. They only require that whoever presents himself as a true Christian and lives in close union with Christ. To instruct the faithful in these precepts and to exercise them is the goal of your association. Therefore, your work can reach all those who, though fervent in the apostolic spirit, are not able to engage in specific apostolic works.

2. But not only those: for if the apostolate of prayer and of good example

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bear fruit in themselves and are almost sufficient, this is not the case with other kinds of apostolate: for these require in the one who embraces them, a spirit of prayer and an excellent example of Christian life, as your Religious Constitution 1 states: "For these [virtues and the study of spiritual things] are the interior things, from which the efficacy flows forth to the exterior, so that it may reach the end proposed to us," and as the experience of every day clearly demonstrates.

[*Latin ed. p. 676*]

Acts of the Apostolic See - Official Commentary 676. This is the reason why we earnestly desire that all those engaged in external works of the apostolate adhere to the apostolate of prayer and be imbued with its spirit: clergy and laity, men and women, who assist in the "Catholic Action" or in other associations that support the hierarchical apostolate. 3. Indeed, it is earnestly to be desired that they adhere to the apostolate of prayer according to the form that your pious Society offers. For, as is prescribed in other pious Associations, it is profitable and commendable that certain prayers be recited daily to gain certain indulgences or to aid certain apostolic works; your Society does not even require such pious practices of the faithful, yet it leads them to the perfect form of the apostolate of prayer, so that they may, as it were, daily offer to God and Christ all their prayers and actions, all that they do and suffer, all that happens to them, both good and bad, indeed, they may offer themselves themselves to God and Christ, and that they may join themselves to the Sacrifice of Jesus Christ, to which they can, as often as possible, offering themselves to imitate the example of the Most Blessed Virgin Mary and according to the mind of the Supreme Pontiff, for the good and increase of the entire Church. 2. In the book "De Imitatione Christi," the Lord speaks thus to the faithful soul: "As I myself, with outstretched hands and naked body, offered myself willingly to God the Father for your sins, so that nothing might remain in me, but that all might pass into the sacrifice of divine reconciliation; so also you must offer yourself to me willingly in a pure and holy offering, daily in the Mass, with all your strength and affections, as much as you are able." To these words, let us add: "For the salvation of the world;" for this is the very essence and heart of the Apostolate of Prayer! Therefore, it almost necessarily follows that for those who practice it, their life will always become purer and holier, conforming themselves to Christ, so that they cannot but grow in love for Jesus Christ and, through Him, also in devotion to the Most Sacred Heart of the Redeemer. For this is nothing other than a most devoted love for the divine-human love of Jesus, according to its entire amplitude, from the love that is uncreated and infinite to the throbbing of His human heart, which are like visible and manifest waves from the great sea of that love, translated to us. The more this devotion arises and develops—and, according to the natural course of things, this will be the effect of the Apostolate

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of Prayer—the more sincere it should be considered, and the deeper its roots will take in the soul. 4. From what has been said so far, it is easily understood that the Apostolate of Prayer is not a society or an order of members.

[*Latin ed. p. 677*]

Acta Pii PP. XII, 677, quae cum aliis similibus piis sodalitatibus concordat; non concordat cum eis, sed eis ita se iungit, ut eas quasi penetret, veluti aer purus et sanus, quo vita supernaturalis et actio apostolica semper et ubique renoventur et confirmentur. Quapropter, quamquam Apostolatus Orationis, propagationis causa, certa membrorum ordinatione compositioneque carere non potest, tamen eius "organizatio technica," ut aiunt, si tandem ipse apostolatus vivus a singulis iam exerceatur, eo magis recedere poterit, quo fusius Apostolatus Orationis veluti res communis et exercitium commune omnium operum apostolicorum totius Ecclesiae effectus erit. Quod ut Deo Uno et Trino favente et gratia Christi adiuvante fiat, ex animo optamus et in Apostolatus Orationis incrementi auspiciis, vobis, dilectissimi filii, et omnibus operis sociis et Consociationis vestrae sodalibus Apostolicam Benedictionem peramanter impertimus.

NUNTIUS RADIOPHONICUS IIS QUI INTERFUERUNT CONVENTUI VII INTERNATIONALI MEDICORUM CATHOLICORUM IN URBE CAPITE HOLLANDIAE AB "ASSOCIATION INTERNATIONALE DES MÉDECINS CATHOLIQUES" INDICTO.

* Introduction

En septembre 1949, habemus voluptatem accipere participantes e du I V Congressus Internationalis Medicorum Catholicorum et eis verba dirigere. Notavimus tunc quantum medici catholici essent solliciti de se manere informatos de acquisitionibus theoreticis et practicis importantibus medicinae modernae et de uti his progressibus ad praevenire et comburere morbum et dolorem, fideles in hoc magno principio scientiae et artis medicinalis: adiuvare et sanare, non nocere nec occidere. Adhibuimus quod medicus catholicus, ut oboediatur conscientiae et fidei, paratus esset ad disponere alios non solum scientiam et vires suas, sed etiam cor et devotio.

Corpus humano medicus servat reservationem respectuosam, quia scit quod corpus hoc animatur a spiritu, anima immortali, quae cum eo solam naturam formant, quae dependet.

* Datus die 11 Septembris mensis a. 1956. Acta Apost. Sedis, vol. XXXXI, pagg. 557-561. 1 44 - ACTA, vol. XXIII, n. 13. — 27-10-1956.

[*Latin ed. p. 678*]

The entire document, *Acta Apostolicae Sedis* – Official Commentary 678, pertains to both religious and moral matters. The Catholic physician knows that his patient and himself are subject to the law of their conscience

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and to the will of God; but he also knows that all the resources of nature have been placed at his disposal by the Creator, so that he may protect and defend men from disease and infirmity. He does not deify nature or medicine; he does not consider them as absolutes, but he sees in them a reflection of the greatness and goodness of God, and he subordinates them entirely to His service. Therefore, summarizing the position of the Catholic physician regarding the immense progress of medicine in the investigation and utilization of nature and its forces, We said not long ago: "What does... the physician worthy of his vocation do? He seizes upon these very forces, these natural properties, to procure through them healing, health, and vigor, and often, what is even more precious, to preserve from disease, contagion, or epidemic. In his hands, the formidable power of radioactivity is harnessed, governed for the cure of ailments resistant to all other treatments; the properties of the most virulent poisons are used to prepare effective remedies; moreover, the germs of the most dangerous infections are employed in every way in serotherapy and vaccination. Finally, natural and Christian morality everywhere maintains its imprescriptible rights; it is from them, and not from considerations of sentiment, of materialistic philanthropy, or naturalism, that the essential principles of medical ethics derive: the dignity of the human body, the preeminence of the soul over the body, the fraternity of all men, the sovereign dominion of God over life and destiny."

Now, We are pleased to address you from afar at your VII International Congress and to manifest to you the interest We have in your work. Since you have chosen as your theme "The Physician and the Law," We would like to speak to you first about the starting point and the source of medical law.

The starting point and source of medical law:

I. Without entering into lengthy theoretical considerations, We would like to repeat and confirm what We have often affirmed, and what Our Predecessors have never failed to impress upon you: the right to life, the right to the integrity of the body and of life, the right to care that is due to them.

[*Latin ed. p. 679*]

Acta Pii Pp. XII 679: Nécessaires, le droit d'être protégé des dangers qui le menacent, l'individu le reçoit immédiatement du Créateur, non d'un autre homme, ni de groupes d'hommes, non de l'État ou de groupes d'États, ni d'aucune autorité politique. Ce droit, l'individu le reçoit d'abord en lui-même et pour lui-même, puis en relation avec les autres hommes et avec la société, et cela non seulement dans l'ordre de l'action présente, mais aussi dans celui de la finalité. Il est faux de considérer l'homme dans sa relation avec la société comme s'il était inséré dans « la pensée organique de l'organisme physique »; un membre physique particulier a

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sans doute une certaine existence propre, mais, en tant que tel, il n'existe en aucune façon pour lui-même; il est finalement absorbé par l'ensemble de l'organisme. Le principe : « civitas propter cives, non cives propter civitatem » (la cité pour les citoyens, et non les citoyens pour la cité) est un héritage antique de la tradition catholique et fut repris dans l'enseignement des Papes Léon XIII, Pie X, Pie XI, non de manière occasionnelle, mais en termes explicites, forts et précis. L'individu n'est pas seulement antérieur à la société par son origine, mais il lui est aussi supérieur par sa destinée. La société, à la formation et au développement de laquelle les individus sont ordonnés, n'est qu'un moyen universel voulu par la nature pour mettre les personnes en rapport avec d'autres personnes. Cette relation de la partie au tout est ici entièrement différente de celle qui existe dans l'organisme physique. Quand l'homme entre par la naissance dans la société, il est déjà pourvu par le Créateur de droits indépendants; il déploie son activité en donnant et en recevant et, par sa collaboration avec les autres hommes, il crée des valeurs et obtient des résultats que seul il ne serait pas capable d'obtenir et dont il ne peut même, comme personne individuelle, être le porteur. Ces nouvelles valeurs manifestent que la société possède une prééminence et une dignité propres; mais ceci n'entraîne pas une transformation de la relation, que Nous esquissons plus haut, car ces mêmes valeurs supérieures (comme la société elle-même) sont rapportées à leur tour par la nature à l'individu et aux personnes. On ne peut concéder à la spéculation le droit illimité de systématiser et de construire, même quand elle coïncide avec les déclarations des Papes, et cela en des matières qui concernent les questions fondamentales du droit en général. Il n'est nullement prouvé que le point de départ et le fondement de toute structure juridique et de toute justification du droit soient la réalisation, voulue par le Créateur, de la nature humaine parfaite, et que ce but postule la subordination de l'individu à la société, dont il dépend immédiatement, de celle-ci à une société supérieure, et...

[*Latin ed. p. 680*]

680 Acta Apostolicae Sedis - Commentarium Officiale, and so forth, up to the perfect society, the State. This way of considering things is contrary to what the recent Popes have declared on this matter. One must not also seek to distinguish in the thought of the Popes between the order of actual realization and that of finality. The Popes have understood and have wished that one understand both as the fundamental principle regarding the origin of the right to life. It is undeniable that many consider the principle of totality as determining in the understanding of the relationship that unites the individual to society. But the application of this principle to the concrete questions concerning the origin and limits of the right to life, of which We are now speaking, raises serious objections. First, one forgets that the principle of totality applies only to the whole as such with

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regard to the part as such: this is a matter of law. But the question of fact also arises: are the two terms in question in a relationship of whole to part, and which? Already in the allocution of September 14, 1952, when it was a matter of determining the precise limits of the right of society with regard to the body and the life of individuals, We explained the meaning and importance of the principle of totality, and We expressly warned against the erroneous applications of this principle. 3 Position of the physician with regard to law and morality II. But the main object of this message, and on which We would like to elaborate further, concerns the position of the physician with regard to law and morality. Almost all Our allocutions to physicians have addressed this double question, which is, moreover, found in every profession. If the theme of your Congress is: "The physician and the law," the word "law" does not exclude morality here, since you intend to study them in their reciprocal relationships. Morality and law have a proper character that must be safeguarded; they express the order of conscience and that of the law, and the relationships they maintain forbid them from being separated, as from being completely confused. Medical morality. Morality aims to determine the conscious internal and external attitude of man towards the great obligations, which proceed from the essential conditions of human nature: obligations towards God and 3 Acta Apost. Sedis, vol. XXXXIV, page 784 and following.

[*Latin ed. p. 681*]

Acta Pii PP. XII 681: Religion, obligations envers soi-même et envers le prochain, que ce soit en ce qui concerne les individus, les groupes et les collectivités, la communauté au sens juridique, et obligations dans le domaine presque illimité des choses matérielles. La morale impose à la conscience de chacun, qu'il soit médecin ou militaire, savant ou homme d'action, le devoir de régler ses actes selon les obligations susmentionnées. Cela suppose qu'on les connaisse, ou qu'on en prenne connaissance, si on ne les connaît pas. Il s'ensuit que, si la décision morale procède du sujet, elle ne dépend pas de son bon plaisir ou de son caprice, mais s'inspire de critères objectifs. C'est ce qu'exprime une question spontanée, le "pourquoi?", de l'homme consciencieux à l'égard de lui-même. Il veut connaître les normes objectives de ce qu'il se propose de faire. Aussi, il suffit d'observer le médecin consciencieux dans son activité professionnelle quotidienne, pour voir comment la morale médicale guide l'action. Ce médecin procède à un diagnostic soigneux, pèse les données, interroge ses connaissances acquises, parcourt même des ouvrages ou des articles sur la question, consulte éventuellement d'autres médecins, puis décide, passe à l'exécution et surveille l'évolution ultérieure des faits. Mais la morale médicale va plus loin. Il suffit de prendre en main le Décalogue, comme la saine raison le comprend et comme l'Église l'explique, pour y trouver bon nombre de normes morales qui touchent à l'activité médicale.

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Dans Notre allocution susmentionnée du 14 septembre 1952 sur les limites de la recherche et de l'activité médicales (en particulier dans l'utilisation des découvertes modernes), et dans les allocutions des 29 octobre et 27 novembre 1951, 4 Nous avons indiqué différents points où la morale doit opposer son veto à la médecine. Il faut aussi tenir compte des exigences qui sont imposées au médecin de la part du patient, de sa famille et d'autres groupes intéressés, exigences qui portent sur des conventions à conclure, ou proviennent de celles qui l'ont déjà été. Parfois, ce sont aussi des idées religieuses, morales, philosophiques ou sociales, sur lesquelles le médecin doit baser son action, ou du moins auxquelles il doit s'adapter, mais qui sont contraires à ses convictions chrétiennes. Parfois, on lui demandera, pour des motifs médicalement compréhensibles d'ailleurs, de procéder à l'euthanasie, ou à l'interruption directe de la grossesse, ou de prêter une assistance effective à des pratiques anticonceptionnelles, toujours dans le cas d'indications objectivement sérieuses. Le médecin se trouve ici devant l'obli...

[*Latin ed. p. 682*]

• 682 Acta Apostolicae Sedis - Commentarium Officiale: Respecting medical morality is an unconditional requirement for the Christian physician in all cases where the moral norm is unconditional, truly clear, and certain. Observing the moral law ultimately causes no harm to the interests of science, nor to the patient, nor to the community, or to the "common good." In particular cases, the physician should not decide based on his subjective preferences or whims, let alone by acceding to or complying with immoral requests or desires, but rather he should follow his conscience, enlightened by objective norms, and consider God, to whom he will have to give an account. Thanks to this objective orientation of conscience, the Christian physician will avoid falling into the condemned form of situational ethics.

Medical Law: Medical law encompasses the entire set of norms that, within a political community, concern the person and activity of the physician, and whose observance can be enforced through the means of public law. These norms can be formulated or promulgated directly by the political authority, or merely authorized or sanctioned by it. Law can also be understood as "ius," that is, what each person, according to the rules of justice, can demand as his own (whether or not he has the means to enforce his right by force). Furthermore, law can be understood subjectively as the domination, recognized by the moral order, that the subject of the right exercises over the object of the right, and by virtue of which the subject can claim the "ius" from anyone who is indebted to him; this subjective right is also susceptible to the power of coercion. Medical law cannot simply abandon or disregard any of these two conceptions of law. However, we will focus on medical law in the first sense. The existence of such a law is

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a necessity, because the person and activity of the physician have such an influence on the peace and security of life within the political community, that the absence of these norms, their imprecision, or the lack of coercive power, are incompatible with the good of the whole. Purely moral obligations are too vague in the concrete reality of life, and lend themselves to too many interpretations to guarantee order in society by themselves. Therefore, they must be supplemented and clarified by positive law. The training of the physician, his theoretical and practical knowledge, the guarantees and vigilance required in this matter in the interest of the community,

[*Latin ed. p. 683*]

Acta Pii PP. XII 683: Omnia haec determinanda sunt, sed non satis per ordinem moralem, qui, praeterea, facultatem coactionis non habet. Propter ea beneficia magna quae medico a privato et a communitate mandata sunt, necessitas iuris medicinalis dubitari non potest. Hoc confirmatur ex facto quod omnes nationes civilizatae ius simile possedunt, etsi redactio eius variationes notabiles praebet secundum locum. Contentus materialis iuris medicinalis primum determinatur ab eius fine intrinseco. Primum interrogabitur quid ex medico exigeri debeat et ei concedi, ut ille finem professionis suae attingat: "adiuvare et sanare, non nocere nec occidere." Eiusdem principii auxilio exigenda sunt quae privati et communitas ex medico exigent, prout haec in iure medicinali exprimi debent. Manifeste irrationabile et impossibile est omnia quae medico adiuvare possunt, et omnes petitiones quae ad eum fieri possunt, per leges definire et regulare. Generaliter, superabundantiam legum cavendum est, quae ab antiquis saeculis signum declinationis civitatis habetur (unde formula Taciti: "corruptissima re publica plurimae leges"). Quare, spatium conveniens decisionibus medici relinquendum est, et homines hortari debent ut ipsi curant de necessariis in materia medica, sine exspectatione legis quae ad omnia minuta providet. Hoc enim in quibusdam punctis non possit, quia medici, multi membri assembly legislaivae aut civium oppositionem inveniet. Similia leges saepe solutiones compromissi inter adversarios irreconciliabiles praebent, aut coacta sunt ab maiore parte. Quoniam aliquando paragraphos objective immoraes et anti-Christianos continent, quos medicus catholicus non potest approbare nec exsequi sine conflictu cum sua conscientia, quaestio ardens stat: qualis sit actio habenda erga illud ius medicinale, secundum quod medicus ad exercendum professionem suam tenetur.

Relationes inter moralem medicinalem et ius medicinalem:

Postquam de morali medicinali et de iure medicinali separatim locuti sumus, ad tertium punctum venimus quod attingere volumus: ad suas relationes: suntne ambo in eodem statu, an inter eos est subordinatio? Quo-

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modo, possunt considerari.

[*Latin ed. p. 684*]

Acta Apostolicae Sedis - Commentarium Officiale 684: It is said that each [sphere of law] is sovereign within its own domain and does not admit the intrusion of the other. But this is only partially true, for positive law has no validity or force of execution except to the extent that it is recognized by God, the ultimate and supreme source of all law. Furthermore, God cannot ever lend His authority to a law that contradicts Himself, that is, a law that contradicts the moral order which He Himself established and made obligatory. It follows that medical law is subordinate to medical morality, which expresses the moral order willed by God. Therefore, medical law can never permit the physician or the patient to practice direct euthanasia, and the physician can never practice it on himself or on others. This also applies to the direct killing of the fetus and to medical acts that contradict the law of God clearly manifested. In all of this, medical law has no authority, and the physician is not bound to obey it. On the contrary, he must not take it into account; indeed, any formal assistance to such practices is even forbidden to him, while material assistance falls under the general norms of "material cooperation." Medical law, which does not take into account morality or opposes it, contains an internal contradiction, and it is useless to dwell upon it. In other cases, all opposition between law and morality must be avoided, and care must be taken that, while each maintains its own character, they complement and support each other. If one is subjected too much to the other, one risks seeing the moral sense yield to legalism, or to minimalism. This would be a serious disadvantage, for the intention of the physician, as well as that of the patient, is the preponderant element and the one that animates the others. It can also happen that the legal obligation arising from the moral sphere exerts an exaggerated influence on consciences and leads to unbearable rigorism, or that the implacable dominance of law substitutes itself for morality and reduces it to a conscientious, universal observance of the prescriptions of the law. But it is also dangerous to separate law too much from morality. Morality then risks slipping into a kind of individualism, for too much attention to moral elements makes one lose sight of the objective data clearly defined in the law; one can thus arrive at a false and overly subjective ethics of situation. When law deviates too much from morality, it tends towards an exaggerated and even extreme legal positivism, which, in several cases, constitutes a danger to the judgment and action of the physician. We are thinking of more than one medical legal code, in which, through certain and defined indications...

[*Latin ed. p. 685*]

Acta Pii P. XII 685 guarantees, it is permitted, or even imposed, the direct interruption of pregnancy; in matters of medical confidentiality, or when

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a physician is called as an expert in court, the norms established by the political authority are considered exclusively valid and obligatory. This excessively diminishes the role of the moral element and offends the personal dignity of the physician in the field of medical law.

III. International Collaboration. The third point of Our message seeks especially to justify and explicitly recommend collaboration on an international level. The effort of rapprochement and collaboration is felt in the most diverse fields. As you yourselves have indicated in your program, it stems from a profound transformation of almost all relationships, and its ultimate cause is to be found in the very nature of man. It is the consequence of a natural law that proceeds from the unity of origin of men, and urges the realization of a common task, to which all those who live on earth are invited. As the years pass, it becomes increasingly impossible for nations to close themselves off from one another, although a systematic and passionate tendency to return to the isolation of the past sometimes manifests itself. Everything that happens currently in one country provokes a reaction in others, and one is, as it were, forced to recognize that the community of peoples and of humanity resembles an organism, whose blood and lymphatic circulation constantly connect the various parts. Thus it is with international currents, of which one cannot help but become aware and take account.

But We have a particular reason to praise your international Association and to wish that it may progress. It is because you constitute an association of Catholic physicians. Certainly, as Catholics, you do not possess a particular medical knowledge, but you have your own way of considering the problems of your profession. It is not without importance, on an occasion such as this that brings you together, to learn about and hear from colleagues of international scientific renown who, in their activity as scholars and practitioners, feel no impediment whatsoever from their convictions and their Christian life. Such personal experiences are valuable, especially if they are based on contacts with physicians from different countries. When a Catholic physician practices his profession in an environment that is not Catholic, and among colleagues who do not share his faith, participation in a congress of this kind exerts a liberating influence.

[*Latin ed. p. 686*]

The Acts of the Apostolic See - Official Commentary 686 delivers one from the complex of inferiority, broadens one's perspective, and strengthens one's courage. Therefore, We desire that you may often be able to organize similar congresses. As your previous assemblies have demonstrated, legal questions are not the only matters that occupy you, nor even the primary object of your meetings. But these questions today present themselves with such insistence that it was necessary to treat them explicitly. You write in the program of the present congress: "The function of the

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physician has correlations with the law, both in the field of civil law and of public law (both from a national and an international point of view)." You outline these legal functions in their broad outlines and provide precise guidance on the relationship between law and morality. Legal questions are certainly not the exclusive domain of the physician, but other international medical associations have also felt the need to address them and find practical solutions; they have not labored in vain. You wish to continue this work, and in this We fully approve of you. But you must guard against a double danger: that of overburdening yourselves either with preparatory work or with objectives to be pursued. When examining your program, We admired your courage and your zeal for work, but We asked ourselves: "Is this practically feasible?" The mentality of men today leads them to seek breadth, unity, and simplicity: starting from a single point, one wants to deduce everything else and thereby arrive at a goal fixed by the nature of things and clearly perceived. It thus becomes easier to order and dominate the diversity of particular problems, which still remain to be resolved. May you succeed in introducing breadth, unity, and simplicity into the treatment of legal questions, with which you are forced to deal today as physicians; you will then accomplish something great and useful. Conclusion It remains for Us only to wish your endeavors a happy course and complete success. Certainly, you will not achieve your goals in a few days; but you will certainly draw closer to the goal, and you will undoubtedly obtain the help of the Truth, the Science, and the Wisdom of God. As a pledge of the favors of On High, We wholeheartedly grant to yourselves and to all those who benefit from your science and your dedication Our Apostolic Blessing.

[*Latin ed. p. 687*]

Sacred Congregational Acts 687. SACRED CONGREGATION CONSISTORIAL OF LANCIANO AND ORTONA. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

The Most Reverend and Reverend Father Benignus Lucianus Migliorini, Archbishop of Lanciano and Bishop of Ortona, recently requested from the Apostolic See that the territory of the village commonly called "Treglio," which currently belongs to the Diocese of Ortona but is separated from the episcopal See by a considerable distance, be detached from said Diocese of Ortona and united to the Archdiocese of Lanciano, to which easier access is available.

Therefore, the Sacred Congregational Congregation, having approved this petition for the good of souls, and exercising the special faculties granted to it by the Most Holy Pope, Our Lord Pius Divine Providence, Pope XI, deemed it fitting to grant this request with benevolent approval. Wherefore, supplementing what is necessary, with the consent of those who are, or are presumed to be, interested, it has deigned to decree, with full validity as if issued under the Apostolic Seal, that the territory of the

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village commonly called "Treglio" be detached from the Diocese of Ortona and incorporated into the Archdiocese of Lanciano, thereby altering the boundaries of both Churches.

Furthermore, to accomplish these matters, the Sacred Congregational Congregation appoints the aforementioned Most Reverend Father Benignus Lucianus Migliorini, Archbishop of Lanciano and Bishop of Ortona, granting him the necessary and appropriate faculties, including the power to delegate, to any man established in ecclesiastical dignity, to effect the aforementioned purpose.

[*Latin ed. p. 688*]

Acts of the Apostolic See - Official Commentary 688, concerning the obligation to send, as soon as possible, to the aforementioned Sacred Congregation Consistorial, an authentic copy of the executed act. All contrary opinions notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 24th of April, 1956. Father A. I. Card. PIAZZA, Archbishop of Sabina and Mailand, and Secretary. Joseph Ferretto, Assistant.

SACRED CONGREGATION FOR RITES,

BEATIFICATION AND CANONIZATION

CONCERNING THE SERVING OF GOD, MARCELLUS SPINOLA MAESTRE,

ARCHBISHOP CARDINAL OF SEVILLE,

FOUNDER OF THE CONGREGATION OF THE HANDMAIDS OF THE DIVINE HEART OF JESUS.

ON THE QUESTION: Whether a commission for the introduction of the cause should be signed, concerning which the matter in this case and its effect are concerned.

The Supreme Pastor of the Church, established by the Lord, the Apostle Saint Peter, exhorting priests and bishops, as shepherds of the Church, commands them to diligently feed the flock of the faithful entrusted to them by God, not for the sake of base gain, nor as lords over them, but to be an example and a model in their actions to those subject to them, with all care, love, and solicitude, hoping for the eternal reward from the Prince of Pastors in Heaven (Cf. 1 Peter 5:1-4).

Among the outstanding shepherds, who diligently feed and cultivate the Lord's flock, according to this exhortation of the Prince of the Apostles,

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stands the Servant of God, Marcellus Spinola Maestre.

Marcellus was born of the noble family of John Spinola and the even more noble Antonia Maestre, on the 14th of January of the year 1835, in the city of San Fernando, within the boundaries of the archdiocese of Seville, whom pious parents wished to have baptized with the waters of the octave on the following day, and then, with Christian rites...

[*Latin ed. p. 689*]

The Sacred Congregation of Rites, with the greatest care, instilled in him excellent morals, so that even as a boy he gave admirable examples of innocence and penance. He learned the rudiments of the humanities from a certain religious man, and later, when his father, along with his family, was transferred to various cities for his military service, he devoted himself to studies in Granada, Valencia, and then in Seville, where he completed his studies, which led him to the legal profession. The integrity of this noble young man was well known, who daily attended the Holy Mass and, through pious meditation and other devout works, advanced along the paths of perfection, spreading the good odor of Christ in the halls of the universities. Having obtained a license in law in 1856, he began to practice as a lawyer in Huelva, zealously defending the causes of the poor and needy, and indeed, supported by the income from his own estate, he did so gratuitously. But the forum was not very favorable to him. Having abandoned legal studies, he entered the Seminary of Seville, and after completing a course in ecclesiastical disciplines, in 1864, at the age of thirty-three, having previously renounced the ancient and noble title of Marquis de Spinola, which had been offered to him, he was raised to the priesthood. He immediately began his priestly ministry in the city of "Sanlucar de Barra," where for seven years he was entirely devoted to hearing confessions, to giving sermons to the people with great piety and religion, to helping the poor, visiting the sick, and comforting those at the point of death, and such virtue shone in him that he was commonly called a "little saint." Having become known for his priestly zeal, the Archbishop of Seville appointed him as pastor to the parish of San Lorenzo in the same archiepiscopal city, where he became an example for pastors. In 1879, he was co-opted among the canons of the cathedral church and appointed as a judge pro-synodal. Nor did he cease to serve God as he ascended to a higher rank of honor. Indeed, in 1881, he was elected and consecrated as an auxiliary bishop of Seville, under the title of the church of Milo, and in 1884, he succeeded the Bishop of Coria. He soon visited the entire diocese and distinguished himself among all by his apostolate and virtues. After two years, he was transferred to the See of Malaga, where he diligently repeated what he had done in the diocese of Coria, so that the people of Malaga greatly rejoiced that they had a saintly bishop, who, as a pontiff, had made himself a bridge between God and his neighbors. Then, in 1896, Pope Leo XIII promoted

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him to the archiepiscopal see of Seville, which he firmly governed until his death.

[*Latin ed. p. 690*]

690 Acta Apostolicae Sedis - He obtained for the official seminary which he founded there, that it might be adorned with the distinguished title of a Pontifical University; he arranged for the studies of philosophy and theology so that they might be ordered according to the requirements for the degree of Angelic Doctor; he successfully promoted a Catholic bookshop for the publication of good books, and he instituted the first congress of the entire Spanish nation of the book trade, the principal fruit of which was the foundation of Catholic periodicals. He vigorously defended and protected the rights of the Church in the national Senate, especially against those who attacked religious Orders. He excelled in extraordinary charity there: indeed, in his archdiocese, which suffered from persistent drought, especially in the city of Hispalensi, he personally went from door to door seeking alms, to relieve the poor and the hungry. He erected a house under the care of pious women for the collection, assistance, and education of orphaned and poor girls, from which the Congregation of the Ancillae Conceptionistarum a Divino Corde arose, who rightly and deservedly consider him as their Founder. Finally, in the year 1903, on December 11th, he was chosen among the Cardinals by Pope Pius X. Having performed so many labors for the Church of God, and with his illness growing worse, full of merit, he piously received the sacraments of the sick, and peacefully fell asleep in the Lord on January 19th, 1906. Furthermore, the fame of sanctity, with which our Marcellus shone during his life, after his death, and with reported miracles occurring, attributed to his intercession, spread far and wide throughout the various regions of Spain, and continues to grow. As a result, in the year 1927, a canonical inquiry was undertaken in the Hispalensi Curia, with ordinary authority, regarding the fame of his sanctity, his virtues, and miracles. This inquiry was finally completed in the year 1943 and transmitted to Rome. At the same time, investigative proceedings were initiated, through petitions, in the Curias of Gadicen (years 1929), Caurien (years 1928-30), Matriten (years 1928-29), and Malacitana (years 1933-35). Meanwhile, Cardinals, Archbishops, and Bishops, and many others, both from the clergy and from those in positions of authority, offered insistent prayers to the Supreme Pontiff Pius XII, that the cause of beatification of this Servant of God, who, born in Glaris, shone more brightly with Christian virtues, and whose noble blood was made more noble by his love for Christ and the faithful, might be introduced before the Congregation of Sacred Rites. Furthermore, the Sacred Congregation of Rites, on March 25th, 1944, after carefully considering the writings of the same Servant of

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God, decreed that nothing stood in the way of proceeding further.

[*Latin ed. p. 691*]

The Sacred Congregation of Rites, 691. Therefore, with all that which is prescribed by law duly observed, and at the urgent request of the Most Reverend Father James Flores, Rector of the Spanish College in the City of Rome and legitimate Advocate in this Cause, and with the Most Reverend and Illustrious Cardinal Frederick Tedeschini, Bishop of Tusculan, as Promoter of this Cause, on the 14th of February, 1956, in the Ordinary Assembly of the Congregation of Rites, a question was proposed for discussion: Whether a Commission for the Introduction of the Cause should be signed in this case and for the purpose of which it is spoken, and concerning this matter, he reported. The Fathers in purple, having heard the officials, especially the Reverend Father Doctor Sylvio Romani, General Promoter of the Faith, judged it necessary to write a response; namely, if it should please the Most Holy [Father] to affirm affirmatively, that the commission should be signed. Finally, the Blessed Father, through the aforementioned Cardinal, having received a faithful report on these matters, His Holiness, considering the opinion of the Cardinals, deigned benignly to sign the Commission for the Introduction of the Cause, with the hand of Marcellus Spinola, His Master of Ceremonies. Given in Rome, on the 19th of February, 1956. C. Card. CICOGNANI, Prefect. A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 692*]

692 Acta Apostolicae Sedis - Commentarium Officiale

ACTA TRIBUNALIUM

TRIBUNAL VICARIATUS URBIS

Citatio edictalis ROMANA NULLITATIS MATRIMONII (CARTHY - MARCBLLIN)

Since the actual place of residence of the aforementioned Mr. Carthy John F. is unknown, in the aforementioned cause, we summon him to appear at the Seat of the Tribunal of the Vicariate of the City of ROMA (ROMA, via della Pigna 13 A) on the 22nd of November, 1956, at the hour of 10, in order that he may be questioned regarding the impediment to the marriage, according to canon 1990. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Carthy John F., ought to take care that he is informed of this edictal citation.

* Petrus Santini, Officialis Ex Cancellaria Tribunalis Vicariatus Urbis, die 27 Septembris 1956.

V. Frazzano, Cancellarius

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*Since the place of current residence of Mr. Carthy John F. is unknown, we summon him to appear at the Seat of the Tribunal of the Vicariate of ROMA (ROMA, via della Pigna 13 A) on November 22, 1956, at 10 o'clock, to be questioned, according to canon 1990 of the Code of Canon Law. The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Carthy John F. should, insofar as possible, inform him of this citation.

[*Latin ed. p. 693*]

Year and Volume XXXVIII, 29th of October, 1956 (Series II, Volume XXIII) - N. U. ACTA APOS- TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTIONS. I. NEO-PAMPILONENSIS. The Church of Nueva Pamplona, in Colombia, is raised to the rank of Metropolitan Archdiocese, and becomes the head of a new ecclesiastical province. PIUS, SERVUS SERVORUM DEI. For the perpetual memory of the event, whereas the fortunes of human affairs are ever in flux, and whereas men, pressed by insatiable cares, are always disturbed by new anxieties, the one Holy Church remains immutable, and offers the richest fruitfulness, constantly responding to the needs of the times, and nourishing others with maternal solicitude. We, therefore, who by divine will have undertaken to govern it, deem it fitting to receive with a joyful heart the petition of the venerable Brother Paul Bertoli, Archbishop in the title of Mcomedia, and Apostolic Nuncio in Colombia, who, desiring to promote the welfare of the inhabitants of the region commonly called Santander Norte, requested this Holy See to establish a new ecclesiastical province there. Wherefore, having learned what opinion was held on this matter by our beloved Son Chrysanthus, Cardinal Luque, Archbishop of Bogota, and by others of these places; with the consent of those who have some right, or deem themselves to have some right, in the ordination of such Churches; using our supreme authority, we have decreed the following: 45 - ACTS, Volume XXIII, n. 14. — 29-10-1956.

[*Latin ed. p. 694*]

694 The Acts of the Apostolic See – Official Commentary follow, and we decree. We exempt the metropolis of BogotÃ¡, together with its Archbishop and, at the time, the dioceses, bishops, and the ecclesiastical districts of Neo-Pamplona, Suesca, and St. Giles, and Bucaramanga; and the same applies to the "nullius" prefecture of BertrÃ¡n in Catatumbo, which we free from the jurisdiction of the metropolis and Archbishop of Cartagena in Colombia. From among these churches, we raise the diocese of Neo-Pamplona to the rank and dignity of an archdiocese, under the metropolitan see, with all the rights and privileges that other archdioceses of the same rank enjoy according to the common law; and we subordinate to it the churches that we have separated from their proper metropolis. Fur-

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thermore, from these thus arranged sees, we establish a new ecclesiastical province, the Neo-Pamplona province, to be called after its metropolitan see, which will consist of the aforementioned cathedral church – and territories added to it, as described in the Decree of the Sacred Congregation for the Propagation of the Faith entitled "Cum Peculiaria," dated the fourteenth day of this month and year – and the suffragan dioceses of Suesca and St. Giles, Bucaramanga, and CÃºcuta, the last of which we have established by other letters of the same date, and finally, the "nullius" prefecture of BertrÃ¡n in Catatumbo. Therefore, we invest the Archbishop of Neo-Pamplona, whether he himself or his successors, with the dignity and rank of a Metropolitan Archbishop, endowing him with all the rights, honors, and privileges, as well as the duties and obligations, by which other Metropolitans throughout the world are governed and held. We also grant him the power, as is customary, to carry a cross before him, but only within the boundaries of his archdiocese, and to wear the sacred pallium, after he has duly requested and obtained it in a public Consistory; and we subordinate to him the Ordinary of the churches that we have enumerated. Finally, we order that the collegiate church of the Canons of Neo-Pamplona be raised to the rank, title, and honor of a metropolitan archiepiscopal college, with all the rights and privileges, as well as the obligations, that are customary for such a body of canons. After this arrangement of the churches, the metropolis of BogotÃ¡ will have five suffragan churches: namely, IbaguÃ©, ZipaquirÃ¡, Tunja, Puitameme, and Girardot; and to the archdiocese of Cartagena in Colombia will be subject and subordinate the following three sees: Barranquilla, MonterÃa, and St. Marthae. All of this will be carried out by the venerable Brother Paul Bertoli, to whom we grant all the necessary powers to carry out this business, and to any other person, if necessary.

[*Latin ed. p. 695*]

The Acts of Pope Pius XII, page 695, grant ecclesiastical dignity and impose the obligation to draw up documents pertaining to this matter, and to send exact copies thereof as soon as possible to the Sacred Consistory. If, at the time these matters are to be carried out, another Apostolic Nuncio presides in the Nunciature in Colombia, we grant him, likewise, the powers to complete the task and to appoint the person. We intend these Letters to be effective now and in the future; so that those things which are decreed by them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since by these Letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these

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Letters, whether printed or handwritten, which bear the seal of the person appointed to the ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiff. Given in Rome, at St. Peter's, on the thirty-first day of the month of May, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate.

CELSUS Card. CONSTANTINI, Secretary of the Sacred Roman Ecclesiastical College.

Fr. ADEODATÜS I. Card. PIAZZA, Secretary of the Sacred Consistory.

Hamletus Tondini, Apostolic Chancellor.

Albertus Caesar, in the Apostolic Chancery, lead Plumb.

In Ap. Cane, tab., vol. LXXXXIII, n. 23.

Serafini, Apostolic Protonotary.

Federici, Apostolic Protonotary.

[*Latin ed. p. 696*]

Acts of the Apostolic See - Official Commentary 696 II. NEO-PAMPILONENSIS (CUCUTENSIS) A PART OF THE NEO-PAMPILONENSIS CHURCH, CERTAIN PARISHES ARE SEPARATED TO FORM A NEW DIOCESE, TO BE CALLED "CUCUTENSIS." PIUS, SERVANT OF THE SERVANTS OF GOD, desiring to promote the benefit of all the churches, which we have received according to the will of Almighty God as precious jewels to be preserved, never abandon any undertaking that appears to contribute to their better governance and to the good of the faithful. Therefore, when the venerable Brother Paulus Bertoli, Archbishop with the title of Nicomedia and Apostolic Nuncio in Colombia, after consulting with the Ordinary of the Neo-Pampilonensis Church, requested the Roman See to separate a portion from that diocese, so that the inhabitants of the region, commonly known as the Departamento Norte Santander, might enjoy the care of souls, we gladly granted this request. Regarding this matter, with the consent of those who have some right or believe they have a right in this division of territory, and after careful consideration, we, by the fullness of our apostolic authority, decree and order the following. We separate from the territory of the Neo-Pampilonensis Church that part in which the city of Cúcuta is located, and which consists of the following parishes, commonly called: Villa Rosario, San Cayetano, Santiago, Gramalote, Lourdes, Sardinata, Zulia, and Carmen de Nazaret; and from this, we establish a diocese, to be called the Cúcutensis, named after the city of Cúcuta, and to be bounded by the same limits, and the city and parishes whose names we have mentioned. In the city of Cúcuta, as is evident, will be the seat and residence of the Holy Bishop, and the Episcopal chair will

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also be located there, namely in the church dedicated to Saint Joseph, the Virgin Mary, Spouse, which, by these letters, we elevate to the dignity of a cathedral church, with all the honors, insignia, privileges, and rights pertaining to other churches of the same rank. These rights also belong to the Bishop, together with the burdens and obligations that properly accompany the dignity of Bishops throughout the world. We make the Cúcutensis diocese a suffragan.

[*Latin ed. p. 697*]

Acta Pii PP. XII 697. To the Church of Neo-Pamplona, which on this very day, through other letters bearing the papal seal, we elevate to the dignity of a metropolitan see, and we place the Bishop of Cúcuta under the authority of the Metropolitan of Neo-Pamplona. In order that the sacred solemnities may be performed with the due magnificence to which the Divine Majesty is owed, and that the Bishop may be assisted by the counsel and talents of those men who excel in mind and spirit, we decree that, as soon as it is permissible, a Cathedral Chapter be established in the new diocese, according to the special regulations which We will issue in other letters bearing the papal seal; but We freely grant permission that, until this can be done, diocesan Consultors be appointed in place of the Canons, who will assist the Bishop in the same manner. The episcopal revenues, which are called the "mensa episcopalis," or the fruits of the curia, whether they consist of revenues, or of alms offered by the faithful, or of dowries given by public authority, or finally of one thousand five hundred coins (commonly called pesos), which shall be paid to the Bishop each month from the revenues of the curia, or of the parish, in the name of the Cathedral of Cúcuta. Furthermore, since those boys must be carefully nurtured who are drawn to the priestly office by the love of Christ and of souls, We decree that the Bishop of Cúcuta shall, as soon as possible, erect an elementary seminary, according to the law and according to the regulations issued by the Sacred Congregation for Seminaries and Universities. When they have reached the age at which it is fitting for them to begin their studies in philosophy and sacred theology, some of these young men shall be sent from this seminary to the larger seminary of Neo-Pamplona, and the best among them shall be sent to Rome, to the Pontifical Latin-American College, in order that they may be instructed in these disciplines. However, We grant to the Bishop of Cúcuta that, as long as the diocese lacks a seminary building, he may send the boys destined for the priesthood to the elementary seminary of Neo-Pamplona, in order that they may be instructed in grammar and literature. As for the governance and administration of the new diocese, the election of a Capitular Vicar in the event of a vacancy in the See, and other matters of this kind, let those things be observed which are prescribed by the Code of Canon Law. Furthermore, We decree that, as soon as the erection of this diocese has been fully carried out, the clergy of the Church shall be con-

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sidered to be assigned to it, and within whose boundaries, as determined by these letters, they shall hold an ecclesiastical office or benefice; and the others shall be assigned to that diocese in whose territory they legitimately reside. Finally, the documents and records which pertain to the Church of Cúcuta, and to its faithful and temporal goods, shall be duly sent from the Curia of Neo-Pamplona to the new Curia of Cúcuta, to be kept in the archives in the customary manner. The execution of what We have decreed shall be overseen by the venerable Brother Paul Bertoli, whom We have appointed for this purpose, to whom all powers necessary for carrying out these matters shall be delegated, as may be required.

[*Latin ed. p. 698*]

Acts of the Apostolic See - Official Commentary 698, possessing ecclesiastical dignity; once these matters have been completed, the same obligation will apply to preparing the documents of the completed division and to promptly sending worthy examples thereof to the Sacred Consistorial Council. If, at the time when these things must be done, another presides over the Apostolic Nunciature in Colombia, he will enjoy the same powers and bear the same obligations. We intend that these Letters be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we nullify all such. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely void and of no effect. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the person holding ecclesiastical dignity, and which have been signed by a public notary, shall have the same full validity as if they were presented. Whoever disregards Our decrees in general, or in any way disparages them, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirty-first day of the month of May, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our pontificate. CELSUS Card. OOSTANTINI, Secretary of the Sacred Roman Ecclesiastical College. Fr. ADEODATUS I. Card. PIAZZA, Secretary of the Sacred Consistorial Congregation. Hamletus Tondini, Apostolic Chancellor. Albertus Caesar, Loco. ŬB Plumbi In Ap. Cane, tab., vol. LXXXXIII, n. 22. Serafini, Apostolic Protonotary. Federici, Apostolic Protonotary.

[*Latin ed. p. 699*]

Acta PP. XII, 699, ALLOCUTIONES, I, to those who attended the sixth national convention held in Rome, concerning the improvement of the pas-

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toral ministry. To the clergy of Italy, greetings.

"With great joy, Venerable Brothers and beloved sons, we welcome you to the 'Sixth National Week of Pastoral Renewal' in the eternal City. We know that by choosing Rome as the venue for your meetings this year, your Center wished to render filial homage to Our person, and at the same time, to testify to its own development and to affirm its desire to extend its influence as widely as possible. Indeed, it is characteristic of this venerable city, Rome, to communicate to works, even those originating in distant regions, provided they are united with it in the same spirit, a kind of seal of universality, in return for the merit that they bring to it.

In the information that you have kindly sent us, it is mentioned that the 'Center for Pastoral Guidance' was founded in Milan in September 1953, within the Institute of Higher Studies 'Didascaleion.' While it was initially limited to the Ambrosian diocese, the need soon arose to extend it throughout Italy with a threefold purpose:

1. To update the clergy and the Catholic laity on the movements that seek to foster Christian life, illuminating their profound value in the light of dogmatic and moral theology, sociology, and history;

2. To study the guiding principles that must be adopted, and the practical means that must be used, for a luminous and fruitful action;

3. To implement an agreement for the coordination of pastoral action, which addresses general issues in Italy.

The Center itself has a quarterly publication, 'Pastoral Orientations,' which aims to 'orient, update, and coordinate,' and to promote, above all, the 'National Weeks of Pastoral Renewal,' of which the present one, which is the sixth, has as its fundamental theme 'The Word of God in the Christian community'; a theme that is further divided into numerous special topics.

It is a great enrichment, and we might almost say..."

[*Latin ed. p. 700*]

700 Acta Apostolicae Sedis - The official commentary abounds with questions and problems, each treated by distinguished speakers; problems that touch upon the vital points of the apostolate, and whose correct solution will increase the traditional vigor of that primordial instrument of faith, which is preaching. Responding to your request, We propose to add some thoughts to your many learned and wise dissertations and lessons on the Word of God in the pastoral office, and as a means for the Christian rebirth of the world and for the salvation of the soul in modern man; modern man – We mean – who is intimately thirsting for the Word of God and its truth. When this genuine truth resounds, it seems that the hiss of machines, the shouts of crowds, the groans of pain, the cries of passions, suddenly suspend their deafening clamor, and in the spirit,

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surrounded by a salutary zone of silence, flows the restorative stream of hope. Therefore, We do not intend to lay before you how the proclamation of the Word of God must be concretely presented and adapted to the conditions of place, time, and people, in respect to modern problems, the modern mindset, modern sentiments, and modern language. But above all this – or rather, as its foundation – there is another element, deeper, which We also find in your guidelines, to which We would like to draw your attention. We see in it not only a final orientation, but also, for both priest and layperson, an intimate liberation, a tranquility, a security, a defense against lukewarmness and superficiality. The Lord Himself preached the Word of God; following His example, the Church preaches it through the centuries. Therefore, We take as the subject of Our present discourse: the preaching of the Word of God in the community, which has its measure and its ultimate orientation in 1° the preaching of Christ and 2° in that of the Church.

I - The Preaching of the Lord and the Preaching of the Priest.

When we, through pious meditation on the Gospel, place ourselves in spirit among the crowd gathered around the divine Master as He proclaims the good news, we are first struck by how He knows how to infuse His soul into the word, together with the inexhaustible richness of His wisdom and love, so that the word itself becomes a faithful mirror of His Person. Therefore, the preaching of Christ has a personal character, of immense effectiveness.

[*Latin ed. p. 701*]

Acta PU Pp. XII 701 1. The personal character of the Lord's preaching. This personal character is first shown by absolute clarity and certainty of mind, and absolute determination and firmness of will. The Lord gives Himself entirely to the proclamation of the Word of God. "My doctrine is not mine, but that of him who sent me..." "He who speaks of himself seeks his own glory; but he who seeks the glory of him who sent him is true, and there is no injustice in him." A second characteristic sign is His dedication to the service of souls. "I have mercy on the multitude." Significant in this regard is the word of the Good Shepherd: "I am the good shepherd. The good shepherd giveth his life for his sheep." He devoted Himself to men and souls through the ever-renewed proclamation of the Word of God, moving from place to place, from city to city, or remaining in the same place, in the synagogues, in the temple, on the shores of the lake, or in a boat on the sea, on the mountains; He healed the sick, raised the dead, accumulating miracles upon miracles, so that men might believe in His word, and so that the seed of the Word of God might take root in their souls and bear fruit. From the lips of the Lord flowed parables and similitudes, with which He clothed the Word of God, so that it might be imprinted in the hearts of men and lead them to reflection. Thus, the proclamation of the Word of

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God was moved in the Lord by an immense, tireless, and industrious love for souls. As a third characteristic element, we find a calmness of judgment and an intimate independence from the approval or disapproval, the favor or disfavor of men. With His open reprobation of the vanity and ambition of the Scribes and Pharisees, He showed His complete detachment from the applause of the people and the ruling classes. The multitude, having seen the miracle performed by Jesus, wanted to make Him king; but He...

[*Latin ed. p. 702*]

Acts of the Apostolic See - Official Commentary 702. He fled and withdrew alone to the mountain. 12. He experienced the "Hosanna" of the solemn entrance and the "Crucify Him" of the Passion with complete composure of spirit; 13. He allowed himself neither to be carried away by the one nor frightened by the other. These brief observations concerning the personal character of the Redeemer in the proclamation of the Word of God should serve as instruction for the priest regarding his internal disposition in the preaching of the same Word!

2. The preaching of the Lord, with regard to its content. Now, turn your attention to the content of the Lord's preaching, so that you may adopt its characteristics and purpose, so that your word may be worthy of faithful ambassadors of Christ.

a) To the listeners, the Lord first of all instilled, as a disposition of mind and heart for fruitfully receiving his teaching, moral seriousness, with which man must approach divine revelation and requests, which do not admit of levity and superficiality; 14 therefore, uprightness and sincerity of heart, which excludes all hypocrisy and duplicity; 15 zeal for the Kingdom of God, which is incompatible with idle passivity; 16 constant vigilance; 17 conscious and firm adherence to the word and will of God.

18. In hearts thus prepared, the Lord pours forth the abundance of the highest teachings. He wished to bind men in an ever deeper bond with the Father who is in heaven; and therefore, He instilled in them, on the one hand, reverence before His infinite majesty, 19 and filial love above all else; on the other hand, unconditional trust. 20. Men must feel secure in the careful and provident love of the heavenly Father, and therefore they must not be excessively anxious about the care of material things. 21. b) Moreover, the preaching of the Lord inspired in hearts union with Christ: faith in Christ, trust in Christ, love of Christ, and unconditional obedience.

1 Io. 6, 15. 13 MARO. 9; Luc. 19, 37; MATTH. 11, 16-17; 7, 21. 14 MATTH. 7, 13; 25, 17. 15 MATTH. 7, 13; 25, 17; MARO. 13, 35-37. 16 MATTH. 7, 21; 19 MATTH. 10, 28. 17 MATTH. 6, 9; 22, 21. 18 MATTH. 6, 25. 19 MATTH. 6, 33. 20 Luc. 11, 28. 21. 19, 6-15.

[*Latin ed. p. 703*]

Acta Pii PP. XII 703 22: Imitation of Him. Christ's complete dedication

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to Christ, and through Christ, is the center of preaching. Whoever reads the preaching of Christ in the Gospels, finds that to separate Christ from the preaching of the Word of God would be to touch and falsify His very essence. Therefore, Christ is inseparable even from the preaching of the Priest in pastoral ministry, according to the exhortation of the Apostle St. Paul: "But we preach Christ Jesus, even Christ crucified." 23 "For we do not preach ourselves, but Christ Jesus, the Lord." 24 For the remainder of the subject matter of Christ's preaching, we shall simply mention—besides His great promises (heaven, the Eucharist, the resurrection, eternal life)—the duties of which He spoke, so that we may know what He treated, how He valued it, and how He emphasized it, so that the Priest in pastoral care may never lose sight of these same arguments, but at the opportune time express them in his sermons, mindful of the thought: "The Lord did so." Now, among those precepts, we find first of all the duty of prayer; 25 the duty of internal and external humility, with the reprobation of all pride and arrogance; 26 the duty of self-denial and sacrifice; 11 the duty of mastering passions; following the Crucified Lord; 28 the duty of bearing the cross; 27 the duty of striving for perfection; 29 the great duty of love for one's neighbor, similar to that of the first and greatest precept of love for God; 30 the duty of submission to the Church and to the authority established by Christ; 31 the duty of sanctity and the indissolubility of marriage; the doctrine and the fact of the superiority and preeminence of virginity over marriage; 32 the doctrine on God's judgment and reward for every man according to his works; 33 the doctrine of God's inexhaustible mercy in forgiving sin and punishment, as long as each one lives in this life. 22 23 MATTH. 10, 32-39. 1 Cor. 1. 23. 2 Cor. 4, 5. 25 Luc. 18, 1; 20 Luc. 14, 11; 27 MATTH. 5, MATTH. 18, 14; 7. MATTH. 11, 29. 30. 28 Luc. 9, 23. 28 MATTH, O, 48. 30 MATTH, 22, 39. 31 MATTH. 18, 17; Luc. 32 MATTH. 19, 3. 12. 3 3 MATTH. 7, 10, 16. 6, 4. 6.18; .16, 27; 25, 34-36. 41-43. Luc. 15, 1-7. 8-10; 5, 20-24; Io. 20, 23. 34

[*Latin ed. p. 704*]

Acta Apostolicae Sedis - Official Commentary 704. All of this leads us to compare the preaching of the Priest with that of the Lord, and thus to draw from the preaching of Christ the highest direction and the supreme measure for "Pastoral Guidance" and "Pastoral Renewal."

II. The Preaching of the Church and the Preaching of the Priest.

We must now turn our attention to the second part of the theme announced at the beginning, in three aspects: 1° The mission of the Church in the preaching of the Word of God; 2° The execution of this mission throughout history; 3° The execution of the same mission in the present time.

1. The Mission of the Hell in the Preaching of the Word of God.

Fundamental Theology and Dogma offer, when speaking of the Church,

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extensive discussions and sources of argument concerning its Magisterium, illustrating its nature, origin, direct and indirect object, prerogatives, and activity in its various forms. However, it is superfluous to treat of this before you, to whom, as theologians, all of this is already well known.

Therefore, we would like to take a different approach and, almost in continuation of the first part of our discourse, show how the mission of the Church for the preaching of the Word of God is the continuation of the preaching of Christ, both in its content ("veritas Christi"), as in its purpose, and in the demands of Christ for the conduct of men.

From the classic text concerning the faculty and obligation of the Church to teach, "Euntes docete omnes gentes..., docentes eos servare omnia quaecumque mandavi vobis," we will highlight only one point: the Apostles (and in them, the Church) must proclaim what the Lord proclaimed, and they must teach all that He had commanded them to believe and to do.

In the Acts of the Apostles, it is written that the Lord, before ascending into heaven, instructed the Apostles again on the mission that awaited them and on the armor that would be given to them for the fulfillment of it. "Eritis mihi testes... usque ad ultimum terrae." The Apostles were to be witnesses of Him, of His doctrine, of His life, of His passion, of His resurrection.

[*Latin ed. p. 705*]

705 The acts of Pope Pius XII mention that they would be baptized in the Holy Spirit ("Spiritu sancto") ; 37 they would receive the power of the Holy Spirit, which would come upon them ("Spiritus sancti in vos") ; 38 ("accipietis virtutem supervenientis"). Already, these brief allusions illustrate the idea of the Church's mission in the preaching of the Word of God in a somewhat different aspect, and deepen it more than what fundamental theology usually presents, which, proceeding theoretically, does not place the living reality in the forefront. But the full meaning of what we now desire to say, we seek to gather from the lips of the Savior Himself in His farewell discourse, where the Redeemer, in affectionate conversation, reveals His thoughts on the mission He entrusted to the Apostles, and to them, to the Church. The Lord was at the end of His earthly life; to those who were to continue His mission, He still had many things to say; but as they were then, they were not yet able to bear them; 39 therefore, He would pray to the Father, that He might send another Paraclete, that He might abide with them forever, the Spirit of Truth, which the world cannot receive, because it does not see Him nor know Him. 40 This Helper, this Holy Spirit, would teach all things to the Apostles and remind them 41 of what He had said, that is, all the truth of Christ. Thus, they would be prepared to continue the proclamation of the Word of Christ in the spirit of Christ. They would have everything they needed to teach from the power and authority of the Father, the Son, and the Holy Spirit. And in this way, you, most beloved

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children, have a key to understanding and appreciating the preaching of the Church; the preaching of the doctrine of Christ through the teachers of the Church, the Pope, and the Bishops in communion with him. It is the one and triune God, who, through the ecclesiastical magisterium, communicates truth, light, and life. These considerations, far from rendering superfluous the systematic exposition and clear limits of scientific theology concerning the origin and qualities of the ecclesiastical magisterium, rather induce one to avoid those false interpretations and arbitrary inferences that have recently been proposed by some. But they are also a help to esteem the preaching of the Church more highly and to give it greater...

37 Act. 1, 5.

38 Act. 1, 8.

39 Io. 16, 12.

40 Io. 14, 16-17.

41 Io. 14, 26.

[*Latin ed. p. 706*]

Acta Apostolicae Sedis - Official Commentary 706: Attention is given, so that it may be received more readily, while at the same time it may better explain what emanates from it: truth, light, and life from the depths of God.

2. The execution of this mission throughout history. It is not here a matter of presenting a compendium of the history of the Church. For Our part, we intend in this point only to examine the question. Has the preaching of the Church, founded on the truths that the Lord has given it the mission to teach, and sustained by the Spirit of God, been, in every time, subsequently adapted to modern man and his time? To answer this question, it is necessary to turn one's gaze to the past. What the Psalmist says of the Spirit of the Creator, and what the Church applies in her prayer to the Holy Spirit, we see realized by her preaching throughout the centuries: "Emitte Spiritum tuum et creabuntur, et renovabis faciem terrae." The Church, which has spread the truth of Christ throughout the world with the power of the Holy Spirit, has renewed the face of the earth, not once, but in a repeatedly renewed manner. In its work of teaching, it has, for almost two millennia, withstood the test of reality and of life. This is demonstrated by the early times of Christianity amidst the pagan world and the worship of false gods; the times of the fall of the Roman Empire and its civilization; the times of the invasions of new peoples and new tribes; the Middle Ages with its Christian flourishing; the time of a new paganism; the time of the unhappy schism in the faith in the West; the time of the Enlightenment, and so on. Everywhere and always, the purpose and outcome of the Church's preaching have been: to make man a Christian, to instill in man the truth, the life, and the riches of the grace of the Lord. In this sense, the preaching of the Church has proven to be adaptable and adapted to all men, times,

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and civilizations. It is well known through what struggles and persecutions this preaching of the Church has advanced throughout the centuries; how victory and defeat, ascent and descent, heroic confession with the sacrifice of goods and life, but also in some of its members, have occurred: fall, betrayal, schism. One testimony of history is unequivocally clear: "Portae inferi non praevalebunt;" but there is also the other testimony; even the gates of hell have had their partial successes. Certainly, when...

[*Latin ed. p. 707*]

The Acts of the Pontifical Council for Pastoral Assistance to Clergy, XII, 707, considers the wealth of truth and grace with which the Lord has endowed the Church for the fulfillment of its mission; one would suppose that its journey through the centuries has been nothing but a continuous, salutary, and peaceful victory. But events have unfolded quite differently, that is, as the Redeemer Himself foretold to the Apostles: "The servant is not greater than his master. If they have persecuted me, they will also persecute you" (John 15:18). "If the world hates you, know that it hated me before you" (John 15:18). Therefore, there have been struggles and conflicts, persecutions and oppressions; rather a Via Crucis than a solemn procession amidst joyful "Hosannas"; but over time, through the truth and the power of the Holy Spirit, the Church has conquered the minds and hearts of countless men.

3. The Execution of the Mission in the Present.

We wish to extend what we have said about the past also to the present. A "Center for Pastoral Guidance" with the aim of "pastoral renewal" is just and, in many cases, necessary. A "priest in charge of souls" must and should know what modern science, modern art, and modern technology assert concerning the purpose and the religious and moral life of man; what is religiously and morally permissible, what is inadmissible, and what is indifferent. Now, we must also, for the present, repeat what we have said about the past: there is a similar (and today, even greater) need for a "pastoral renewal" – that is, an adaptation – to the preaching of the Church (the living Magisterium of the Church), as well as a "pastoral renewal" to modern sciences; indeed, we must say that there is at the present time a greater need for the "guidance" of these very modern sciences (as they touch upon religious and moral fields) to the Magisterium of the Church, as, on the other hand, there is a need for the guidance of the Magisterium of the Church to modern sciences (without prejudice to the autonomy of these sciences, as long as they do not touch, directly or indirectly, the religious-moral field, and as long as the order of human life for its ultimate supernatural end is not harmed). Now, it is our concern to make more conscious and to strengthen the personal conviction of the necessity of taking and maintaining this contact with the Magisterium of the Church, so as to make it adapted to the present time and to modern man. The Church possesses

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within itself the armaments that Christ... (John 15:18-20).

[*Latin ed. p. 708*]

Acts of the Apostolic See - Official Commentary 708 1 and thereby: the truth of Christ and the Holy Spirit. Thus armed, it has its hand upon the reins of time, and the faithful must have their hand upon the reins of the Church, in order to be rightly oriented and to be able to discern and offer a correct diagnosis and prognosis regarding the present age in relation to eternity. The Encyclical *Humani generis* of August 12, 1950, concerning certain false opinions which threaten the foundations of Catholic doctrine, refutes, in no small part, a false "orientation" and "renewal" of theology, philosophy, and exegesis, adapting them to modern currents and trends which are not sufficiently grounded. It speaks of an unjustified inclination towards erroneous philosophical systems, of concessions that some were willing to make (evolutionism, idealism, immanentism, pragmatism, existentialism, historicism), as well as in the fields of theology and exegesis. The "new theology" sought to assimilate itself to the modern age and to make it more natural and easier for the Catholic scholar to be Catholic. In reality, it began arbitrarily to correct what existed, to suppress it, to change it, to reconstruct it, to mitigate the rigidity and immutability of metaphysical principles, to make precise dogmatic definitions more pliable, to subject the meaning and content of the supernatural to revision, to spiritualize and modernize the theology of the Eucharist, to renew and bring closer to modern thought and feeling the doctrine on redemption, on the nature and effects of sin, and on many other points. A similar movement was also evident in the field of exegesis. Here, it was desired to adopt the thoughts and conclusions of secular sciences, but often without serious examination and deliberation. We would now like to mention some other examples of the present time, so that you may see even better how necessary it is today for "orientation" and "renewal" to be in contact with the living magisterium of the Church. The "modern orientation" is in a relationship of vigilance and criticism not only with the "New Theology," but also with the "New Morality." The Church's thinking on this subject was presented by Us in two discourses of March 23 and April 18, 1952. 45 In a related matter, the Holy See recently expressed itself through the Instruction of the Most Holy Congregation of the Holy Office on "Ethica situationis," of February 2 of the current year. 44 45 46 This system dominates the minds of many, because it...

[*Latin ed. p. 709*]

In the Acts of Pope Pius XII, page 709, there is something fascinating, and the dangerous nature of which is not clearly perceived by them. The "Orientation Center" faces a serious task, if it wishes to provide an update based on scientific foundations. The Church's competence and pronounce-

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ments on matters concerning natural law and order, social problems, secularism in its various fields, such as education and schools, the life of the State, international relations and law; on issues of international law and modern warfare; on all of these matters, the Holy See has spoken, and modern pastoral guidance should also take these teachings into account. Another point we cannot leave unmentioned. Particular circumstances in the most recent period of ecclesiastical life led Us, in Our two Addresses to the Sacred College and the Episcopate of May 31st and November 2nd, 1954, to speak of the foundation of the Papal and Episcopal Magisterium *iure divino*, and of the teaching of the Theologians, who, not by divine right, but by delegation from the Church, exercise their office, and therefore remain subject to the authority and vigilance of the legitimate Magisterium. If, as Theologians, they are actively interested in "Orientation" and adduce scientific theological arguments, the question might arise as to whether the word of the Theologians or that of the Church's Magisterium offers greater weight and guarantee of truth. In this regard, the Encyclical *Humani generis* states: "That deposit which the Redeemer entrusted to the Magisterium... authentically (of faith)... is not to be interpreted by the theologians themselves, but by the Church alone." Therefore, Our Predecessor of blessed memory, Pope Pius IX, adding these weighty words when teaching that the most noble function of theology is that which shows how the divinely revealed doctrine is contained within its sources: "in that very sense in which it has been defined by the Church." The Church, for the sake of the knowledge of truth, is not the "opinion of the theologians," but the "sense of the Church." Otherwise, it would be as if the Theologians were "masters of the Magisterium"; which is an obvious error. This certainly does not mean that Theologians and scientists should not strive to provide a scientific foundation for a whole series of acute questions of life. Certainly, the Holy See loves, praises, and promotes the learned research and other speculations of Theologians, which deepen revealed truths, and which do not hesitate to consider, explain, and support the statements of the ecclesiastical Magisterium with scientific seriousness, in the light of...

[*Latin ed. p. 710*]

The Acts of the Apostolic See – Official Commentary 710, reason illuminated by faith, 49, that is to say, as Pius IX affirmed, "in the sense of the Church." Regarding the many particular questions which would also fall within the present topic, concerning medicine, psychology, psychotherapy, and clinical psychology, law, fault, and punishment, sociology, national and international issues, and others similar, we can only now refer to the not inconsiderable discourses which We have pronounced. The most recent Encyclical *De sacra Virginitate* of March 25, 1954, made it clear to you, among other things, the mind of the Church concerning the interminable debates of modern men, especially young men, regarding the importance,

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indeed, as some maintain, the indispensable necessity of marriage for the human person (who, in their opinion, would otherwise remain almost a spiritual cripless), as well as the alleged superiority of Christian marriage and the conjugal act over virginity (which 50 is not an efficacious sacrament *ex opere operato*). Nor would We wish to omit mentioning also a passage from the Encyclical on "Sacred Music," of December 25, 1955, in which the thought of the Church is expressly set forth concerning the much-debated and often erroneously resolved question of the independence of art from all that is not art. You know well how often, even among Catholics, this topic is discussed without a clear understanding of the true fundamental principles. 51 We have now reached the end of this Our exhortation, which We hope will be for your Center similar to "Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened," *Matthew 13:33*. In truth, you will be leaven of health for the entire modern world, to the extent that, under the guidance of the Holy Mother Church, you draw from the inexhaustible power of the eternal Word, which became flesh to make men partakers of His divine nature. Similarly, every shepherd of souls approaches the world with intelligence, science, and heart, not in order to be reduced by the world to its own level, but to communicate to it, through human words, the liberating truth of God, the transcendent perfection of the Redeemer Jesus. And so that you may fulfill this.

[*Latin ed. p. 711*]

Acts of Pope Pius XII, 711: May the Lord grant you abundant increase in the "spirit of Christ" and the "spirit of Christ's Church" so that you may fulfill your office fruitfully. In the meantime, as a pledge of so great a grace, We impart to you from Our heart Our paternal Apostolic Blessing.

To the Most Reverend Cardinals, other members of the International Committee, and to the Archbishops and Bishops, both secular and religious, who are gathered together at Assisi:

We have been asked to address you in order to conclude the International Congress on Liturgy and Pastoral Practice, which has just been held at Assisi. With all Our heart, We respond to your request and We welcome you.

If one compares the present situation of the liturgical movement with what it was thirty years ago, one observes that it has made undeniable progress, both in its expansion and in its depth. The interest shown in the liturgy, the practical achievements, and the active participation of the faithful have developed to a degree that would have been difficult to foresee at that time. The primary impetus, both in doctrinal matters and in practical applications, came from the Hierarchy, and in particular from Our late Predecessor, Pope Pius X, who, by his Motu Proprio "Abhinc duos annos" of October 23, 1913, gave the liturgical movement a decisive impetus. The

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believing people received these directives with gratitude and showed themselves ready to respond to them; the liturgists set to work with zeal, and soon interesting and fruitful initiatives flourished, even though, at times, certain deviations called for a correction from the ecclesiastical authority.

Among the many documents published recently on this subject, let us mention three: the Encyclical "Mediator Dei" on the Holy Liturgy, of November 20, 1947; the new arrangement of the Holy Week services, dated November 16, 1953, which has helped the faithful to better understand and to participate more fully in the love, the sufferings, and the glorification of Our Lord; and finally, the Encyclical...

*Habita Romae die 22 Septembris mensis anno 1956.

1 Acta Ap. Sedis, a. 5, 1913, page 449-451.

2 Acta Ap. Sedis, a. 39, 1947, page 522-595.

3 Acta Ap. Sedis, a. 47, 1955, page 838-847.

[*Latin ed. p. 712*]

Acts of the Apostolic See - Official Commentary 712 4 On Sacred Music, December 25, 1955. The liturgical movement has thus appeared as a sign of God's providential dispositions in the present time, as a passage of the Holy Spirit within His Church, to bring men closer to the mysteries of faith and the riches of grace, which flow from the active participation of the faithful in liturgical life. The Congress, which is now concluding, had precisely the purpose of demonstrating the inestimable value of the liturgy for the sanctification of souls and, therefore, for the pastoral action of the Church. You have studied this aspect of the liturgy, as it manifests itself in history and continues to unfold at the present time; you have also examined how it is founded on the nature of things, that is, how it derives from the constituent elements of the liturgy. Therefore, your Congress included a study of historical development, reflections on the current situation, and an examination of the goals to be achieved in the future and the means proper to achieve them. After carefully considering your program of work, We express our wishes that this new seed, added to those of the past, may produce rich harvests for the benefit of individuals and of the entire Church. In this Allocution, instead of presenting to you more detailed norms, on which the Holy See has already sufficiently expressed itself, We have considered it more useful to address some important points that are currently being discussed in matters of liturgy and dogma, and which are particularly dear to Us. We will group these considerations under two headings, which will be simple indications rather than the themes themselves of Our discourse: The Liturgy and the Church, The Liturgy and the Lord. I — The Liturgy and the Church As We have said in the Encyclical "Mediator Dei," the liturgy constitutes a vital function of the entire Church, and not only of a particular group or movement. "Sacra Liturgia integrum constituit pub-

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licum cultum mystici Iesu Christi Corporis, capitis nempe membrorumque eius." The Mystical Body of the Lord lives from the truth of Christ and the graces that are diffused among the members, enlivening them and uniting them among themselves and with their Head. This is the idea of Saint Paul.

[*Latin ed. p. 713*]

Acta Pontificii, Pars XII, 713, ubi dicit in prima Epistola ad Corinthios: "Omnia vestra sunt, vos autem Christi, Christus autem Dei" (1 Corinthios 3:23). Omnia ergo tendunt ad Deum, ad eius servitium et ad eius gloriam. Ecclesia, repleta donis et vita Dei, se offert ex impulso intimo et spontaneo ad adorationem et laudem Dei infiniti, et per liturgiam, ut societas, illi reddit cultum quem illi debet. Ad hanc liturgiam unam, omnis membrum, qui munere hierarchico praediti sunt, sicut et multitudo fidelium, apportat omnia quae a Deo accipiunt, omnes facultates animi, cordis et operum. Primarius est Ordinatus, qui tenet "depositum fidei" et "depositum gratiae." Ab "deposito fidei," a veritate Christi contenta in Scriptura et Traditione, eruitur magna mysteria fidei, quae in liturgiam transferuntur, praesertim illa de Trinitate, Incarnatione et Redemptione. Sed difficile invenitur veritas fidei christiana, quae non alicunde exprimaatur in liturgia, sive in lectionibus Veteris et Novi Testamenti, durante Sacra Missa et in Officio divino, sive in iis quae mens et cor inveniunt in Psalmis. Ceremoniae liturgicae sollemnes sunt, praeterea, professio fidei in actu: realizantur magnae veritates fidei de consiliis impenetrábilis generositas Dei et de beneficiis eius inexhaustis erga homines, de amore et misericordia Patris caelestis erga mundum, pro cuius salute Filium suum misit et morti dedit. Sic Ecclesia in abundantia communicat in liturgia thesaurus "deposito fidei," veritatis Christi.

Per liturgiam etiam diffunduntur thesauri "deposito gratiae," quos Dominus suis Apostolis tradidit: gratia sanctificans, virtutes, dona, potens baptizandi, conferendi Sanctum Spiritum, remittendi peccata per poenitentiam, consecrandi sacerdotes. In corde liturgiae celebratur Eucharistia, sacrificium et convivium; in ea etiam conferuntur omnia sacramenta, et per sacramenta, Ecclesia multiplicat largiter beneficia gratiae in circumstantiis diversissimis. Ordinatus extendit etiam sollicitudinem suam ad omnia quae ad faciendum plus pulchritudinis et dignitatis in cerimoniis liturgicis, sive ad loca cultus, mobilia, vestimenta liturgica, musicam sacram aut artem sacram. Sic Ordinatus per liturgiam communicat veritatem et gratiam.

[*Latin ed. p. 714*]

Acts of the Apostolic See - Official Commentary 714. Christ, for their part, has the task of offering [the liturgy], and the faithful, on their side, have the task of receiving it, of consenting to it with all their heart, of transforming it into values of life. Everything that is offered to them, the graces of the

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sacrifice of the altar, the sacraments, and the sacramentals, they accept, not in a passive manner, by simply allowing them to flow into them, but by collaborating with all their will and all their strength, and especially by participating in the liturgical services, or at least by following their course with fervor. They have contributed, and continue to contribute, to a large extent, by constant effort, to increasing the external splendor of worship, to building churches and chapels, to decorating them, and to enhancing the beauty of the liturgical ceremonies with all the splendors of sacred art. The contribution that the Hierarchy and that which the faithful bring to the liturgy do not add up as two separate quantities, but represent the collaboration of the members of the same organism, which acts as a single living being. The pastors and the flock, the teaching Church and the taught Church, form only one and the same body of Christ. Therefore, there is no reason to harbor mistrust, rivalries, open or latent oppositions, either in thoughts, or in the way of speaking or acting. Among the members of the same body, concord, union, and collaboration must above all prevail. It is in this unity that the Church prays, offers, and sanctifies itself, and therefore it can rightly be said that the liturgy is the work of the entire Church. But We must add: the liturgy is not the whole Church; it does not exhaust the scope of its activities. Already, alongside public worship, that of the community, there is room for private worship, which the individual renders to God in the secret of his heart or expresses through external actions, and which has as many variations as there are Christians, although it proceeds from the same faith and the same grace of Christ. This form of worship is not only tolerated by the Church, but it is fully recognized and recommended by Her, without, however, diminishing the preeminence of liturgical worship. But when We say that the liturgy does not exhaust the scope of the Church's activities, We are thinking especially of its tasks of teaching and pastoral care, namely "Tend to the flock of God which is in your charge." (1 Peter 5:2) We have recalled the role that the Magisterium, the depositary of the truth of Christ, exercises through the liturgy; the influence of the power of governance on it is also evident, since it belongs to the Popes to recognize the rites.

[*Latin ed. p. 715*]

Acts of Pope Pius XII, 715, concerning the introduction of new elements, the regulation of the order of worship, and the duty of Bishops to diligently ensure that canonical prescriptions concerning divine worship are observed. But the functions of teaching and governance extend far beyond this. It is sufficient to grasp this by taking a look at Canon Law and what it says about the Pope, the Roman Congregations, Bishops, Councils, the Magisterium, and ecclesiastical discipline. One arrives at the same conclusion by observing the life of the Church, and in Our two Allocutions of May 31st and November 2nd, 1954, concerning the threefold function of

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the Bishop, We expressly emphasized the extent of his duties, which are not limited to teaching and governance, but also include all other aspects of human activity to the extent that religious and moral interests are involved. Therefore, if the tasks and interests of the Church are so universal, priests and the faithful will take care in their thinking and actions not to fall into narrow-mindedness or misunderstanding. Our Encyclical "Mediator Dei" had already corrected certain erroneous assertions, which tended either to direct religious instruction and pastoral care in an exclusively liturgical direction, or to create obstacles to a liturgical movement that was not understood. In fact, there is no objective divergence between the goal pursued by the liturgy and that of the other functions of the Church; as for the diversity of opinions, it is real, but nevertheless does not present insurmountable obstacles. These considerations will, We hope, suffice to show that the liturgy is the work of the entire Church, and that all the faithful, as members of the Mystical Body, must love it and participate in it, understanding, however, that the tasks of the Church extend far beyond.

II. The Liturgy and the Lord. We now wish to consider especially the liturgy of the Mass and the Lord who is both its priest and its offering. Since inaccuracies and misunderstandings arise here and there regarding particular points, We will say a word about the "actio Christi," the "praesentia Christi," and the "infinita et divina maiestas Christi."

[*Latin ed. p. 716*]

Acts of the Apostolic See - Official Commentary 716 1. ("The Action of Christ": The liturgy of the Mass aims to express in a tangible way the grandeur of the mystery that is accomplished therein, and current efforts tend to involve the faithful in it in the most active and intelligent way possible. Although this objective is justified, there is a risk of diminishing respect if attention is diverted from the principal action, in order to direct it towards the splendor of other ceremonies. What is this principal action of the eucharistic sacrifice? We spoke of it explicitly in the Allocution of November 2, 1954. 10 We cited first the teaching of the Council of Trent: "In this divine sacrifice, in which the blood is shed which was shed upon the altar, the Mass is completed, for that altar is the same as that cross upon which Christ was once immolated, and He offers Himself in that blood... For it is one and the same victim, the same who is offered now through the ministry of priests, as He Himself was then upon the cross, differing only in the manner of offering." 11 And we continued with these words: "Therefore, the priest celebrating, in his own person and as one representing Christ, performs the sacrifice, and although the priests themselves, and indeed the entire people, may have certain active parts to play in the sacrifice, nevertheless, those who are not clerics serve; and it is possible for them to have..." 12 We then emphasized that, due to the failure to distinguish between the question of the celebrant's participation in the fruits of the

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Mass sacrifice and the question of the nature of the action he performs, the conclusion was reached: "That priests should be present at the celebration of Mass with religious devotion." 13 Regarding this statement, we said: "Such an opinion should be rejected." And we added, as an explanation: "As for the Most Holy Sacrifice of the Eucharist, as many sacrifices as there are priests celebrating Mass devoutly listening; for these, along with the priests and bishops who are present, perform the oblation, but there are also lay faithful who are present at the sacrifice, but these are not to be compared to the sacred presbyters who celebrate Christ." 13 Regarding liturgical congresses, we said on this same occasion: "These gatherings sometimes follow their own rule, so that one [group] may perform only the sacred rites, while others..."

[*Latin ed. p. 717*]

Acta Pii PP. XII, 717 (vel omnes, vel plurimi) sint presentes ad hoc unum Sacrificium, et in eo Sacram Synaxin ab autore celebrationis accipiant. Causa est, quod si hoc ex iusta et rationabili... obtemperandum non est, dummodo huic modo agendi ne subsit error iam supra a nobis memoratus"; id est, error de aequivalente inter celebrationem centum Missarum a centum sacerdotibus et celebrationem una Missae ad quam centum sacerdotes piously assistunt. Secundum hoc, elementum centrale Sacrificii Eucharistici est illud ubi Christus intervinet "ipsum offerens," ut e verbis ipsius Concilii Tridentini. 14 Hoc accidit in consecratione, ubi, in actu transsubstantiationis operato a Domino, 15 sacerdos celebrans "personam Christi gerens" est. Etiam si consecratio peragitur sine ornatu et in simplicitate, illa est punctum centrale totius liturgiae Sacrificii, punctum centrale "actionis Christi cuius personam sacerdos celebrans gerit," vel "sacerdotes concelebrantes" in casu verae concelationis. Eventa recentia nobis occasionem dant ad praecizandum quaedam puncta de hoc. Cum consecratio panis et vini valide peragitur, tota actio ipsius Christi perfecta est. Etiam si omnia quae sequuntur non possent peragi, nihil essentiale tamen ad offerendum Domini desereret. Cum consecratio perfecta est, "oblatio hostiae super altare positae" potest fieri et fit a sacerdote celebrante, ab Ecclesia, ab aliis sacerdotibus, ab omni fidelibus. Sed haec actio non est "actio ipsius Christi per sacerdotem ipsius personam sustinentem et gerentem." In veritate, actio sacerdotis consecrantis est ipsa actio Christi, qui agit per suum ministra. In casu verae concelationis, Christus, proinde ab uno ministro agens, per varios agit. Contra, in concelatione pura ceremonia, quae etiam a laico fieri posset, nulla est consecratio simultanea, et igitur quaestio magna surgit: "Quae intentiones et quae actiones exteriores requiruntur, ut vere sit concelatio et consecratio simultanea?" Meminimur de hoc, quod dicebamus in Nostra Constitutione Apostolica "Episcopalis Consecrationis" die 30 Novembris 1944. 16 Ibi determinavimus, quod in consecratione episcopali, duo Episcopi, qui

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Consacratorem comitantur, debent habere intentionem consacrandi.

14 Sess. XXII, cap. 2.

15 Cfr. Conc. Trit. Sessio XIII, cap. 4 et 3.

16 Acta Ap. Sedis, a. 37, 1945, pag. 131-132.

[*Latin ed. p. 718*]

Acta Apostolicae Sedis - Commentarium Officiale 718: It is necessary that those who assist [in the liturgy] perform the external actions and pronounce the words by which the power and grace to be transmitted are signified and transmitted. Therefore, it is not sufficient that they unite their will with that of the principal celebrant and declare that they make his words and actions their own. They themselves must perform these actions and pronounce the essential words. The same holds true in the proper sense of concelebration. It is not enough to have and to manifest the will to make the words and actions of the celebrant one's own. The concelebrants themselves must say over the bread and wine: "This is my Body," "This is my Blood"; otherwise, their concelebration is purely ceremonial. Therefore, it is not permissible to assert that "the only decisive question, in the final analysis, is to what extent the personal participation, supported by grace, that one brings to this act of worship, increases one's participation in the cross and in the grace of Christ, which unites us to Him and to one another." We have already rejected this inaccurate way of posing the question in the Allocution of November 2, 1954; but some theologians are still unable to agree with it. Therefore, we repeat: the decisive question (for concelebration, as for the Mass of a single priest) is not what fruit the soul derives from it, but what is the nature of the act that is performed: does the priest, as minister of Christ, or does he not perform the "act of Christ offering Himself sacrificially"? Similarly, for the sacraments, it is not a question of what fruit they produce, but whether the essential elements of the sacramental sign (the performance of the sign by the minister himself, who performs the gestures and pronounces the words with the intention *saltem faciendi quod facit Ecclesia*) have been validly performed. Similarly, in the celebration and concelebration, one must see whether, with the necessary interior intention, the celebrant performs the external action and, above all, pronounces the words that constitute the "act of Christ offering Himself sacrificially." This is not the case when the priest does not pronounce over the bread and wine the words of the Lord: "This is my Body," "This is my Blood."

2. "Praesentia Christi": Just as the altar and the sacrifice dominate liturgical worship, so too, it must be said of the life of Christ that it is entirely governed by the sacrifice of the cross. The words of the Angel to his foster

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father: "Sal-

[*Latin ed. p. 719*]

719 "Acta Pontificum" (Annales des Papes), vol. XII, affirmera que "le Seigneur rendra son peuple digne de rachat de ses péchés." 17 Les paroles de Jean-Baptiste: "Ecce Agnus Dei, ecce qui tollit peccatum mundi" (Voici l'Agnon de Dieu, voici Celui qui enlève le péché du monde), lui-même à Nicodème: "Exaltari oportet qui credit in ipsum... habeat vitam aeternam" (Quiconque croit en lui doit être élevé; et celui qui croit en lui n'aura point de jugement, mais aura vie éternelle), et à ses disciples: "Baptizati estis in Christum... et vestis estis in Christum" (Vous êtes baptisés en Christ, et avez été revêtus de Christ), et surtout celles de la dernière Cène et du Calvaire, tout indique que le centre de la pensée et de la vie du Seigneur, c'était la croix et l'offrande de lui-même au Père pour réconcilier les hommes avec Dieu et les sauver. Mais Celui qui offre le sacrifice, n'est-il pas en quelque sorte plus grand encore que le sacrifice lui-même? Aussi, nous voudrions maintenant vous entretenir du Seigneur lui-même, et d'abord attirer votre attention sur le fait que dans l'Eucharistie, l'Église possède le Seigneur avec sa chair et son sang, son corps et son âme, et sa divinité. Le Concile de Trente l'a défini solennellement dans la dixième session, canon 1; il suffit d'ailleurs de prendre dans leur sens littéral, clair et sans équivoque, les paroles prononcées par Jésus, pour arriver à la même conclusion: "Prenez et mangez! Ceci est mon Corps, qui va être donné pour vous! Prenez et buvez, ceci est mon Sang, qui va être versé pour vous." Et Saint Paul, dans sa première lettre aux Corinthiens, reprend les mêmes termes, aussi simples et clairs. Chez les catholiques, il n'y a, à ce sujet, aucun doute, aucune diversité d'opinion. Mais, dès que la spéculation théologique entreprend de discuter sur la manière dont le Christ est présent dans l'Eucharistie, apparaissent sur de nombreux points de sérieuses divergences de vues. Nous ne voulons pas entrer dans ces controverses spéculatives; mais nous désirerions indiquer certaines limites et insister sur un principe fondamental d'interprétation, dont l'oubli nous cause quelques préoccupations. La spéculation doit prendre comme règle que le sens littéral des textes de l'Écriture, la foi et l'enseignement de l'Église ont le pas sur le système scientifique et les considérations théoriques; c'est la science qui doit se conformer à la révélation, et non l'inverse. Quand une conception philosophique déforme le sens naturel d'une vérité révélée, c'est qu'elle n'est pas exacte, ou qu'on ne l'utilise pas correctement. Ce principe trouve son...

17 Matth. 1, 21.

18 Io. 1, 29. Io. 3, 14-15. Luc. 12, 50.

19 1 Corinthiens 11, 23-25.

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21

[*Latin ed. p. 720*]

Acta Apostolicae Sedis - Official Commentary 720 concerning the application of the doctrine of the Real Presence. Certain theologians, while accepting the doctrine of the Council concerning the Real Presence and transubstantiation, interpret the words of Christ and those of the Council in such a way that only a certain kind of "envelope" remains, emptied of its natural content. In their opinion, the essential present content of the species of bread and wine is "the Lord in Heaven," with which the species have a so-called real and essential relationship of containment and presence. This speculative interpretation raises serious objections when presented as fully sufficient, because the Christian sense of the faithful people, the constant catechetical teaching of the Church, the terms of the Council, and especially the words of the Lord, demand that the Eucharist contain the Lord Himself. The sacramental species are not the Lord, even if they have, with the substance of Christ in Heaven, a so-called essential relationship of containment and presence. The Lord said: "This is my Body! This is my Blood!" He did not say: "This is a sensible appearance which signifies the presence of my Body and my Blood." Certainly, He could have made the sensible signs of a real presence, sensible and effective signs of sacramental grace; but here we are concerned with the essential content of the "species eucharisticae," not with their sacramental efficacy. Therefore, it cannot be admitted that the theory, of which We have just spoken, fully satisfies the words of Christ, that the presence of Christ in the Eucharist means nothing more, and that this is sufficient to truthfully say of the Eucharist: "Dominus est." Certainly, the mass of the faithful are not able to understand the difficult speculative problems and the attempts at explanation concerning the nature of the presence of Christ. The Roman Catechism, moreover, advises against discussing these questions before them, does not propose the theory sketched above; still less does it mention or affirm that it exhausts the meaning of the words of Christ and fully explains them. One can continue to seek scientific explanations and interpretations, but they must not, so to speak, remove Christ from the Eucharist, and leave in the tabernacle only the eucharistic species, preserving a so-called real and essential relationship with the true Lord who is in Heaven. It is astonishing that those who do not content themselves with the theory exposed.

[*Latin ed. p. 721*]

The acts of Pope Pius XII, volume 721, cited above, should be considered among the adversaries, those who, under the guise of "scientists," are not truly scientific, or who are not hesitant to declare, concerning the so-called scientific conception of the presence of Christ: "This truth is not for the masses." To these considerations, We must add some remarks con-

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cerning the tabernacle. Just as We said earlier, "the Lord is, in a certain sense, greater than the altar and the sacrifice," so now We might say: "Is the tabernacle, where the Lord dwells who has descended among His people, superior to the altar and the sacrifice?" The altar surpasses the tabernacle, because upon it is offered the sacrifice of the Lord. The tabernacle, indeed, possesses the *Sacramentum permanens* [the permanent Sacrament]; but it is not an *altare permanens* [a permanent altar], because the Lord offers Himself as a sacrifice only upon the altar during the celebration of the Holy Mass, but not after, nor outside of the Mass. In the tabernacle, on the other hand, He is present as long as the consecrated species endure, without, however, offering Himself continuously. It is fully permissible to distinguish between the offering of the sacrifice of the Mass and the *cultus latreuticus* [worship of adoration] offered to the God-Man hidden in the Eucharist. A decree of the Holy Congregation of Rites, dated July 27, 1927, limits to the minimum the exposition of the Blessed Sacrament during Mass; but this is easily explained by the desire to maintain, as a rule, the separation between the act of sacrifice and the worship of simple adoration, so that the faithful may clearly understand the specific nature of each. However, more important than the awareness of this distinction is the awareness of the unity: it is one and the same Lord, who is immolated upon the altar and honored in the tabernacle, and from there He pours forth His blessings. If one were truly convinced of this, one would avoid many difficulties, one would refrain from exaggerating the significance of one at the expense of the other, and from opposing the decisions of the Holy See. The Council of Trent explained what dispositions of soul one should have with regard to the Blessed Sacrament: "If anyone should say that, in the most holy Sacrament of the Eucharist, even in its external appearance and celebration, the only-begotten Christ should not be adored with universal reverence, and that therefore He should not be solemnly venerated by the Church, either publicly or privately, according to laudable custom, and presented to the people..."

[*Latin ed. p. 722*]

"Acta Apostolicae Sedis" - Official Commentary 722: "And its adorers are idolaters: let them be anathema." It is not permitted to consecrate the Eucharist in the sacristy, but necessarily in the presence of the altar: "If anyone should say, after it is permitted, that it is permissible to reserve [the Eucharist], or to distribute it, so that it may be honorably carried to the sick: let him be anathema."

2. 6: Whoever adheres to this doctrine should not think of formulating objections against the presence of the tabernacle on the altar. In the Instruction of the Holy Office ("De arte sacra" of June 30, 1952, 27), the Holy See insists, among other things, on this point: "This Most Holy Congregation mandates that the prescriptions of canon 1268, § 2, and 1269, § / be scrupu-

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lously observed: the Blessed Sacrament of the Eucharist must be kept in the most excellent and most noble place, and therefore regularly on the main altar, unless it seems more convenient and fitting for the veneration of the Sacrament to be kept in the tabernacle... The Blessed Sacrament of the Eucharist, being of such great importance for place and worship, must be kept immovable in the middle part of the altar."

3. It is not so much about the material presence of the tabernacle on the altar, but about a tendency, on which We would like to draw your attention, namely, a lesser esteem for the presence and action of Christ in the tabernacle. One is content with the sacrifice of the altar, and one diminishes the importance of He who accomplishes it. But the person of the Lord must occupy the center of worship, for it is He who unifies the relationships of the altar and the tabernacle and gives them their meaning. It is first through the sacrifice of the altar that the Lord makes Himself present in the Eucharist, and He is in the tabernacle only as "a memorial of His sacrifice and passion." To separate the tabernacle from the altar is to separate two things that must remain united by their origin and their nature. The manner in which the tabernacle can be placed on the altar without hindering the celebration facing the people can have various solutions, on which specialists will give their opinion. The essential thing is to have understood that it is the same Lord who is present on the altar and in the tabernacle.

4. One could also emphasize the attitude of the Church towards certain practices of piety: visits to the Blessed Sacrament, which it strongly recommends; the prayer of the forty hours, or "perpetual adoration"; the Holy Hour; the solemn transport of Holy Communion to the sick; processions of the Blessed Sacrament. The most enthusiastic and convinced liturgist must be able to understand and discern what...

[*Latin ed. p. 723*]

Acta PU Pp. XII 723 represents the Lord in the tabernacle for the deeply pious faithful, whether they be simple or learned people. He is their counselor, their comforter, their strength, their refuge, their hope in life as in death. Not content with allowing the faithful to come to the Lord in the tabernacle, the liturgical movement will therefore strive to attract them to it ever more.

3. "The Infinite and Divine Majesty of Christ." The third and final point, which We would like to address, is that of the "infinite and divine majesty" of Christ, which is expressed by the words: "Christus Deus." Certainly, the Incarnate Word is Lord and Savior of men; but He is and remains the Word, the infinite God. In the Creed of Saint Athanasius, it is said: "Our Lord Jesus Christ, the Son of God, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made." He is God and man. The humanity of Christ

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is also worthy of the worship of latria because of its hypostatic union with the Word, but His divinity is the reason and the source of this worship. Therefore, the divinity of Christ cannot remain, in a certain sense, on the periphery of liturgical thought. It is natural to go "to the Father through Christ," since Christ is the Mediator between God and men. But He is not only a Mediator; He is also, in the Trinity, equal to the Father and the Holy Spirit. Let it suffice to recall the grand prologue of the Gospel of Saint John: "The Word was God... All things were made by him. And without him was not any thing made that was made." The Christ is the Alpha and the Omega. At the end of the world, when all enemies have been vanquished and death itself, Christ, that is, the Word subsisting in human nature, will surrender the Kingdom to God his Father, and the Son Himself will subject Himself to Him who has subjected all things to Him, that "God may be all in all."

The meditation of the "infinite, supreme, divine Majesty" of Christ can certainly contribute to the deepening of liturgical understanding, and for this reason We have wished to draw your attention to it. We would like to add, in conclusion, two remarks on "the liturgy and the past," and "the liturgy and the present time." The liturgy and the past. In matters of liturgy, as in many other areas, one must avoid two excessive attitudes towards the past: blind attachment and total contempt.

[*Latin ed. p. 724*]

Acta Apostolicae Sedis - Official Commentary 724: The liturgy comprises both immutable elements, a sacred content that transcends time, but also elements that are variable, transient, and sometimes even defective. The current attitude of liturgical circles towards the past seems to Us, in general, to be quite just: there is a search, a serious study, and an attachment to what truly merits it, without, however, falling into excess. Nevertheless, here and there, aberrant ideas and trends appear, along with resistances, enthusiasms, or condemnations, the concrete forms of which are well known to you, and of which We have spoken a word above. The liturgy and the present time. The liturgy imparts a characteristic imprint to the life of the Church, and even to the entire religious attitude of today. One notices, above all, an active and conscious participation of the faithful in liturgical actions. On the part of the Church, the current liturgy involves a concern for progress, but also for preservation and defense. It returns to the past without slavishly copying it, and creates new things in the ceremonies themselves, in the use of the vernacular language, in popular singing, and in the construction of churches. Nevertheless, it would be superfluous to reiterate once again that the Church has serious reasons to maintain firmly within the Latin rite the unconditional obligation for the celebrating priest to use the Latin language, and likewise, when Gregorian chant accompanies the Holy Sacrifice, that it be done in the language of the Church. The faithful, for their part, are concerned to respond to the measures taken by the

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Church, but they adopt in this matter profoundly different attitudes: some will show promptness, enthusiasm, and sometimes even an overly ardent passion that motivates interventions by the authority; others will show indifference, and even opposition. Thus, the diversity of temperaments is manifested, as well as preferences for individual piety or for communal worship. The current liturgy is also concerned with numerous specific problems concerning, for example: the relationship of the liturgy with the religious ideas of the modern world, contemporary culture, social issues, and the psychology of the depths. This brief mention will suffice to show you that the various aspects of today's liturgy not only arouse Our interest, but also keep Our vigilance alert. We sincerely desire that the liturgical movement progress, and We want to help it; but it also belongs to Us to prevent anything that would be a source of errors and of...

[*Latin ed. p. 725*]

Acts of Pope Pius XII, 725, dangers. It is, moreover, a consolation and a joy to us to know that we can count on your help and understanding in this matter. May these considerations, together with the work that has occupied you in the preceding days, bear abundant fruit and contribute to more surely attaining the goal to which the sacred liturgy tends. As a pledge of divine blessings, which We implore for yourselves and for the souls entrusted to you, We wholeheartedly grant you Our Apostolic Blessing. To the Most Reverend William V. S. Tubman, President of Liberia. Many are the ties, Mr. President, that serve to link Us, in esteem and affection, with your brave and resourceful people of Liberia. May We not regard Your Excellency's most welcome visit to the Apostolic See as a heartening sign that these feelings continue to be mutual? Your distinguished public career, Mr. President, first as a Jurist in the administration of a young Republic's sovereign law, and lately as a statesman thrice elected by a free, industrious, and peace-loving nation to the highest office in their gift, will have, We doubt not, over the years, fortified the persuasion that the blessings of the Christian faith and brotherly understanding among the races of men are the indispensable condition and the surest presage of prosperity in peace, both at home and abroad. Family, Church, and State, those potent pillars of human society and of its varied cultures, in your native Africa, and in every other clime as well, owe their institution, as they must owe their stability, to the creative power and sustaining mercy of God. You have had ample occasion to realize, from your earliest political beginnings on the sunny shores of the South Atlantic, the truth of the Master's warning that any other foundation is but so much sand upon which to build! May the teachers and children in your flourishing schools learn and take to heart this sobering lesson, against the day when the enemy of all that is God or of God may attempt to subvert the homeland that their fathers have so patiently reared with His aid, on spiritual values! * September 23rd, in the

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year 1950. 1 47 Cf. MATTHEW 7, ACTS, vol. 24-27. XXIII, n. 14. — October 29, 1956.

[*Latin ed. p. 726*]

Acta Apostolicae Sedis - Commentarium Officiale 726 We need not reiterate the assurance that, tomorrow as today, Our loyal Liberian sons and daughters, with their devoted missionaries, will be second to none in making use of their civic freedom to serve, and if necessary to defend, their country's abiding interest in social justice and amity. In a spiritually undernourished world, their faith, as well as their patriotism, will keep them ever mindful that these and the other Christian virtues, cultivated to the farthest reaches of your teeming forests and rich mines, must become and remain your most prized national commodity, over and above those products of Liberian industry and handicraft, of which you have such reason to be proud. This is Our prayer to Almighty God, these are Our cordial hopes, Mr. President, as We invoke the Divine guidance for the labours of your exalted office, and abundance of heavenly graces on your family and the illustrious members of your suite here present, your Government and cherished people.

To His Excellency Joseph Figueres Ferrer, President of the Republic of Costa Rica.

Your visit, Most Excellent Señor President, and that of the illustrious personalities who accompany you at this moment, on the one hand, gives Us the opportunity to express Our contentment at being able to receive the deferential offering of such worthy representatives of a peaceful and cultured people; on the other hand, it touches the most delicate fibers of Our paternal heart, bringing to Our memory the name of a nation – the beloved Costa Rica – of such clear Catholic lineage, that it could rightly be affirmed that this is a proper and essential characteristic of its noble character. But it is precisely in the conjunction and harmony of these two sentiments that Our words find the path to express Our best wishes in favor of the beloved Costa Rican people, with the certainty that they will always know how to correspond to their Christian and Catholic vocation, and thus achieve even that temporal good and prosperity to which they are undoubtedly called. Indeed, the faithful observance of divine precepts and of those duties that are imposed on each one, according to their state and condition, is the surest path to both earthly happiness and eternal salvation.

* Delivered on the 27th of September, in the year 1956.

[*Latin ed. p. 727*]

The acts of Pope Pius XII, page 727, state that, for a citizen and a Catholic, not only does [faith] possess a profound personal value in the hidden sanctuary of conscience, but by its very nature it acquires the highest social significance, providing stability and confidence in relationships between

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men, offering an irreplaceable foundation for legitimate authority, consolidating that cornerstone of every well-ordered society, which is the family, and even opening up a serene future through the perfect formation, especially moral and religious, of the future members of that very society. Your country, Mr. President, precisely by drawing inspiration from the wise norms dictated by Catholic social doctrine, provides a clear example of this infallible and transcendental efficacy, with its decided progress, its peaceful harmony, and its undeniable stability. We hope to see you always advance along such a pleasing path. The happy relationships that exist between the Church and the State within your nation seem to offer the best guarantee for this. And We have seen in the decision to elevate the Legation near the Holy See to the rank of Embassy a eloquent proof of the particular desire that animates your Government to consolidate and perfect such good relations, to the not inconsiderable benefit of both powers and the singular benefit of the Costa Rican people. The ancient Castilla del Oro, a bridge between the two blocs that form that continent, a balcony open to two seas that are two routes of exchange and of life, a generous and fertile soil that readily offers its rich and fragrant fruits, a sky clear and blue like a great pavilion of love and happiness, has before it a great future laden with promises. Our desire is not only to see these promises fulfilled, but also multiplied a hundredfold. Our blessing, Mr. President, ladies and gentlemen, which We now bestow upon you, We desire to be received as a pledge of the most remarkable divine favors; and Our final word is a prayer, that upon your return, you may bring it to all Our children of Costa Rica, together with the most sincere affection of their Father in Rome.

[*Latin ed. p. 728*]

Acts of the Apostolic See - Official Commentary 728 ACTA SS - CONGREGATIONES SACRAE SACRED CONGREGATION CONSISTORIALIS I. ASTURICA - LEGIONENSIS. DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF DIOCESES.

Having begun, between the Holy See and the Government of Hispania, solemn negotiations on the boundaries of dioceses on the twenty-seventh day of the month of August in the year 1953, His Excellency, Most Reverend Hildebrandus Antoniutti, titular Archbishop of Synnades in Phrygia and Apostolic Nuncio in Hispania, at the request of the Apostolic See, proposed that the boundaries of the dioceses of Astorga and LeÃ³n be altered once again. The Most Holy Pope, Our Lord Pius, by Divine Providence, Pope XII, considering that the requested alteration would contribute to a greater spiritual good, deigned to grant the petition with benevolence.

Therefore, with the consent of those who are, or are presumed to be, concerned, and by the fullness of Apostolic authority, the following parishes, commonly called by the aforementioned names, are hereby detached from the diocese of Astorga: Fasgar, la Puente, 3 ñuela, Rios Vegapujín, Tillar

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de Omaña, Posada de Marzán, Girujales Rosales, Folloso, Campo y la Utrera, Andarraso, and Carandilla, Santibéñez Omaña, de y Torrecillo, Barrio Villaverde, Oma- la Lomba, Castro de la Valdcsama- Lomba, Inicio, Murías de Ponfos, Ponjos, San Martín del Camino, La Milla del Páramo, Crisuela del Páramo, Antoñanes del Páramo, Mansilla del Páramo, and Urdíales del Páramo, and these are henceforth added to the diocese of LeÃ³n.

Furthermore, the Most Holy Pope Our Lord, having thus altered the boundaries of the dioceses of Astorga and LeÃ³n, commands that the documents and records pertaining to each of the aforementioned parishes be promptly transmitted from the curia from which they are taken to the curia to which they are destined; and with regard to the clergy, He decrees that as soon as possible...

[*Latin ed. p. 729*]

The Sacred Congregational Congregation, having considered the matter, has decreed that clerics are to be considered incardinated in the diocese within whose territory they legitimately reside. For all these matters, His Holiness has deigned to appoint the aforementioned Reverend Father Doctor Hildebrand Antoniutti for execution, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to fulfill the aforementioned purpose, namely, to submit to the Sacred Congregational Congregation an authentic copy of the executed act as soon as possible. Concerning these matters, the present Congregational Decree has been issued, to be of equal validity as if it were given with Apostolic Letters sealed with the leaden seal. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 19th of September, 1956.

[Signatures: Fr. A. I. Card. PIAZZA, Prefect of Sabina, and Mandelen., and L. S. Iosephus Ferretto, Secretary]

PROVISIONS FOR CHURCHES

His Most Holy Lord, Our Pope Pius XII, by the Divine Providence, having successively issued decrees of the Sacred Congregational Congregation, has deigned to provide each of the following churches with a new pastor, namely:

On July 22, 1956:

— To the Cathedral Church of Saint James the Apostle, he appointed the Reverend Father Doctor Hugh Edward Polanco Brito, formerly the titular Bishop of Centenaria.

— To the Cathedral Church of La Vega, he appointed the Reverend Father Leopold of Ubrique, O.F.M. Cap., in the world Francis Panal, formerly the Apostolic Administrator of the same Diocese of La Vega.

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— To the titular episcopal Church of Themisonium, he appointed the Reverend Father Thomas Francis Reilly, of the Congregation of the Most Holy Redeemer, formerly the Apostolic Administrator of the Prelature Nullius of San Juan de la Maguana, whom he established as the Prelate of the same Prelature Nullius of San Juan de la Maguana.

On August 3rd:

— To the titular archiepiscopal Church of Rhodes, he appointed the Reverend Father Doctor Maria Ismaè Isle Castellano, formerly the Bishop of Volterra.

On August 21st:

— To the titular archiepiscopal Church of Mocissa, he appointed the Reverend Father Doctor John Iacono, formerly the Bishop of Caltanissetta.

[*Latin ed. p. 730*]

Acts of the Apostolic See – Official Commentary, September 5th. – To the titular archbishop of the Church of Pompeipolis in Paphlagonia, the Reverend Father Dom John Delay, formerly Archbishop of Massilia. September 20th. – To the titular bishop of the Church of Metellopolis, the Reverend Dom Stephen Laszlo, Apostolic Administrator of the territory of Burgenland in Austria. September 22nd. – To the cathedral church of Azul, the Reverend Father Dom Emmanuel Marengo, formerly titular bishop of Carrhenum. September 25th. – To the titular bishop of the Church of Mustita, the Reverend Father Dom Eugene Raphael Faggiano, formerly Bishop of Cariati. September 28th. – To the archiepiscopal church of Massilia, the Reverend Father Dom Mark Lallier, formerly Bishop of Nancy (-Toul).

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, JESSORENSIS (KHULNENSIS) DECREE: THE DIOCESE OF JESSORE WILL THEREAFTER BE CALLED (KHULNENSIS).

Since the city of Khulna, located within the boundaries of the Diocese of Jessore, in the Republic of Pakistan, has experienced significant growth in recent times and is expected to experience even greater growth in the future, it is proposed that the episcopal see be transferred from the city of "Jessore," where it is currently located, to the city of "Khulna," and that the same diocese, having abandoned its former name, be called the Diocese of Khulna.

This proposal has been approved by the Sacred Congregation for the Propagation of the Faith, by virtue of the powers granted to it by the Most Holy Pope Pius XII, Divine Providence, and the present Decree has been drawn up accordingly.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 14th day of the month of June in the year of Our Lord 1956.

P. Card. FUMASONI BIONDI, Prefect.

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P. Sigismondi, Archbishop, titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 731*]

The Roman Curia Diary, 731.

On Sunday, September 23, 1956, the Holy Father, Pope Pius XII, received in a solemn audience His Excellency, Dr. William V. S. Tubman, President of the Republic of Liberia.

On Thursday, September 27, 1956, the Holy Father, Pope Pius XII, received in a solemn audience His Excellency, Dr. José Figueres Ferrer, President of the Republic of Costa Rica.

On Thursday, October 11, 1956, the Holy Father, Pope Pius XII, received in a solemn audience His Excellency, Dr. Roland de Margerie, Extraordinary and Plenipotentiary Ambassador of France, for the presentation of his credentials.

On Saturday, October 20, 1956, the Holy Father, Pope Pius XII, received in a solemn audience His Excellency, Dr. Carlos Roberto Velilla, Extraordinary and Plenipotentiary Ambassador of Paraguay, for the presentation of his credentials.

SACRED CONGREGATION "DE PROPAGANDA FIDE"

By subsequent decrees, the Sacred Congregation "de Propaganda Fide" has appointed:

February 20, 1956: The Reverend Father Desmondo Halton, National Director of the Pontifical Works of the Propagation of the Faith and of Saint Peter the Apostle, in Southern Africa.

May 14: His Excellency, Reverend Monsignor Ernesto Arturo Green, Archbishop of Port Elizabeth, National President of the Missionary Union of the Clergy, in the Union of South Africa.

May 29: His Excellency, Reverend Monsignor Bernardo Giovanni Alfrink, Archbishop of Utrecht, National President of the Missionary Union of the Clergy, in the Netherlands.

SECRETARY OF STATE

By a letter from the Secretary of State dated October 12, 1956, the Holy Father, Pope Pius XII, in his blessed reign, deigned to appoint the Reverend Father Connell Francis, of the Redemptorists, as a Consultor of the Sacred Congregation for Seminaries and Universities.

[*Latin ed. p. 732*]

Acta Apostolicae Sedis - Official Commentary 732. Furthermore, with the accompanying documents from the Secretariat of State, the Most Holy

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Father, Pope Pius XII, may he reign happily, deigned to appoint:

Assistants to the Pontifical Throne:

September 19, 1955. His Excellency, Reverend Monsignor Gómez León Portino, Archbishop of Antequera.

September 23, 1955. His Excellency, Reverend Monsignor González y Valencia Giuseppe, Archbishop of Durango.

January 16, 1956. His Excellency, Reverend Monsignor Jaeger Lorenzo, Archbishop of Paderborn.

April 30, 1956. His Excellency, Reverend Monsignor Palombella Giacomo, Archbishop of Matera.

June 28, 1956. His Excellency, Reverend Monsignor Battaglia Giuseppe, Bishop of Faenza.

His Excellency, Reverend Monsignor Calavassy Giorgio, Apostolic Exarch for the faithful of Byzantine rite in Greece.

Apostolic Protonotaries, with the same privileges as those participating:

August 22, 1955. Monsignor de Cerqueira Valente Anthony, of the archdiocese of Maceió.

December 7, 1955. Monsignor Guenther Robert, of the diocese of Fulda.

December 22, 1955. Monsignor Eckert Louis, of the archdiocese of Freiburg im Breisgau.

May 11, 1956. Monsignor King George, of the diocese of Kansas City.

June 16, 1956. Monsignor Miceli John, of the diocese of Cefalù.

June 30, 1956. Monsignor Laghi Caesar, of the diocese of Modigliana.

July 11, 1956. Monsignor Italiani Fabio, of the archdiocese of Perugia.

August 28, 1956. Monsignor Meneghetti Anthony, of the diocese of Treviso.

September 10, 1956. Monsignor Carlin Henry A., of the diocese of Pittsburgh.

Domestic Prelates of Holy See:

March 7, 1953. Monsignor Gazzoli Peter, of the diocese of Brzesc.

April 16, 1955. Monsignor Büttner Albert, of the diocese of Limburgo.

September 17, 1955. Monsignor Bierbaum Maximilian, of the diocese of Münster.

November 29, 1955. Monsignor Byrne Frederick Michael, of the diocese of Bunbury.

February 1, 1956. Monsignor Reamon Valentine, of the same diocese.

February 1, 1956. Monsignor Romano Justin, of the same diocese.

February 1, 1956. Monsignor Valeza Demetrio, of the same diocese.

February 13, 1956. Monsignor Mac-Donald Ewan, of the diocese of Alexandria, in Ontario.

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February 29, 1956. Monsignor Meny Edward, of the diocese of Salto.

March 14, 1956. Monsignor Braun Gustav, of the diocese of Würzburg.

March 16, 1956. Monsignor Morris Thomas Joseph, of the diocese of Lismore.

April 6, 1956. Monsignor Ryan Vincent, of the same diocese.

April 6, 1956. Monsignor Durkin Thomas, of the diocese of Fort Wayne.

[*Latin ed. p. 733*]

Diarium Romanae Curiae, April 8, 13, 23.30; May 12, 1956.

Most Reverend Andrea Grutka, of the same diocese.

Most Reverend Giuseppe Hession, of the same diocese.

Most Reverend Stanley Zjawinski, of the same diocese.

Most Reverend Numa Pichette, of the diocese of Edmunston.

Most Reverend Edoardo Giuseppe O'Brien, of the diocese of Haibor Grâce.

Most Reverend Giacomo Callahan, of the diocese of Gran Rapids.

Most Reverend Raimondo Dark, of the same diocese.

Most Reverend Giuseppe Henige, of the same diocese.

Most Reverend Francesco Kaminski, of the same diocese.

Most Reverend Alberto Kehren, of the same diocese.

Most Reverend Arturo Le Roux, of the same diocese.

Most Reverend Giacomo Moloney, of the same diocese.

Most Reverend Russell Passeno, of the same diocese.

Most Reverend Francesco Schultz, of the same diocese.

Most Reverend Giuseppe Walen, of the same diocese.

Most Reverend Giovanni Westdorp, of the same diocese.

Most Reverend Bonifacio Winowiecki, of the same diocese.

Most Reverend Giovanni Bach, of the diocese of Scranton.

Most Reverend Salvatore Florey, of the same diocese.

Most Reverend Guglielmo O'Mara, of the same diocese.

Most Reverend Giovanni Puskar, of the same diocese.

Most Reverend Newman Flanagan, of the diocese of Sioux City.

Most Reverend Giorgio Theobald, of the same diocese.

Most Reverend Giovanni Girolamo Ooleman, of the diocese of Spokane.

14; 16; 19; 29; 1; 5; 8; 20; 30; G; June; July; 733.

Most Reverend Guglielmo McElwaine, of the diocese of Wilmington.

Most Reverend Francesco Lynch, of the same diocese.

Most Reverend Guglielmo Conrad, of the diocese of Kansas City.

Most Reverend Robert Hayes, of the same diocese.

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Most Reverend Federico Knoebber, of the same diocese.
Most Reverend Francesco Maiolo, of the diocese of Mcastro.
Most Reverend Francesco Dalla Zuanna, of the diocese of Padova.
Most Reverend Tommaso Celata, of the diocese of Sovana-Pitigliano.
Most Reverend Ferdinando Scirea, of the Archdiocese of Milan.
Most Reverend Michele Masterson, of the diocese of Ardagh.
Most Reverend Antonio Oggero, of the diocese of Cuneo.
Most Reverend Achille Doriguzzi, of the diocese of Lecce.
Most Reverend Pietro Amato Frutaz, of the diocese of Aosta.
Most Reverend Fortunato Rocco, of the Archdiocese of Bari.
Most Reverend Silverio Mattei, (Rome).
Most Reverend Aurelio Tracanna, of the diocese of Atri.
Most Reverend Pietro Triani, of the diocese of Parma.
Most Reverend Edoardo Ranwez, of the diocese of Namur.
Most Reverend Carlo Grasselli, of the diocese of Reggio Emilia.
Most Reverend Zelindo Pellati, of the same diocese.
Most Reverend Pasquale Testini, of the diocese of Ruvo.

[*Latin ed. p. 734*]

Acts of the Apostolic See - Official Commentary, 734, July 1956.
Most Reverend Joseph Oardijn, of the Archdiocese of Malines.
Most Reverend Luigi Piastrelli, of the Archdiocese of Perugia.
Most Reverend Canzio Pizzoni, of the same Archdiocese.
Most Reverend Aldo Pucciarini, of the same Archdiocese.
August 19.
Most Reverend Joseph Guazzi, of the Diocese of Lodi.
August 28.
Most Reverend Francesco Bitetto, of the Archdiocese of Bari.
Most Reverend Michele Cassano, of the same Archdiocese.
September 10.
Most Reverend Daniel Lawiess, of the Diocese of Pittsburgh.
Most Reverend Thomas Quigley, of the same Diocese.
Most Reverend Edward Soxman, of the same Diocese.
September 29.
Most Reverend Fino Fantini, of the Archdiocese of Udine.
Most Reverend Tito Gallori, of the Diocese of Volterra.
October 1.
Most Reverend Luigi Dadaglio, of the Diocese of Acqui.
Most Reverend Paul Limongi, of the Archdiocese of Capua.

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Most Reverend Salvatore Asta, of the Diocese of Trapani.
September 9.
Extraordinary Chaplains of His Holiness:
January 19.
February 4.
March 13.
April 6.
April 13.
April 30.
May 8.
May 14.
May 23.
May 28.
May 30.
June 1956.
Most Reverend Joseph Krahe, of the Archdiocese of KolÃn.
Most Reverend Henry Reinarz, of the same Archdiocese.
Most Reverend Joseph Belleza, of the Diocese of Legaspi.
Most Reverend Joseph Sánchez, of the same Diocese.
Most Reverend Albert Sendker, of the Diocese of Hildesheim.
Most Reverend Nicola Corciulo, of the Diocese of Ugento.
Most Reverend James Conway, of the Diocese of Fort Wayne.
Most Reverend Curzio Suelzer, of the same Diocese.
Most Reverend Edward Sweigart, of the same Diocese.
Most Reverend William Voors, of the same Diocese.
Most Reverend Charles E. Eller, of the Archdiocese of KolÃn.
Most Reverend Albert Radawski, of the Diocese of Grand Rapids.
Most Reverend Joseph Tolan, of the Diocese of Sioux City.
Most Reverend Michelangelo Alessandri, (Rome).
Most Reverend John Biter, of the Diocese of Kansas City.
Most Reverend Thomas Crowell, of the same Diocese.
Most Reverend John Murphy, of the same Diocese.
Most Reverend James Nichol, of the same Diocese.
Most Reverend Richard Schumacher, of the same Diocese.
Most Reverend Arthur Tighe, of the same Diocese.
Most Reverend Robert Walton, of the same Diocese.
Most Reverend Peter Cantieri, of the Archdiocese of Lucca.
Most Reverend Anthony Giancane, of the Diocese of Lech.

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Most Reverend Francis Pellegrino, of the same Diocese.

Most Reverend Vittorio Moriccioni, of the Diocese of S. Angelo in Vado.

Most Reverend Benedict De Sanctis, (Rome).

Most Reverend Mario Affolti, of the Diocese of Parma.

Most Reverend Louis Copello, of the same Diocese.

Most Reverend Dominic De Federicis, of the Diocese of Teramo.

[*Latin ed. p. 735*]

Diarium Romanae Curiae 735, 1956.

Most Reverend Monsignor Taraschi Domenico, of the same diocese.

Most Reverend Monsignor Varani Tiberio, of the same diocese.

Most Reverend Monsignor Angeloni Luciano, of the diocese of Albenga.

July.

Most Reverend Monsignor Rovida Edoardo, of the diocese of Alessandria.

Most Reverend Monsignor Dossena Luigi, of the diocese of Crema.

Most Reverend Monsignor Sacchi Angelo, of the diocese of Cremona.

Most Reverend Monsignor Paccani Clemente, of the diocese of Imola.

Most Reverend Monsignor Cassidy Edoardo, of the diocese of Wagga-Wagga.

Most Reverend Monsignor Rabitti Emanuele, of the diocese of Reggio Emilia.

September 6.

Most Reverend Monsignor Cirenei Giuseppe, of the archdiocese of Perugia.

September 11.

Most Reverend Monsignor Dottorini Domenico, of the same archdiocese.

Most Reverend Monsignor Pelloux Luigi, of the archdiocese of Genoa.

September 14.

Most Reverend Monsignor Jaria Antonino, of the archdiocese of Reggio Calabria.

Most Reverend Monsignor Sch wieder Giorgio, of the diocese of Rieti.

September 19.

Most Reverend Monsignor Vecchi Tommaso, of the archdiocese of Perugia.

September 21.

Most Reverend Monsignor Cecconi Marino, of the diocese of Osimo and Cingoli.

September 24.

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Most Reverend Monsignor Conti Aurelio, of the diocese of Civita Castellana.

August 6.

Most Reverend Monsignor Msini Secondo, of the same diocese.

Most Reverend Monsignor Zuppante Umberto, of the diocese of Orte.

Most Reverend Monsignor Pagni Guy, of the archdiocese of Pisa.

Most Reverend Monsignor Travaglini Alfred, of the same archdiocese.

Most Reverend Monsignor Per ulli Vincenzo, of the diocese of Concordia.

September 18.

Most Reverend Monsignor Bernardi Simon, of the diocese of Peoria.

September 23.

Most Reverend Monsignor Di Maggio Francesco, of the archdiocese of Bari.

September 28.

Most Reverend Monsignor Natale Giuseppe, of the same archdiocese.

Most Reverend Monsignor Schiralli Michele, of the same archdiocese.

Most Reverend Monsignor Giudice Elia, of the diocese of Diano-Teggiano.

Most Reverend Monsignor Ranieri Rino, of the diocese of Forlì.

Most Reverend Monsignor Giacometti Cesare, of the diocese of Imola.

Most Reverend Monsignor Proni Giovanni, of the same diocese.

Most Reverend Monsignor Crociani Bernardino, of the diocese of Sansepolcro.

Most Reverend Monsignor Ricci Ivano, of the same diocese.

Most Reverend Monsignor Pizzolli Rodolfo, of the archdiocese of Trento.

September 29.

Most Reverend Monsignor Sartorato Anthony, of the diocese of Padova.

Most Reverend Monsignor Natali Agostino, of the diocese of Macerata.

September 3.

Most Reverend Monsignor Gearing Daniele, of the diocese of Pittsburgh.

September 10.

Most Reverend Monsignor Guay Ferris, of the same diocese.

Most Reverend Monsignor Me Dowell Giovanni, of the same diocese.

September 30.

June 3.

Secret chamberlains, in addition to those already serving, of the Sacred Order of the Sword and Cape of His Holiness: 2.

July 28.

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August 15, 1956.

Mr. Caffery Jefferson, of the diocese of Lafayette.

Mr. Sassoli Tomba dei Conti Giuseppe (Rome).

Mr. Scacchi Casimiro, of the diocese of Como.

Honorary chamberlains in the papal court:

July 31.

August 6.

Most Reverend Monsignor Patané Francesco, of the diocese of Acireale.

Most Reverend Monsignor Cristina Concetto, of the same diocese.

[*Latin ed. p. 736*]

Acts of the Apostolic See - Official Commentary 736, August 29, 1956. Monsignor Peruzzi Cataldo, of the diocese of Ferentino. Monsignor Schietroma Fausto, of the same diocese. Honorary Chamberlains of His Holiness, with sword and mantle: May 27, 1956. Mr. de Donatis Salvatore, of the diocese of Lech. July. Mr. Donati von Gralath Raffaele, (Rome). Secret Honorary Chamberlain of His Holiness: August 29, 1956. Monsignor Milani Guerrino, of the diocese of Treviso. HONORS. With letters from the Secretariat of State, the Holy Father, Pope Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of Pius: August 18, 1956. Upon His Excellency Ricardo E. Arias Espinosa, President of the Republic of Panama. September 22. Upon His Excellency William Tubman, President of the Republic of Liberia. September 23. Upon His Excellency Giuseppe Figueres Ferrer, President of the Republic of Costa Rica. October 7. Upon His Excellency Cornelius Christopher Cremin, Ambassador of Ireland to the Holy See. The Grand Cross of the Order of Saint Gregory the Great, civil class: August 18, 1956. Upon His Excellency Alberto Boyd, Minister of Foreign Affairs of Panama. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: November 26, 1955. Upon Mr. Adolfo Flecken, of the archdiocese of Koln. April 11, 1956. Upon Mr. Patrick Branigan, of the diocese of Plymouth. May 30. Upon Mr. Walter Schott, of the archdiocese of Cincinnati. July 28. Upon Mr. Luigi Heuvers, of the archdiocese of Paderborn. July. Upon Mr. William Klein, (Germany). Upon Mr. Hermann Meyer Lindenberg, (Germany). Upon Mr. Wolfgang von Welch, (Germany). August 18. Upon Mr. Octavio Fabrega, (Panama). Upon Mr. Camillo Levy Salcedo, (Panama). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: May 27, 1956. Upon General Giuseppe Lorenzotti, of the diocese of Lech. The Plaque of the Order of Saint Gregory the Great, civil class: March 14, 1956. Upon Mr. Severino Urbani, (Rome). Upon Mr. Francesco Saverio Parisi, (Rome).

[*Latin ed. p. 737*]

Diarium Romanae Curiae, July 13th, 1956.

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To Mr. Giuseppe Matossian, of the Patriarchate of Cilicia of the Armenians.

To Mr. Basilio Meguerditch, of the same Patriarchate.

The Order of Saint Gregory the Great, civil class: December 10th, 1955.

To Mr. Francesco Hackethal, of the diocese of Münster.

To Mr. Massimo Brisebois, of the diocese of Valleyfield.

To Mr. Gaspare Deufel, of the archdiocese of Friburgo im Breisgau.

To Mr. Silvio Violanti, of the archdiocese of Montréal.

March 5th.

To Mr. Enrico Dinkelbach, of the archdiocese of Colonia.

May 27th.

To Mr. Carlo Klauck, of the same archdiocese.

To Mr. Rodolfo D'Addario, of the diocese of Lech.

To Mr. Ennio Chiatante, of the same diocese.

To Mr. Martino Caroli, of the same diocese.

June 8th.

To Mr. Gastone Binjé, of the archdiocese of Malines.

To Mr. Thierry de Limburg Stirum, of the same archdiocese.

To Mr. Annibile Scicluna, of the archdiocese of Malta.

To Mr. Adelmo IG Lombardini, of the diocese of Guastalla.

To Mr. Piero Bottinelli, of the archdiocese of Milano.

July 28th.

To Mr. Francesco Schwarzenberg, of the archdiocese of Chicago.

July 4th.

To Mr. Gaetano Ramacciotti, (Rome).

July 10th.

To Mr. Romolo Foschi, (Rome).

To Mr. Habib Codsi, of the Patriarchate of Cilicia of the Armenians.

To Mr. Giovanni Lombardi, of the diocese of Cremona.

July 20th.

To Mr. Carlo Guido Quaini, of the same diocese.

July 26th.

To Mr. Eulalio Guerra y Segui, (Cuba).

July 28th.

To Mr. Gioacchino Jaenicke, (Germany).

To Mr. Hans Kilb, (Germany).

To Mr. Pietro Limbourg, (Germany).

To Mr. Giovanni Muzzioli, (Rome).

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August 12th.
To Mr. Paolo Sambin, of the diocese of Padova.
To Mr. Carlo Rodriquez, of the archdiocese of Messines.
August 18th.
To Mr. Ferdinando Carbone, (Rome).
August 21st.
To Mr. Giorgio Warren, of the archdiocese of Washington.
To Mr. Mario Lazzarini, (Rome).
August 30th.
To Mr. Luigi Merlo, of the diocese of Acqui.
September 5th.
To Mr. Guido Crivelli, of the archdiocese of Crema.
September 15th.
To Mr. Vittore Zeegers, of the archdiocese of Malines.
To Mr. Pasquale Clarizio, (Rome).
September 28th.
To Mr. Edoardo Castelli, of the archdiocese of Vercelli.
September 29th.
To Mr. Marcello Grente, of the diocese of Le Mans.
October 3rd.
The Order of Saint Gregory the Great, military class: May 27th, 1956.
To Colonel Ettore Affisano, of the diocese of Lech.

[*Latin ed. p. 738*]

Acta Apostolicae Sedis - Official Commentary 738. The Knighthood of Saint Gregory the Great, civil class: 1954. To Mr. Gutiérrez Gregory, of the archdiocese of Mexico. 1956. To Mr. Baümer Corrado, of the diocese of Osnabrück. To Mr. Senker Joseph, of the archdiocese of Koln. To Mr. Gibbons J. Thomas, of the diocese of Saint Clodoald. To Mr. Chiasson John Paul, of the diocese of Bathurst, on March 1st in Canada. To Mr. Luciano Renato, of the archdiocese of Palermo. To Mr. Classen Hubert, of the archdiocese of Koln. To Mr. Haffa James, of the archdiocese of Toronto. To Mr. McDonagh Francis, of the same archdiocese. To Mr. Naumann John William, of the diocese of Würzburg. To Mr. Wegner Francis, of the same diocese. To Mr. Spael William, of the archdiocese of Koln. April 5th. To Mr. Caione Joseph, of the diocese of Lech, May 27th. To Mr. Casarano Lawrence, of the same diocese. To Mr. Aguilar Franklin, of the archdiocese of Saint Joseph of Costa Rica, June 9th. To Mr. Abas Abraham, (Netherlands). July 28th. To Mr. Chader Fuad, of the Patriarchate of Cilicia of the Armenians. To Mr. Chader Joseph, of the same Patriarchate. To Mr. Chamé Anthony, of the same Patriarchate. To Mr. Codsi George, of the same Patriarchate. To Mr. Codsi John, of the

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same Patriarchate. To Mr. Gasparian Levi, of the same Patriarchate. To Mr. Hacho Joseph, of the same Patriarchate. To Mr. Keutenedjian Varham, of the same Patriarchate. To Mr. Ozounian George, of the same Patriarchate. To Mr. Pirillo Clement, of the archdiocese of Buenos Aires. August 30th. To Mr. D'Uva Justin, of the diocese of Isernia. To Mr. Iorio Raphael, of the same diocese. To Mr. Doherty Joseph, of the diocese of Pittsburgh, September 10th. To Mr. Laboon John, of the same diocese. To Mr. McCarren Charles, of the same diocese. To Mr. Mills Peter, of the same diocese. To Mr. Ries William, of the same diocese. To Mr. Kiebooms Louis, of the archdiocese of Malines, March 15th. To Mr. Monsieur John, of the same archdiocese, January 30th. February 7th. The Cross of the Order of Saint Sylvester Pope: July 28th, 1956. To Mr. Globke John, (Germany). To Mr. Von Eckardt Felix, (Germany). To Mr. Valdoni Peter, (Rome).

[*Latin ed. p. 739*]

Diarium Romanae Curiae 739: The Chapter of the Order of Saint Sylvester, Pope: April 14, August 12, October 1956. To the Reverend Mr. Coen Lorenzo, of the Archdiocese of Saint Joseph of Costa Rica. To the Reverend Mr. De Luca Luigi, (Rome). To the Reverend Mr. Gabardi Edoardo, of the Archdiocese of Milan. The Commandery of the Order of Saint Sylvester, Pope: February 7, 1956. To the Reverend Mr. Huepgens Teodoro, of the Archdiocese of Koln. March 24: To the Reverend Mr. Baus Giuseppe, of the Diocese of Wuerzburg. April 17: To the Reverend Mr. Moreau Francesco, of the Archdiocese of Malines. To the Reverend Mr. Tomarelli Gerard, of the Diocese of Orvieto. May 27: To the Reverend Mr. Barletti Beniamino, of the Diocese of Lech. To the Reverend Mr. Cecere Carmine, of the same diocese. To the Reverend Mr. Miner vini Michele, of the same diocese. To the Reverend Mr. Sarno Mario, of the same diocese. June 8: To the Reverend Mr. de Smet Robert, of the Archdiocese of Malines. To the Reverend Mr. Velge Giulio, of the same Archdiocese. To the Reverend Mr. Bellora Filippo, of the Archdiocese of Milan. To the Reverend Mr. Ferrari Luigi, of the same Archdiocese. To the Reverend Mr. Giacomini Tarcisio, of the same Archdiocese. To the Reverend Mr. Cislaghi Angelo, of the same Archdiocese. June 16: To the Reverend Mr. Dell'Orto Luigi, of the same Archdiocese. To the Reverend Mr. Dell'Orto Pietro, of the same Archdiocese. To the Reverend Mr. Siliz Palmiro, of the same Archdiocese. To the Reverend Mr. Nobili Carlo, of the same Archdiocese. June 30: To the Reverend Mr. Nembrini Gonzaga Lorenzo (Rome). July 10: To the Reverend Mr. Graglia Luigi, of the Archdiocese of Turin. July 11: To the Reverend Mr. Sala Mario, of the Archdiocese of Milan. To the Reverend Mr. Degli Esposti Ranieri, of the Archdiocese of Perugia. To the Reverend Mr. Pellegrino Teodoro, of the Diocese of Lech. July 14: To the Reverend Mr. Giordano Gennaro, of the Diocese of Orvieto. To the Reverend Mr. Sorgonà Luigi, of the Archdiocese of Reggio Calabria. To

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the Reverend Mr. Zucchetti Giuseppe, of the Archdiocese of Salerno. July 16: To the Reverend Mr. Arioni Robert (Italy). July 19: To the Reverend Mr. Federici Lambert (Rome). To the Reverend Mr. Scotto di Luzio Francesco (Rome). July 20: To the Reverend Mr. Hansen Mis (Germany). To the Reverend Mr. Grotti Giulio, of the Diocese of Reggio Emilia. August 6: To the Reverend Mr. Pedroni Carlo, of the Archdiocese of Milan. August 30: To the Reverend Mr. Cazzato Donato, of the Diocese of Nardo. To the Reverend Mr. Roseo Ilario, of the Diocese of Acqui. September 5: The Knight of the Order of Saint Sylvester, Pope: 1955. To the Reverend Mr. Lamby Giuseppe, of the Diocese of Aix-la-Chapelle. March 18, October 23, December: To the Reverend Mr. Unkelbach Pietro, of the same diocese. To the Reverend Mr. Backer Carlo, of the Archdiocese of Freiburg im Breisgau.

[*Latin ed. p. 740*]

Acta Apostolicae Sedis - Official Commentary 740, 1956. To the Reverend Mr. Vandendaelen Elio, of the diocese of Gand. To the Reverend Mr. Inania Matteo, of the archdiocese of Trento.

May 27th. To the Reverend Mr. Hogg Guglielmo, of the diocese of Spires.

May 3rd. To the Reverend Mr. Demeester Giuseppe, of the archdiocese of Malines.

June 8th. To the Reverend Mr. Morrens Francesco, of the same archdiocese.

To the Reverend Mr. Eitzen Giuseppe, of the same archdiocese.

To the Reverend Mr. Struyf Federico, of the same archdiocese.

To the Reverend Mr. Van Deuren Giovanni, of the same archdiocese.

To the Reverend Mr. Van Gestel Adolfo, of the same archdiocese.

To the Reverend Mr. Van Meuwenhove Ernesto, of the same archdiocese.

To the Reverend Mr. Borgonovo Antonio, of the archdiocese of Milan.

July 19th. To the Reverend Mr. Costantini Angelo, of the diocese of Civita Castelana.

To the Reverend Mr. Martini Pietro, of the diocese of Orte.

To the Reverend Mr. Darensod Giuseppe, of the diocese of Aosta.

May 20th. To the Reverend Mr. Tura Ferrante, of the diocese of Comacchio.

May 25th. To the Reverend Mr. Busetto Antonio, of the Patriarchate of Venice.

August 13th. To the Reverend Mr. Conte Franco Manlio (Rome).

September 5th. To the Reverend Mr. Dal Fior Carlo, of the diocese of Treviso.

September 7th. To the Reverend Mr. Craeynest Andrea, of the archdiocese of Malines.

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September 15th. To the Reverend Mr. Vanhoucke Giorgio, of the diocese of Gand.

March. Necrology, August 21st, 1956.

Most Reverend Mr. Weskamm Guglielmo, Bishop of Berlin.

August 31st. Most Reverend Mr. Roche Giacomo, Bishop of Cloyne.

September 1st. Most Reverend Mr. Ladyka Basilio Vladimiro, Archbishop titular of Martiropoli, Apostolic Exarch for the faithful of Byzantine rite of the Exarchate of Winnipeg.

September 11th. Most Reverend Mr. O'Hara Edvino Vincenzo, Archbishop-Bishop of Kansas - St. Joseph.

September 13th. Most Reverend Mr. Myers Edoardo, Archbishop titular of Berea.

September 27th. Most Reverend Mr. Piani Guglielmo, Archbishop titular of Mcosia, Apostolic Delegate in Mexico.

October 1st. Most Reverend Mr. Kearney Raimondo Agostino, Bishop titular of Lisinia.

October 7th. Most Reverend Mr. Sanna Giovanni Maria, Bishop titular of Eucarpia.

October 8th. Most Reverend Mr. Cipriani Filippo Maria, Bishop of Città di Castello.

October 10th. Most Reverend Mr. Tschann Francesco, Bishop titular of Panio.

October 11th. Most Reverend Mr. Murray Giovanni Gregorio, Archbishop of San Paolo di Minnesota.

October 22nd. Most Reverend Mr. Dymek Valentino, Archbishop of Posnania.

[*Latin ed. p. 741*]

Year and Volume XXXVIII, No. 3, October 1956 (Series II, Vol. XXIII) - No. 15. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. LETTER ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND OTHER ORDINARY LOCALS MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE: PRAYERS ARE PUBLISHED FOR THE RESTORATION OF PEACE, JOINED WITH JUSTICE, TO THE HUNGARIAN PEOPLE, TROUBLED BY BLOODY SLAUGHTER. PIUS XII. VENERABLE BROTHERS. GREETINGS AND APOSTOLIC BLESSINGS. Most precious events, by which the peoples of Europe, especially those turning towards the East, are afflicted, and in particular, the beloved Hungarian people, who are presently suffering a most terrible slaughter, have deeply stirred our paternal heart; not only our own, but indeed also that of all those for whom civil order, the rights of humanity, and the due

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liberties of individuals and nations are dear. 4 8 - ACTS, Vol. XXIII, No. 15. - 30-1-0-1956.

[*Latin ed. p. 742*]

742 Acta Apostolicae Sedis^- Official Commentary. Wherefore, mindful of the duties of Our Apostolic office, We cannot but earnestly call upon all of you, Venerable Brothers, and the flocks entrusted to each of you, that, moved by fraternal charity, you join us in humble prayers to God, through Whom We strive, that He, in Whose hands are the destinies of peoples and the governance of their affairs, not only possesses power, but also holds life itself, may He grant that an end be put to these intentions, and that true peace, which is founded on justice, charity, and due liberty, may at long last shine forth. Let all understand that the order of peoples, disturbed as it is, cannot be restored by the power of arms, from which death arises for men; nor by force imposed upon citizens, which cannot suppress the deepest sentiments of their hearts; nor, finally, by deceitful machinations, which corrupt souls and violate the rights of civil society, of the Church, and of Christian conscience. And let it be known that the impulse of just liberty can never be restrained by any external violence. In these most serious matters, which concern a beloved part of the flock of Christ, a welcome memory comes to mind. For, many years ago, when We visited Budapestinum, bearing the person of Our blessed predecessor, Pope Pius XI, to participate in the Eucharistic Congress of all Nations, We saw, with a certain joy and solace of spirit, the most beloved faithful of Hungary, inflamed with piety and devotion, following the Sacrament of the Altar with the utmost reverence, carried in solemn procession through the streets of the city. It is not doubtful that the same faith and the same charity towards the Divine Redeemer still move the hearts of this people, although the supporters of atheistic communism strive with all their arts to tear away the ancient religion from their minds. Therefore, We are fully confident that this most noble people will also, in this very difficult situation in which it finds itself, offer humble prayers to God, through which the most desired peace, joined with the right order of things, may be obtained. And We also earnestly hope that those who are everywhere on earth, true

[*Latin ed. p. 743*]

Let the acts of His Holiness Pope Pius XII, numbered 743, concerning the Christian name, together with these brothers oppressed by so many misfortunes and injustices, offer their prayers likewise, as witnesses of common charity. We especially urge all those to join in these sacred prayers, whom, as the Divine Redeemer, so also We, who sustain His person on earth, embrace with the sweetest charity; We speak of those who, in the prime of their youth, shine with innocence, with sweetness and grace. We place great confidence, in particular, in the prayers of those who, though tainted by the

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sins and crimes of this world, can, in a certain way, be called angels. Let all Christians join with them in the most powerful intercession of the Blessed Virgin Mary, which has so much power with God for us, for she is the most holy Mother of the Divine Redeemer and our most beloved Mother. We have no doubt that everywhere among the nations, in cities, in towns, and even in the most remote villages, wherever the light of the Gospel has shone, all Christians, especially boys and girls, will gladly respond to these exhortations of Ours; so that, with God aspiring and helping, with so many supplicating voices, and with the Virgin Mary praying, the most beloved Hungarian people, so cruelly afflicted and so much stained with blood, and also the other peoples of Eastern Europe, deprived of religious and civil liberty, may each one peacefully and happily resolve their affairs with justice and right order, preserving the rights of God and of Jesus Christ the King, Whose is "the kingdom of truth and life, the kingdom of holiness and grace, the kingdom of justice, love, and peace." With this sweetest hope, We greet you individually, Venerable Brothers, and especially those among you who are enduring such harsh circumstances and are so heavily burdened by calamities—and in particular, the Sacred Ordinaries of those nations, on the feast of Jesus Christ the King.

[*Latin ed. p. 744*]

744 Acta Apostolicae Sedis – Official Commentary concerning those who are detained, whether in prison, in places of custody, or finally, who have been exiled – We impart, most lovingly in the Lord, the Apostolic Blessing, the auspice of heavenly graces, and a pledge of Our benevolence. Given at Rome, near St. Peter, on the twenty-eighth day of the month of October, in the feast of Our Lord Jesus Christ the King, in the year 1906, in the two and twentieth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 745*]

Year and Volume XXXXVI, November 24, 1956 (Series II, No. XXI), - No. 16. ACTA APOS- TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. LETTER ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARYS OF THE PLACE, WHO HAVE PEACE AND COMMUNION WITH THE APOSTOLIC SEE: AGAIN, SUPPLICATIONS ARE PUBLISHED AND ADMONITIONS ARE ADDED FOR THE RECONCILIATION OF PEACE. PIUS XII. VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BLESSING. We are exceedingly pleased to know that not only the sacred pastors of the entire Catholic world, but also the Christian clergy and people, have readily and willingly responded to our paternal exhortations, through the Encyclical Letters recently sent, and have rejoiced in offering public supplications to appease Heaven. And therefore, we offer heartfelt thanks to God, because, with so many voices

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praying, it seems that, especially for the peoples of Poland and Hungary, justice and peace, long desired, are finally beginning to dawn. Nor is it with less... "Most grievous events," dated October 28, 1956. See pages 741-744 above. 49 - ACTA, Volume XXIII, No. 16. - November 24, 1956.

[*Latin ed. p. 746*]

Acts of the Apostolic See - Official Commentary. With joy, We have learned that Our beloved sons, His Eminences, Cardinals Stephen Wyszyński, Archbishop of Gnesen and Warsaw, and Joseph Mindszenty, Archbishop of Gran, who had been unjustly removed from their sees and falsely accused, have now been restored to their respective positions of honor and authority, and have been received with triumph by a rejoicing multitude. We trust that this will be a harbinger of a more peaceful and harmonious future for both Republics, based on sounder principles and better laws, and that the rights of God and His Church will be preserved. In this matter, We once again call upon all Catholics of those nations to, with united forces and joined together with their Holy Pastors, strive with all their might to promote and strengthen this most sacred cause; for without such a cause, truly genuine peace cannot be achieved. However, while We are still anxious about this matter, We also observe another alarming development. As you know, Venerable Brothers, in the regions of the East, not far from the most holy land to which the Angels descended from Heaven and hovered over the cradle of the Divine Infant, announcing peace to men of good will, new sparks of military aggression are threateningly stirred. What can We do, who embrace all peoples with a paternal heart, except to humbly implore the Father of mercies and the God of all consolation, and We urge you also to join us in these prayers? For "our warfare is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual forces of evil." We place our trust in Him alone, who can illuminate the minds of men with His heavenly light and direct their agitated wills towards more moderate courses of action, for the sake of a just order among nations, for the mutual benefit and salvation of all.

[*Latin ed. p. 747*]

747 The acts of the Popes, especially those of Pope Pius XII, are of great importance and are grounded in legitimate rights. Let all, especially those upon whose hands the destinies of peoples are placed, consider that no lasting good ever arises from war, but rather many losses and many calamities. For the causes of human affairs are not determined by arms, by bloodshed, or by ruin, but by reason, by law, by prudence, and by equity. Whenever upright men, led by a sincere desire for peace, come together for such a cause, and if they consider the grave consequences of war, which can grow from a small flame into an immense fire, they must surely feel themselves

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impelled to pursue the paths of justice, and not the rash paths of violence. We desire to urge this upon all, especially those who govern the state, in these perilous circumstances; and we cannot doubt that they are moved by no other motive than the common good of all, and the common prosperity, which can never arise from the shedding of fraternal blood. And since, as we have said, we place our hope in the divine providence and mercy above all, we earnestly exhort you, Venerable Brothers, to continue and promote with zeal that pious practice of prayer, so that, through the goodness of the Highest God – through the intercession of the Virgin Mary, Mother of God – the dangers of war may be lessened, that the affairs and relationships of nations may be happily reconciled, and that everywhere on earth the sacred rights of the Holy Church, established by the Divine Founder, may be preserved, along with the common good, and that "all the families of the nations, wounded by the sin of discord, may submit to His most sweet dominion." In the meantime, to you all, Venerable Brothers, and to the flocks entrusted to each of you, we impart our blessing, confident that you will readily respond to these repeated exhortations, and that you will join us in prayer. 5 Prayer in the Feast of Jesus Christ the King.

[*Latin ed. p. 748*]

748 Acta Apostolicae Sedis - Official Commentary. We impart, most lovingly in the Lord, Our Apostolic Blessing as a witness. Given in Rome, at St. Peter's, on the first day of the month of November, in the Feast of All Saints, in the year 1906, in the twenty-ninth year of Our Pontificate. PIUS PP. XII. TO THE VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY LOCALS, WHO HAVE PEACE AND COMMUNION WITH THE APOSTOLIC SEE: THE MOST GRIEVOUS EVENTS IN HUNGARY ARE LAMENTED AND CONDEMNED.

PIUS PP. XII. VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BLESSING.

In the Encyclical Letters which We recently addressed to you, the Pastors of the Holy Catholic world, We declared Our hope that a new dawn of peace, justice, and liberty might at last shine upon the noble people of Hungary, as things seemed to be improving in that nation. However, news has subsequently reached Us, filled with the keenest sorrow, which has deeply troubled Our mind: for it has become known again that the blood of citizens is flowing through the cities, towns, and villages of Hungary, yearning for just liberty; that the institutions of that nation, which had been restored, have been overthrown and destroyed again by force; and that the people are subjected to servitude by the cruel arms of foreigners. We cannot but lament and condemn these grievous events, which affect

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not only all Catholics, but also all free peoples with the greatest sorrow and indignation. Let those consider, whose command these deplorable...

[*Latin ed. p. 749*]

The acts of Pope Pius XII, page 749, reveal deeds by which the just liberty of peoples cannot be restrained by human bloodshed. We, who bear a paternal spirit towards all, declare that it is never permissible for any injustice, whatever the force or pretext, to be inflicted from any quarter; but we urge all peoples and civil authorities to strive for peace, which consists in justice, liberty, and charity, and which fosters them. However, as the Lord said to Cain, "The voice of your brother's blood cries to me from the earth," so too, even today, the blood of the Hungarian people cries out to God, who, being a just judge, punishes private individuals often only after death for their sins; yet, he sometimes chastises the rulers of peoples, from whom injustices are inflicted upon others, and their nations, even in this mortal life, as history confirms. Therefore, we implore, with a supplicating voice, our most merciful Redeemer to move the hearts of those whose actions determine the course of events, so that injustice may finally cease, all violence be extinguished, and all peoples may be composed in peace and tranquility among themselves. In the meantime, for all those, especially those who have been most miserably killed in these most grievous events, we implore eternal and everlasting light and rest in Heaven from the most merciful God; and we desire that all Christians, joining us in this supplication, may be united with us. Communicating these things to you, we impart the Apostolic Blessing, which may be a means of heavenly graces and a witness of our paternal benevolence, to you individually, Venerable Brothers, and to your flocks, and especially to the beloved Hungarian people, with abundant charity. Given in Rome, at St. Peter's, on the fifth day of the month of November, in the year 1956, in the twelveth year of Our Pontificate.

PIUS PP. XII

1 Gen. 4, 9-10.

[*Latin ed. p. 750*]

Acta Apostolicae Sedis - Official Commentary 750. APOSTOLIC CONSTITUTION SAVANNENSIS-ATLANTENSIS (ATLANTENSIS). THE SAVANNENSIS-ATLANTENSIS DIOCESE IS DIVIDED, A NEW CHURCH IS ESTABLISHED, TO BE CALLED ((ATLANTENSIS)); THE PREVIOUS NAME IS CHANGED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE,

We firmly believe that it is our duty to divide the most excellent churches

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and to define their boundaries more appropriately, so that, from the day that the merciful God entrusted to Us the entire Christian family to be governed, We strive with all Our strength that the way to eternal salvation may be safer for all Our children, and that they may be instructed in all the benefits of the holy Catholic religion. Therefore, having received the request of the venerable Archbishop-Bishop, Our Brother Gerald, Patriarch of Savannensis-Atlantensis, who desires to better serve his vast diocese, which encompasses the entire region of Georgia, from this Roman See, We gladly grant his request that, after the division of that Church, a new one be created; and for this reason, after having obtained the opinion of the venerable Brother Hamlet John Cicognani, Archbishop with the title of Laodicensis in Phrygia, and Apostolic Delegate in the United States of North America; having heard the counsel of Our venerable Brothers, Cardinals, Prefects of the Sacred Consistorial Congregations; and with the consent of those who have some right in this division, We decree the following, by Our supreme authority.

From the Savannensis-Atlantensis diocese, We separate the entire upper part of the territory, which is bounded on the north by the northern boundaries of the regions known as Richmond, Jefferson, Glascock, Wilkinson, Washington, Twiggs, Bibb, Crawford, Taylor, Talbot, and Harris; and from that part, thus circumscribed, We establish a new diocese, which We wish to be called Atlantensis, from the city of Atlanta, the capital of the state of Georgia. In that city, the Bishop will establish his seat and residence, and will place the seat of his pastoral authority in the church of the Lord Jesus Christ the King, which, to this day, enjoys the dignity of a cathedral.

[*Latin ed. p. 751*]

Acta Pii PP. XII, 751. Therefore, whether it be a church, a city, or a diocese, of which we speak, we adorn them with honors and privileges, with which other churches, cities, and dioceses enjoy equal dignity. Furthermore, we invest the bishop with rights, powers, privileges, honors, insignia, and simultaneously we burden him with duties and offices that are proper to the episcopal dignity. Moreover, we establish the new church of Atlanta as a suffragan of the metropolitan see of Baltimore, and we wish that the Archbishop of Baltimore shall have authority over the Prelate of Atlanta and his successors. Since the boundaries of the diocese of Savannah-Atlanta, after the division of this territory, have been drawn to the northern limits of those regions, the names of which we have mentioned above, we decree that this diocese, together with the cathedral church of the same name, dedicated to Saint John the Baptist, shall henceforth be called only the diocese of Savannah, from the city of Savannah, in which the bishop's seat and the cathedral are located; and the same is to be said of the Church's bishop. In order that the divine worship may be celebrated in the church of Atlanta with due solemnity and in a fitting manner, and that the bishop

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may avail himself of the counsel and assistance of men endowed with outstanding talents and abilities, we wish that a College of Canons be established; and until this can be accomplished, we permit that, in place of the Canons, diocesan Consultors be chosen. Furthermore, the governance and administration of the new church, the episcopal table, its constitution, the Capitular Vicars, the election in the event of a vacancy, and other matters of this kind, shall be entirely governed by the prescriptions of the Code of Canon Law. We also command that, with regard to the clergy, as soon as the establishment of the See of Atlanta has been completed, the clergy assigned to that church shall be considered to be those who legitimately reside within its territory; and that documents and records pertaining in any way to the new diocese shall be sent as soon as possible from the Curia of Savannah to the Curia of Atlanta, to be kept in its archives. Finally, we choose the Most Reverend Brother Hamlet John Cicognani, whom we have mentioned, or him who, at the time when these orders are carried out, presides over the Apostolic Delegation in the United States of America, to carry out those things which are described in these documents; and whoever undertakes this task shall enjoy all the powers necessary for it, and may delegate them to any man endowed with ecclesiastical dignity, and shall be responsible for reporting the progress of the work and for sending faithful examples thereof to the Sacred Consistory as soon as possible. We wish these documents to be effective now and in the future; so that those things which have been decreed herein may be religiously observed by those to whom they pertain, and thus obtain their full force. The efficacy of these documents.

[*Latin ed. p. 752*]

Acts of the Apostolic See - Commentary 752. The official documents cited herein shall not be subject to any kind of contradictory prescriptions, since through these Letters we abolish all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one shall be permitted to divide or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, just as if they were presented in their original form. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiff. Given at Rome, at St. Peter's, on the second day of the month of July, in the year of Our Lord one thousand nine hundred and fifty-six, in the twenty-ninth year of Our pontificate. CELSUS Cardinal COSTANTINI, Secretary of the Sacred Roman Ecclesiastical College. © Fr. ADEODATUSI. Cardinal PIAZZA, Secretary of the

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Sacred Congregation of the Consistory. Hamletus Tondini, Regent of the Apostolic Chancery. Alfonsus Carinci, Archbishop titular of Seleucia, Dean of the Protonotaries Apostolic. Silvius Sericano, Protonotary Apostolic. In Ap. Cane, vol. LXXXXIII, n. 19. APOSTOLIC LETTERS: SAINT GEORGE THE MARTYR, PATRON OF THE ENTIRE ITALIAN KNIGHTHOOD, IS DECLARED. PIUS PP. XII For the perpetual memory of this event. — Saint George, who among the Orientals was known only as the "Megalomartyr," enjoyed such renown among Christians from ancient times that he was held in the highest honor by the faithful, both in the East and in the West. To his name and cult, as to that of an unconquerable champion...

[*Latin ed. p. 753*]

From the Acts of Pope Pius XII, 753, it is known that, after the errors of the soldiery, with the Christian peace restored by Constantine the Great, the Emperor, and the Church vindicated in its liberty, the Knights were, as tradition holds, piously dedicated. Later, certain nations and republics, and also soldiers themselves, having undertaken sacred wars under the banner of the Cross, chose Saint George, the Martyr, as their heavenly patron. And this is not surprising, for the very name of Saint George has come to signify the cultivation of a more humane life, the protection of the weak and the poor, and fidelity to princes. However, with the changed conditions of our age and the methods of warfare, modern soldiers, no longer using horses but armored motor vehicles, have maintained and fostered the devotion and piety towards that valiant Knight, as well as towards Christ the Martyr, without diminution. Furthermore, all the soldiers of the Order sent from Italy, forming an association, petitioned that Saint George be established as the heavenly patron of their association; which, through a decree of the Sacred Congregation of Rites dated August 10, 1937, was granted by Our Predecessor, Pope Pius XI, of blessed memory. Most recently, a new shrine, in which the deeds and the memory of the Italian Knights, who perished in war, are carefully preserved through gentile emblems wonderfully depicted in encaustic, was solemnly dedicated in Iriae, a small town formerly in the Piedmont region, now located in the Ticinense territory of Cispadane, in honor of Saint George the Martyr and of Christ the Athlete, his principal. Moved by all of this, the Venerable Brother Henry Pintonello, Archbishop with the title of Theodosiopolis in Arcadia, Ordinary Military Bishop for Italy, on his own behalf and on behalf of the military administration, the Knights of the Legions, and the officials of Castrum, implored Us to deign to confirm and declare Saint George as the patron of the entire Italian Order of Knights. We, wishing that the devotion to that "great" Martyr, even among modern Knights, equipped with fiery motor . . . Justify alike the small and the great. . . . should not diminish or wane, but rather that their piety may increase daily and that they may be strengthened in his protection, have decided to grant such requests with a willing heart.

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Wherefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, by the fullness of Our Apostolic authority, We hereby confirm, establish, and declare Saint George, the Martyr, as the principal heavenly patron of the entire Italian Order of Knights, with all and singular liturgical privileges and honors attached, which rightly belong to the principal heavenly patrons of associations. In contradiction to anything to the contrary notwithstanding. These things We decree, establish, and de-

[*Latin ed. p. 754*]

Acts of the Apostolic See - Official Commentary '754. These present Letters shall ever remain firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and those to whom they pertain, or may pertain, shall fully support them; and thus shall be rightly judged and defined; and shall be declared null and void from this moment, if anything contrary to these, by any authority whatsoever, knowingly or unknowingly, should occur. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-third day of the month of April, in the feast of Saint George the Martyr, in the year 1956, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Cardinal from public affairs of the Church, Gildo Brugnola, the Most Reverend Servant of God, Pope Innocent XI, Confessor, is declared Blessed. Pope Pius XII. For the perpetual memory of the matter. From the side of Christ the Lord, pierced by a lance, as if adorned with a garland, the Church, clothed in precious linen and purple, began to shine with sanctity, and until the end of this world, she will shine. For since the divine Founder of the Church, and Redeemer of mankind, and Head of the Mystical Body, is the source and origin of all sanctity, the members of the mystical body will never be lacking who excel in all Christian virtues as an example to all. But, as history teaches from twenty centuries ago, in the Church of Christ there have never been lacking, indeed they have abounded, both among the pastors of souls and among faithful of every kind, who have reached the pinnacle of perfection in their way of life. Therefore, as is fitting, the glorious and most excellent line of the Supreme Pontiffs takes precedence. And if in these last times, few Supreme Sacred Ministers have been rightly enrolled among the blessed in Heaven; this also has happened not because sanctity was lacking in them, but, among other things, because, after the wise laws of canonization of Saints, of the memory of Our Predecessor, Benedict XIV, in conferring the highest honors of praise.

[*Latin ed. p. 755*]

Acts of the Supreme Pontiffs, XII, 755. To the Roman Pontiffs, greater severity of judgment must be applied. However, it has pleased the supreme goodness of God to grant us that, after having conferred the heavenly hon-

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ors upon Pius X, our predecessor, we may speak of His Holiness Innocent XI, who, although having passed away more than two centuries ago, remains ever close to the entire Church in the memory of his virtues and miracles. This servant of God was born in Corniglio, in Insubria, on the 19th of May, in the year 1611, from Livio Odescalchi and Paula Castelli, distinguished by nobility and wealth, but even more so by piety, integrity of character, and religious generosity. At the sacred baptism, conferred upon him the following day, the name Benedict was given to the boy, which proved to be a true omen, for he was truly favored by divine blessings among his brothers and sisters, and from his childhood until the very end of his life, he never deviated from the right path, reaching the pinnacle of Christian perfection. Born in the city, he devoted himself to studies in the schools of the Society of Jesus, and at the same time, he excelled among his peers and members of the Marian Congregation, both in the integrity of his life and in his piety towards God and the Blessed Virgin. After a short interval, orphaned of both parents, he first resided with relatives who were goldsmiths in Genoa, where he learned the art of managing finances with probity and praise. In the following years of his youth, he traveled to various cities for various reasons, still uncertain about his life's path, but certain about the path of Christian virtues. In 1636, he began his journey to Rome, where he studied both civil and canon law in the Roman Academy of Wisdom, and completed his studies in Naples, where he was awarded a doctorate "with unanimous approval and without any dissent." Then, urged by the call of God, Benedict received the sacred tonsure in 1640, and, having put on the clerical garment, dedicated his life entirely to the Lord, and devoted himself to works of religion and beneficence. Returning to Rome, he was soon after included among the Apostolic Protonotaries by Pope Urban VIII, and then appointed President of the Apostolic Camera; afterwards, he was sent to Fermo in Piceno to exercise there the important and often odious office of Fiscal Advocate. Which he performed with skillful diligence and prudence, bravely, sagaciously, faithfully, and justly, guided by charity, often paying the taxes of his poor debtors himself. Elected Governor of Macerata in 1644, even in this office, which he held for only a few months, he showed himself to be a detester of vice, an enemy of pride and avarice, a defender of justice, and a most loving father to the poor. In the following year, having relinquished the presidency of the Apostolic Camera, he was added to the clergy of the same, and on March 6, 1645, among the Purpurates of the Holy Roman Church, he was made a...

[*Latin ed. p. 756*]

Acts of the Apostolic See - Official Commentary 756, chosen as a member, with the title assigned to him, Saint Cosmas and Saint Damian. As soon as he had complied with the laws contained in the Bull "Postquam Verus," he was promoted to the lower orders, and then to the Diaconate. He was also

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appointed to the dignity of Cardinal, and although mindful of the dignity of his office, he never yielded to excessive pomp, living modestly so that he might be able to help the poor and needy more generously. He devoted himself diligently and usefully to the affairs of the Roman congregations; he was never absent from Consistories and other pontifical ceremonies and sacred functions, but always absent from secular gatherings, faithfully and piously fulfilling the duties of the Archpriest of the Patriarchal Basilica of Liberian. Appointed as the Legate to Ferrara by Pope Innocent X, during a very serious period of food shortages, he took care to provide for the needs of the people with such prudence and charity, that they greeted him with the words, "Benedict, who comes to us from Ferrara, in the name and for the sake of the Lord," commending him constantly and unanimously. Elected Bishop of Novara in the year 1661, on November 20th of the same year, he received the sacred order of the priesthood in the Sacristy of the Episcopal Palace of Ferrara, and in the following year, on January 19th, he received the episcopal consecration in the Cathedral of that city, and after staying in Como for several months, in the beginning of February of the year 1662, he took canonical possession of his see. He remained in Novara for only two years. Cardinal Odescalchi, even in this very important pastoral office, distinguished himself by his usual prudence and diligence, and especially by his generosity towards the poor. He achieved the greatest praise in promoting the knowledge of Christian doctrine among the clergy and the faithful. In the year 1666, having relinquished the Bishopric of Novara, he again devoted himself to the affairs of the Roman Curia, offering his most excellent services, and he provided the greatest assistance to his relative, Thomas Odescalchi, in pious works at the hospitals of Saint Gall and Saint Michael at the Rip. No less renowned was the Servant of God's expertise in law and integrity of spirit in the decrees that he prepared, as Patron and Ordinary Judge of Catechumens and Neophytes. Pope Clement X, in the year 1667, on September 21st, Cardinal Benedict Odescalchi, unwillingly and reluctantly, but obeying the will of God, was elected Supreme Pontiff, taking the name Innocent X. Sitting on the supreme throne of Saint Peter, in difficult times, he served the Church of God and the eternal salvation of souls in every way. Not abandoning his former way of life, firmly adhering to faith alone, he gave evidence of greater and more outstanding prudence, justice, Evangelical simplicity, and poverty, and especially, which was always his characteristic, of abundant generosity towards the poor of every kind. Concerning the propagation and preservation of the Catholic religion.

[*Latin ed. p. 757*]

The acts of Pope Pius XII, numbered 757, show that he was primarily concerned with establishing new dioceses and Apostolic Vicariates in South America; he greatly fostered missions and missionary work among for-

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eign peoples; and in regions close to the See of Saint Peter, he endeavored with all diligence to safeguard the integrity of religion and morals. He condemned, as the circumstances and events demanded, the errors of Jansenism, Molinism, and what they call Quietism, but towards those who erred, he was merciful and benign. He urged all priests, both secular and regular, and even the Cardinals themselves, to diligently instruct not only children, but also adults and soldiers, in Christian doctrine, providing instruction on how to impart such discipline himself, convening a group of teachers, granting rewards and indulgences, and carefully disseminating catechism books among all. He was also concerned about the sanctity of morals, and he sought to eradicate many abuses, both within the clergy and among the people; above all, he sought to eradicate, before it could be expressed in words, the excessive and improper affection of the Popes towards relatives and close connections, which is known as "nepotism," in order to gain the admiration of heretics, and especially of Protestants. Among the most important praises of the Venerable Servant of God is to be counted the war he waged against the Turks, and the memorable victories achieved in it, on the day of the twelfth of September in the year 1683, when Vienna was liberated from the siege. No less remarkable and wondrous was the liberation of the city of Budapest from those same most fierce enemies on the second of September in the year 1686. To commemorate these victories throughout the Church and to give thanks to the Virgin Mary, the Mother of God, the Venerable Pope instituted the feast of the Holy Name of the same Blessed Virgin Mary, in whose honor a memorial temple was dedicated in Rome, near the Forum Traianum, and there an Archconfraternity was established, to which the most pious Pope wished to be enrolled. Nor did the intrepid Vicar of Christ, the most steadfast defender of the rights of God and the Church, hesitate to oppose even the most powerful kings and princes, whenever it was required. In the administration of the goods of the Apostolic See, when the public treasury was exhausted and there was a lack of provisions, the prudence, equity, and beneficence towards the poor, which, as we have said, were always characteristic of Innocent, were particularly evident. And if one considers that the Venerable Servant of God had been weak in body from his youth, and was afflicted by many illnesses as he grew older, so that, as testified by Lancisi, who was his Archphysician, the life of the Pope in his last years was "an unspeakable martyrdom," then one cannot but marvel at his heroic patience and fortitude, together with his constant piety and his will, with divine consent. Therefore, he received death, to which he had prepared himself every day, and which he had never ceased to implore with fervent prayers, with joy and confidence, on the twelfth of August in the year 1783.

[*Latin ed. p. 758*]

Acts of the Apostolic See - Official Commentary 758, 1689. Immediately,

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from the beginning, his reputation for holiness grew more and more, so that, before two years had elapsed, on the twelfth of April, 1691, canonical inquiries were begun in the City, and Pope Clement XI, on the third of September, 1694, decreed that the cause for Beatification should be introduced. Subsequently, with Apostolic processes conducted both in Como and in the City, and with all legal formalities observed, Benedict XIV wished to have certain observations, taken from some books, examined before him in the Ordinary Congregation on the first of August, 1744. These observations, when acknowledged by all those present as calumnious, the aforementioned most illustrious Pope, having issued a decree on the eighth of the same month, forbade that they should ever be renewed, and imposed silence on all. In the following year, he approved the process from Novara, which is said to have been ratified, and decreed that it should proceed further. However, due to the undue intervention of civil authority, the injustice of the times, and, moreover, the death of Benedict XIV, and subsequently the causes of Cardinals and Popes until our own times, the matter remained suspended. In the year 1933, Alexander Macchi, Bishop of Como of good memory, addressed prayers to our predecessor, Pope Pius XI, so that the venerable Servant of God might finally be beatified. Granting these prayers, our predecessor appointed Cardinal Raffaele Carlo Rossi as Relator of the Cause, in July 1943; before the deceased Cardinal Rossi, we were present, having attended the Preliminary Session in 1955. In the Preparatory Congregation held on the twenty-sixth of October, 1958, and again in the General Congregation on the twenty-sixth of November of the same year, when almost all the Cardinals, Officials, and Consultor Fathers had expressed a nearly unanimous favorable opinion, We decreed that the virtues, both theological and cardinal, exercised by the Servant of God, were heroic in degree. It was then necessary to discuss the miracles, which were said to have been worked by God through the intercession of the Venerable Innocent XI. This discussion was not difficult, since the most celebrated Lancisius, whom we praised above, did not hesitate to declare that, with the Venerable Innocent interceding, about one hundred miraculous healings had occurred, exceeding the powers of nature, shortly after his death. Of these healings, two were chosen by the promoters of the cause and presented to the Congregation of Sacred Rites. We decreed on the twenty-second of May of the current year that they were to be examined. Therefore, one must be discussed: whether the Servant of God would safely be reckoned among the Blessed in Heaven. This was certainly the case. All the Cardinals entrusted with the safeguarding of the sacred rites, as well as the Officials and Consultors, affirmed that this could be done with all their votes.

[*Latin ed. p. 759*]

Acta Pii PP. XII 75: "However, considering the importance of the matter

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and the particular difficulties inherent in this Cause, We have striven to open Our mind so that, in order to render a judgment on it with a greater abundance of heavenly light, We might obtain it through fervent prayers offered to God. Finally, on the fifteenth day of the month of August, in the same year, We decreed that the solemn Beatification of the Venerable Servant of God, Innocent XI, could proceed safely. Therefore, by the force and authority of these Letters, We grant that the same Venerable Servant of God, Innocent XI, may henceforth be called by the blessed name, and that his body and, if possible, his relics, although not to be carried in solemn processions, may be presented for public veneration, and that images of the same Blessed may be reproduced. Furthermore, by the same authority, We grant that the Office of the Supreme Pontiffs, with proper readings approved by Us, may be recited annually concerning him, and that a Mass of the same Office, with proper prayers also approved by Us, may be celebrated, according to the rubrics of the Roman Missal and Breviary. We grant, however, that the recitation of this Office and the celebration of this Mass may take place not only in this Our City and diocese, but also in the dioceses of Como, in which the Blessed was born, and of Novara, to which he was most devoted, by all the faithful who are bound to recite the canonical hours, and, with regard to the Mass, by all priests in the churches or chapels in which the feast of the Blessed is celebrated. Finally, We grant that the Solemnity of the Beatification of the Venerable Servant of God, Innocent XI, may be celebrated in the aforementioned churches or chapels on days determined by legitimate authority, within one year, after the same solemnity has been completed in the Holy Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, as well as decrees concerning the prohibition of cults, and any other contrary provisions. We decree that, in all judicial proceedings, the same faith be given to copies of these Letters, even printed ones, provided that they are signed by the hand of the Secretary of the Sacred Congregation of Rites and are sealed with the seal of the same Congregation, as would be given to the signification of Our will, expressed in these presented Letters. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the seventh day of the month of October, on the feast of the Most Holy Rosary of the Blessed Virgin Mary, in the year 1956, in the twelfth year of Our Pontificate. By the special mandate of the Most Holy Prelate, Cardinal Gildo Brugnola, Prefect of the Sacred Congregation of Rites, concerning Apostolic Briefs."

[*Latin ed. p. 760*]

760 Acta Apostolicae Sedis - Official Commentary

LETTER TO THE MOST REVEREND FATHER JOSEPH FIETTA, ARCHBISHOP TITULAR OF SARDIS, IN THE APOSTOLIC NUNCIO TO ITALY, CELEBRATING THE FIFTIEH ANNIVERSARY OF HIS PRIESTHOOD.

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PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

As we are pleased to learn, you will, with the help of divine grace, happily celebrate the tenth anniversary from the beginning of your priesthood next November. We earnestly desire that these joyful occasions may add to our second wishes and blessings for you and your celebrations.

From the very beginnings of your sacred ministry, you were assisted by the most excellent Prelate, Ernest Piovella, of the Secretariate, and you rendered helpful service in the performance of pastoral duties, first in the diocese of Alghero, then in the metropolitan see of Oristano, and finally in the most noble Church of Cagliari.

From the year 1922, you devoted diligent care and counsel to this Apostolic See, which had previously sent you to Central America to render service at the Apostolic Nunciature; four years later, you yourself, having been raised in dignity to the archiepiscopal rank, were appointed Apostolic Nuncio in that same region; subsequently, the Apostolic office was entrusted to you, first in the Republic of Haiti and the Dominican Republic, and then in Argentina, where for many years you represented the Roman Pontiff.

Considering these most excellent merits, which you have acquired among foreign nations, We ourselves wished to call you to the Eternal City three years ago, so that, in this center of the Catholic name, near the very Chair of the blessed Peter, you might exercise the office of Our Nuncio for the benefit of the Italian people.

Therefore, Venerable Brother, we heartily congratulate you on your long and active service in the priestly and episcopal office, and we also pray to the most benign God that He may please refresh you with heavenly gifts and consolations.

May the Apostolic Blessing, which is a foretaste and harbinger of these, and a special witness of Our charity, be a pledge, which We impart to you, Venerable Brother, and to your family and fellow workers in the Lord.

Given in Rome, near Saint Peter, on the twenty-fifth day of the month of October, in the twelveth year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 761*]

Acta of His Holiness Pope Pius XII, No. 761, TELEGRAPHIC.

To His Eminence, Most Reverend Cardinal Stefan Wyszyński, Archbishop of Gnesen and Warsaw, who had already been removed from his See, on the twenty-eighth day of October of the year 1956, on the Feast of Jesus Christ the King, he returned to Warsaw.

"Your return to the Sees of Gnesen and Warsaw, which you signified to

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us with a most observant and noble telegraphic message, and which has filled the people of Poland and all Catholics with such great joy, is a most pleasing cause for us to offer immortal thanks to the Almighty God, and to congratulate you with abundant charity, our beloved Son, whose virtue and unwavering fortitude have shone forth as an example amidst difficult circumstances; and while we receive with the most devoted prayers the testimony of your unwavering will, we bless you, and your clergy and people, as well as the Bishops and faithful of all of Catholic Poland, with heartfelt blessings, strengthened by the hope that, just as your most awaited return makes this year of Mary from Jasna Góra, Queen of Poland, particularly memorable for you, so too may this event, through the intercession of the Mother of the Redeemer, be an auspicious sign of that true peace of Poland, which is founded on justice, due charity, and the freedom of the Church.

PIUS PP. XII

II

To His Eminence, Most Reverend Cardinal József Mindszenty, Archbishop of Strigonium, restored to liberty after deportation and imprisonment.

"With the same paternal feeling with which, eight years ago, we were deeply saddened by your unjust removal from your See and your imprisonment, and we have not ceased, especially in the Extraordinary Consistory, to publicly lament, now we rejoice with great consolation, with all the Catholics of the world, together with your homeland, that you...

Given on the 30th day of October of the year 1956.

Given on the 31st day of October of the year 1956.

50 - ACTA, vol. XXIII, n. 16. — 24-11-1956.

[*Latin ed. p. 762*]

762 Acta Apostolicae Sedis - An Official Commentary: Restored to Liberty. We give thanks to God in great measure, who has benignly heeded the supplications of all the Christian judges, and whose grace has aided you, so that your faith and the virtue of your soul have shone brightly amidst so many and such great tribulations endured for Christ. May this be a sign that Christian morals, through the apostolic zeal of you and other sacred prelates, to which your flocks will generously respond, may be renewed and flourish abundantly in the beloved Hungarian nation after so grave a distinction of errors and so much bloodshed, and that the most observant fidelity, received from the fathers towards the Church and the Apostolic See, may always endure. While, amidst the sorrowful events of these days, we hasten towards eternal rest, we impart the Apostolic Blessing, the heavenly source of assistance, with abundant charity, to you, our beloved Son, to whom we have always been devoted in prayer and concern, and to all

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other prelates, the clergy, and all the faithful, especially those who have been struck by the most grievous calamities.

PIUS PP. XII. RADIO BROADCAST MESSAGE DURING THE CELEBRATIONS OF THE BEATIFICATION OF POPE INNOCENT X, HELD IN THE VATICAN BASILICA. THE SUPREME PONTIFF, PIUS XII, ILLUMINATES AND EXALTS THE MERITS AND VIRTUES OF THE SAID BLESSED.

*Like a clear star, kindled by God in the firmament of the Church, and whose brilliant light shines forth to the honor of this Apostolic See, the newly Beatified Innocent XI appears in this solemn hour, to our eyes and to yours, surrounded by extraordinary grandeur and glory, a just reward for the exalted holiness that illuminated his life and his actions. We are certain, Venerable Brothers and beloved Sons, that you all share the deep joy that fills our heart, not only because it has been granted to us by divine goodness to inscribe one of our predecessors among the Blessed, towards whom we have always felt profound veneration; but also because, with this, we have fulfilled the vow of the Catholic world, from over...

*Given from the Arch of Gandulf, on the Sunday, October 7th, in the year 1956.

[*Latin ed. p. 763*]

Acta Pontificum, Pontificium XII, 763, express the fervent desire, after two centuries, to see a Pope, one of the most distinguished in the Church of Roma, elevated to the honors of the altar. Although the austere withdrawal of the humble Pontiff and his rigorous activity in promoting the work of reform within a society long accustomed to grave abuses, deprived him of the aura of popularity during his earthly life; nevertheless, upon his pious departure, a spontaneous awareness of his sanctity and the magnitude of the works accomplished for the benefit of Christendom, and particularly of Europa, erupted in every class of people. As a contemporary wrote, the chorus of praises to his memory was joined by the favorable testimonies of even not a few non-Catholics, who, although not well-disposed towards the Apostolic See, recognized his goodness, rectitude, and strength of character. Nevertheless, the process of Beatification, promptly initiated, did not achieve the rapid conclusion that was expected. External considerations, which in themselves did not concern any of the essential conditions established by canon law in such matters, repeatedly advised suspending its course. However, at the present time, the obstacles that hindered its happy culmination could be considered overcome, and the doubts regarding the correct interpretation of the resolutions of Innocent XI in certain events of his pontificate, which transpired amidst arduous difficulties and intricate circumstances, both within and outside the Church, have been clarified. Indeed, careful historical research has confirmed that the determining motives of his individual actions, even when he found himself at the center of

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bitter conflicts, were in no way derived from political disagreements or enmities, but solely from his awareness of his responsibility in defending the freedom of the Church and in safeguarding the salvation of the Christian world. In this way, the splendor of truth, destined to triumph, although after centuries, over erroneous judgments and human passions, now envelops his figure and his name with illustrious glory. But above all else, We seem to perceive in the present glorification of the great Pontiff of the 17th century a exquisite aspect of the Providence of He who, as He calls souls to extraordinary sanctity, so reserves the day of their apotheosis according to designs of infinite wisdom. In this way, We believe that the exaltation of Innocent XI, after almost three centuries from his death, should not only restore historical justice to a Pope highly deserving of the Church and of Europa, but also indicate the paths of salvation, of peace, of renewal to the present age, marked, as was the age in which he lived, by an urgent need for—

[*Latin ed. p. 764*]

Acts of the Apostolic See - Official Commentary 764, a time of spiritual rebirth, marked by the gravity and vivacity of contrasts, and immense common dangers. May the hymn of thanksgiving to the Father of immense Majesty, to his venerable true and only Son, and to the Holy Spirit, the Paraclete, which has just resonated in this sacred place, already a witness to the virtues and deeds of the newly Blessed, on the Feast of the Most Holy Rosary of the Mother of God, echo throughout the entire Church, which He served, strengthened, and defended with all the strength of His adamant character, with the wisdom of His spirit, and above all, with a love of absolute dedication, which made Him ready, as He himself declared on many occasions, to offer, if necessary, His own life for it. The figure of the newly Blessed – His holiness. There is no doubt that the innermost foundation of the greatness, even human, of Innocent XI, stemmed from his holiness, that is, from the vivid awareness of faithful submission to God, adored and loved as the principle, end, and norm of every thought, feeling, word, and action. The heroic virtues that shone in him, the intrepid struggles he endured, the glorious deeds that immortalized his name, flowed from that source, like different colors refracted from a prism of pure crystal, and there they found their origin and their necessary strength. As often happens in the history of the Saints, divine grace preceded Benedict Odescalchi from his earliest years, first through the sound family education imparted to him by his parents, pious people and excellent Christians, and in accordance with the tradition of the noble House, deserving of the Church and the nation for illustrious individuals who served Puna and the others admirably. He then acquired a more firmly religious orientation at the school of piety and apostolate of the Marian Congregations, which led him to the highest regard for divine things and to the virtues proper to

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his age and his state, such as unwavering chastity constantly guarded, and an ardent charity towards the destitute, which later earned him the title of "father of the poor." Even when, uncertain about the state of life to embrace, he went from his native Como, as a merchant to Genoa, and then as a student to Rome and Naples, the young Odescalchi reflected in his words and customs the intense spiritual life of one who is entirely possessed by God. In that age, which is often for others a pretext for frivolity, he already considered as a rule of conduct "man-

[*Latin ed. p. 765*]

The acts of Pope Pius XII indicate a concern for the common good, dating back to 1765, and in particular, for assisting one's neighbor, since "this is the only thing that can be truly beneficial in the world." Sensitive and docile to divine inspirations, as soon as he was certain that he had been called by God to serve Him in the Church, the almost thirty-year-old Odescalchi did not hesitate to embrace the ecclesiastical state, with absolute purity of intention and with eager readiness to accept any burden that was imposed upon him, or, as he himself (it seems) noted, to "serve without hope and without expectation," that is, without regard for persons or things that were contrary to his vocation. Thus, he did not refuse the arduous task, certainly not suited to the innate generosity of his heart, of being the "Extraordinary Commissioner of the Marca" during times of extreme private and public hardship; on the contrary, he fulfilled this office with complete satisfaction, both of the Holy See and of the people themselves, thanks to his rare prudence and patience, and particularly, to his exquisite charity, which led him to recognize in his neighbors, especially the poorest, the very person of Christ, and therefore, to assist them with the sacrifice of himself and his own possessions. As offices and dignities accumulated upon his shoulders, so much the more did his spirit seek refuge in prayer, to which he dedicated many hours in the silence of the temples and in the seclusion of his home, transformed into an austere sanctuary, drawing from it clarity and strength to face the difficulties in governing the people, first as Cardinal Legate in Ferrara, then as Bishop in Novara, and finally, in Rome. It may perhaps seem surprising, as it did to his contemporaries, that a man of such power, of such dynamic activity, exercised in functions of government, such as the administration of justice, the protection of public order, the reclamation of lands, relations with authorities, and the care of the finances of the Holy See, could find time to dedicate himself to pious practices, such as, for example, "the practice of a good death," or attending the recitation of the Divine Office, or teaching the catechism to children. Nevertheless, the hidden origin of his undeniable successes, both before and during the pontificate, lies in prayer. In union with God, he refined his innate maturity in knowing and judging men, in tempering his spirit to the struggles, in clearly seeing the true evils that afflicted society, and, as for

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himself, in vigilance.

[*Latin ed. p. 766*]

To correct oneself, to master one's own inclinations, in order to become, as much as possible, an instrument of good in the hands of one's Lord. Thus, on the day when the Church, widowed by the death of Clement X, prostrated itself before the altars to remember the promise of the Almighty: "I will raise up for myself a faithful priest, who shall act according to my heart and my spirit, and I will build him a faithful house, and he shall walk before my Christ all the days," it turned its eyes towards Benedict Odescalchi, and recognized in him the Pope who would find both the pleasure of God for the devout care towards the faithful, and that of the Christian people, through the constant pursuit of the glory of God).

Innocent XI, accepting the dignity of the supreme Pontificate as a cross imposed by divine Providence, was aware of the grave duties that awaited him, and at the same time, of the great hopes placed in him by Christendom. His profound humility perhaps concealed from him how much he was, by nature, by experience, and by will, prepared to face the events that were unfolding, both within the Church, wounded by grave abuses, and within the European community, threatened in its eastern borders, torn by religious schisms, and overturned by the antagonism of princes, unable to achieve the necessary balance and unity against common and extreme dangers. Far from his practical and volitional character, as well as his consciousness of being a Father and Pastor, there was in him no thought of "letting things run their course," or, at most, of parrying blows case by case. Innocent XI ascended the pontifical throne with a vision of the needs of his time, and therefore, from the very beginning, imposed upon himself a well-defined and concrete program of action, according to these three directions: to complete the internal reform undertaken by the Council of Trent, to defend the freedom and rights of the Church, and to secure the salvation of Christian Europe. Undertaking this threefold work, Innocent XI was aware that he would have to fight against powerful adversaries, overcome their violence successfully, and endure not a few offenses and rivalries. Nevertheless, his intrepid spirit did not waver, nor did he wait for events to unfold before acting, but rather, he anticipated them, and with resolute and often solitary action, he strove to implement his program against all kinds of flattery and any suggestion of compromise, until he ensured a lasting success for his work. His name remains...

[*Latin ed. p. 767*]

The acts of Pope Pius XII, numbered 767, are of great significance in the history of the Roman pontificate, due to the boldness with which he addressed three major challenges, the constancy with which he pursued them, and the results of immense importance with which he concluded

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them. However, the historian who focuses solely on the external actions of Innocent X, highlighting the natural qualities of his character, would not provide a true portrait of him unless illuminated by the same supernatural light that guided him in every action. Under this light, the statesman and the saint are united, and what might have seemed merely natural qualities are revealed as genuine religious virtues, overflowing from a soul filled with God and dedicated to fulfilling His will at all costs. For he, who even as a child distinguished himself by his fervent piety towards God and his reverence for divine things, recognized in the supreme pontificate a further reason to strengthen his inner life, considering it his duty, as he said, "to withdraw at home to pray for his people." The recitation of the Divine Office continued to be "his greatest solace and delight," which he preferred to any other, even necessary recreation. He held the Holy Mass in the highest regard, and on certain days, he did not devote less than three hours to its celebration: one for preparation, one for the sacrifice itself, and a third for offering humble thanks. This great fidelity to divine things corresponded to that extreme delicacy of conscience characteristic of the saints, which made him abhor, in himself and in others, not only sin, but also the remotest occasions of it, or even merely appearances. His heroic self-control and mastery over his feelings made him exemplarily patient in enduring the sufferings of the infirmities that accompanied him throughout the thirteen years of his pontificate, which increased in recent times to become intolerable pains. Despite his dignified and almost melancholic demeanor, he was, in his time, exceedingly affable. He was "truly, straightforward and sincere," devoid in his innermost thoughts of any pretense, so that "in his dealings, fraud, duplicity, or deceit were never recognized; rather, he kept far away from those who were subject to such vices." He was unwavering in his decisions, but he did not make them his own until after mature reflection and consultation with others. He was deeply sensitive to the misfortunes of others, but he tolerated, with dignified silence, the calumnies and offenses directed against his person. As a strict administrator of ecclesiastical goods, he did not hesitate to use his own resources to aid the needy; noble by birth and permeated by the sacred dignity of his office, he loved to spend...

[*Latin ed. p. 768*]

The Acts of the Apostolic See - Official Commentary 768: He lived according to the genuine apostolic spirit, in poverty, simplicity, and labor. He sought nothing of his own, but only the glory of God, and was deeply grieved, even to tears, if public honors were bestowed upon him, as happened on the occasion of the liberation of Vienne, of which he was the undisputed promoter and architect. From his total dedication of himself, in intentions and works, to the cause of God and the Church, stemmed his intrepidity, his heroic endurance of momentary setbacks, his freedom from all human regard, a certain severity, but above all, his firm constancy

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in striving that the good he aimed for would be accomplished, despite any effort and sacrifice. Let his behavior during the Congress of Peace at Mmega serve as an example, though not a unique one. To his Nuncio, Luigi Bevilacqua, sent there and diligently performing his office, but who, perhaps through his fortunate successes, had somewhat touched the sensibilities of the English, Cardinal Cibo sent the following instructions: "If propositions of peace should come from England, and if this nation wishes to be the arbiter of the treaty, she could not respond more appropriately, nor in a manner more pleasing to the sentiments of His Holiness, than by saying that His Holiness, in the mission of Your Illustrious Eminence to the Congress, has not sought his own glory, but that of God, and the peace and security of Christendom. Therefore, let him not concern himself with who is to be the author, provided that it is done..." Therefore, "Your Illustrious Eminence has no need to... strive to make his character shine in the political arts, except insofar as it contributes to the holy purpose of bringing peace to the peoples and security and advantage to the Church of Christ."

This service solely to the holy cause, with scrupulous conscientiousness before God, and offering himself to Him as a pure instrument, is perhaps the most outstanding trait of Innocent XI; the origin and explanation of his greatest endeavors, before which stood the reform of the Christian spirit and the ecclesiastical discipline. The Work of Reform: The work of reform of the newly blessed shone forth first in the moral renewal of the City of Rome and in the administration of the entire ecclesiastical state. It was a great merit of his to have applied the means and methods of reform resolutely, communicating to the remedies, with his inflexible will and personal example, concreteness and vigor.

[*Latin ed. p. 769*]

All of this remains a striking document concerning the celebrated "capitulations" of the election, which, due to their content and the circumstances connected to them, but even more so due to the meticulous implementation to which the Author intended them, constitute the most faithful portrait of the Blessed Pontiff, as a restorer of ecclesiastical discipline and an enemy of abuses. It is known that, on the eve of his elevation to the Supreme Pontificate, he presented to the Cardinals a program of reforms, in the form of "capitulations" composed by himself, urging their acceptance, almost as a condition of his own consent to the election. It is with deep emotion that we recall, on this solemn occasion, the account left by the chronicles of the time. The evening before his election, that is, on September 20, 1676, "at two o'clock in the night," the Cardinals went to him to offer their respects, and he received them with great tenderness and emotion, but he implored them with prayers accompanied by tears, that they would elect another subject more worthy than himself and more capable of bearing such a great burden, stating that there were subjects much more suited for it. Finally, he

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showed himself willing to accept, but he requested that the Cardinals sign those Capitulations, as indeed they did. The following morning, September 21, Odescalchi was elected. Thus, Innocent XI ascended to the pontifical throne with a program that seemed to echo the desires and aspirations of the most esteemed portion of the Church. In truth, the form that he chose to confer deserved solemnity and importance to his program contrasted with the provisions that forbade and declared null the so-called Capitulations in conclaves, promulgated already by Gregory X, and in more recent times, by Pius IV and Gregory XV; the ardent zeal of our Blessed one, and the particularly delicate moment that the Church was experiencing, seemed to justify this act, especially if, as explained later by Benedict XIV, such capitulations were – and indeed were – just and directed to the common good, and should therefore be considered in all cases as having for the future Pontiff a directive force and not a coercive one. Anyone who knows the history of the pontificate of Innocent XI should read *Arch. Segr. Vatic, Miscellan., Conclavi, Fondo Pio 263 (417), fol. 369 e 401* - *Biblioteca Apostolica Vaticana, Urb. lat. 1723, fol. 62 (già 58) e fol. 94 (già 90)*, and *Barb. v lat. 4664, fol. 79 e 197*, in the last of which it is stated that those capitulations had already been proposed in the previous Conclave.

12 *Cap. 3 de elect. l. I tit. VI in 6°.*

13 *Cost. In eligendis, 9 Oct. 1562 § 26.*

14 *Cost. Aeterni Patris, 15 Nov. 1621 § 18.*

15 *De Syn. Dioec. l. 13 c. 13 n. 20.*

[*Latin ed. p. 770*]

770 Acta Apostolicae Sedis - Commentarium Officiale: Concerning that document from the preceding period, the 16th of [month unspecified], one cannot escape the impression of having before them a biographical sketch, rather than a program for the future. Not one of the twelve articles remained a dead letter, so that they, suitably expanded and enriched with historical facts, could be used as so many chapters in the biography of Innocent X. Above all, the spirit that pervades them – a high sense of the supreme pastoral office, rectitude of intention, zeal for the glory of God, immense charity for the people – reflects in advance what truly animated his pontificate. In this program of reform, Innocent XI was primarily concerned to restore to the Roman Curia and the Episcopate their spiritual dignity, choosing thoroughly tested individuals who were ready to collaborate with him in suppressing abuses. Foremost among these was identified as the root of countless evils the "nepotism," that is, the enrichment of the relatives of the Pope with the goods of the Church, and the exorbitant power exercised by them. It is rightly that Innocent XI is indicated by historians as the one who dealt the death blow to this long-standing evil, for which he preferred to use the force of example, rather than that of a Bull, which, moreover, had already been prepared. 17 He was equally strict and

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prompt in the administration of the goods of the Church and the State, suppressing all waste and unnecessary expenses, so that through thrift and a tax system strictly applied, but which protected the less fortunate, he quickly remedied the serious deficits of the Apostolic Chamber. Having restored order, so to speak, in his own house, he devoted all his energies to restoring it in other areas of ecclesiastical and civil life. In the selection of Bishops, he had no other criterion than to ensure that souls would have zealous and exemplary pastors, from whom he never ceased to demand the obligation of residence and the simplicity of their way of life. A scrupulous guardian of justice, he ensured that the innocent would not suffer through the negligence of the courts and the delays of legal proceedings. As a father of the poor, as he had always been, he strove that his subjects should not be oppressed by excessive taxes, nor bled by usurers; on the contrary, he sought to improve their living conditions through the reclamation of land, the regulation of prices, and the control of the grain supply. 16 Various copies of the aforementioned document are found in the Vatican Archives, and were subsequently reproduced by the authors; but the original text, with the signatures of all the Cardinals, including Odescalchi, is preserved in the Vatican Secret Archives, "Conclave for the death of Clement X," fol. 512-518. 17 Summ. 194S, p. 834.

[*Latin ed. p. 771*]

The Acts of Pope Pius XII show that his greatest concern was for the religious and moral elevation of the people, for whose attainment he wisely employed authority and persuasion. While he did not hesitate to prescribe strict rules and severe penalties against immoral fashions and spectacles, and against those who spread scandal, he was diligent in establishing schools of Christian doctrine, often taught by the Cardinals themselves, even "in the piazza" and "in the slums." More extensive and important were the measures enacted to preserve the faith from error, to stem heresy, to promote divine worship, to encourage missionary activity in pagan lands, to revive the religious fervor of the clergy and the laity; however, what most justifies the title of "great reformer" attributed by historians to Innocent XI, was the spirit of renewal that he knew how to instill in the hearts of men, together with the confidence in the possibility of achieving the goal, and the conviction that from that course there would be no turning back. In this respect, Innocent XI transcends the boundaries of his century, and, as it were, reborn in our time, teaches men of today, burdened by so many tragic errors, that the solution lies in spiritual and moral regeneration; while he shows to Christians, thirsting for renewal, but dismayed by so many apostasies in the people, what is the sure foundation of every spiritual rebirth. It lies in uniting, with concerted action, around him who God has placed on earth as the universal Shepherd of souls, in allowing ourselves to be guided by him and in confidently collaborating

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with him.

The protection of ecclesiastical liberties. From that intrepid Pope, entirely devoted to the cause of God, such as was Innocent XI, in whose conscience shone a lofty concept of the independence of the Church, one could expect nothing less than a firm defense against every violation of the pontifical sovereignty, every intrusion into the sphere of jurisdiction in which the Church alone is competent, even if in fields that appear to be worldly and political, and all the more so in those directly spiritual and concerning the divine constitution of the Church itself and its supreme authority. The struggle for the defense of ecclesiastical liberties is linked to the name of "the firstborn of the Church," France; but it is beyond doubt that the conduct and energy of Innocent XI would not have been different, had it been a question of any other nation. It was a serious struggle, long-

[*Latin ed. p. 772*]

772, he led an army, though even then he never forgot that he was a Father. On the concrete ground of the conflict, in its twofold aspect, he could not have encountered a more powerful adversary. He faced a kingdom which Hugo Grotius himself had called the most beautiful after that of Heaven; 18 he stood before the House of France, which, according to Bossuet, was "without comparison, the greatest of all the universe, and to which the most powerful houses can well yield without envy, because they seek to draw their glory from that source"; 19 he faced a King of France, Louis XIV, whom he, with all sincerity, esteemed and praised for "his greatness of spirit," "his outstanding piety and fortitude worthy of the greatest King," and he remembered "the immense benefits which the Divine Goodness had bestowed upon him and his royal house up to that time, and did not fail to bestow even more each day." 20 Nevertheless, neither the formidable power of the Kingdom, nor the esteem held for the person of the King, were enough to dissuade Innocent XI from the struggle that had been imposed upon him, from the very beginning of his pontificate, regarding the matter of the regalities. In the fact that Louis XIV had extended to the entire kingdom, by his own arbitrary will, certain privileges granted by the Holy See for specific dioceses, Innocent XI saw a violation of a right, with very grave dangers for the entire Church, both on the level of principles and on that of concrete reality. The Pope's silence in the face of this would not only have sanctioned errors that had been repeatedly condemned by his predecessors in matters relating to the relationship between Church and State, but would also have easily led France down the path of schism. Similarly, in the conflict concerning the jurisdictional privileges, Innocent XI saw a matter of principle and of right. The excessive extension of diplomatic immunities to entire districts had proven to be a cause of disorder and crime in Rome and in the Papal States; Innocent XI therefore set about eradicating this abuse, despite the resistance offered by

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the King and his ambassador. He was unyielding; but who could reproach him for it? For if he had permitted, to the detriment of justice and public order, to the diplomatic representatives of foreign powers in Rome, freedoms and usurpations that those very powers would never tolerate in their own states, would he not have harmed, in the universal...

18 *De iure belli ad pacis - Epistola dedicatoria Ludovico XIII Christianissimo Francorum et Navarrae Regi, Amsterdami 1642, p. 3.*

19 *Oraison funèbre de Henriette-Anne d'Angleterre, 21 août 1670.*

20 *Cf. Littera Innocentii XI ad Ludovicum Regem Christianissimum Galliae, 22 Aprilis 1683, Arch. Segr. Vatic., Ep. ad Princ. 75, fol. 148 et 149.*

[*Latin ed. p. 773*]

Acta Pii PP. XII 773: With what astonishment, dignity, and independence does the Church stand? And if it were to yield to a power, be it more imposing or threatening, that which it had justly denied to others, would it not then draw upon the Apostolic See the reproach of partiality and weakness, to the grave detriment of papal authority? No honest historian could repeat the reproach that the actions of the Pope aimed to interfere with the political plans of the King of France. Innocent XI fought with the purest intention, not from impulse or at the instigation of anyone, 21 but moved solely by a sense of his responsibility before God, for the defense of the rights of the Church and for the eternal salvation of the King himself, whose soul he saw in danger. It is truly remarkable, as befits his exalted sanctity, that this adversary, in the midst of the struggle, preserves, together with severity, the loving benignity of a father. In the letters addressed to Louis XIV, the Pope 10 urged him to reflect that the life of kings and princes is fleeting, and that they will be called to the strict judgment of God, to whom they must appear without retinue, without any royal insignia or powerful trappings, to give an account of their entire past life to the Supreme Judge, who scrutinizes hearts, to whom nothing is hidden, and before whom there is no partiality. 22 But on the other hand, he assured him that he wrote these things, not to confuse him, but to admonish him as a most beloved son, because it profits a man nothing if he gains the whole world and loses his soul. 23 11 Blessed Innocent XI found it entirely natural to appeal to the King based on those very religious principles that guided every action, even in politics, and he was certain that there they would meet in justice and concord. But in vain. On the other hand, knowing that, as a political power, the Pope could oppose nothing to the King of France, he placed all his trust in divine assistance. The entire exchange of dispatches and reports between the Holy See and the Nuncio in Paris faithfully reflects how firm this trust was and how much vigor it gave to the defenseless Shepherd. We would like to recall, among others, a passage, almost a warning, contained in the Instruction sent to Cardinal Ranuzzi, Apostolic Nuncio in France, on September 21, 1686, because it is among the

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most expressive of the spirit and 21 Cf. Letter from Monsignor Lorenzo Casoni to Cardinal Ranuzzi, Nuncio in Paris, January 27, 1688 - Vatican Secret Archives, France 317 H II, fol. 907. 22 Cf. Letter to the King of France, December 29, 1679 - Vatican Secret Archives, Ep. ad Princ. 74, fol. 72. 23 Cf. Letter to the King of France, September 21, 1678 - Vatican Secret Archives, Ep. ad Princ. 73, fol. 200.

[*Latin ed. p. 774*]

Acta Apostolicae Sedis - Official Commentary 774 concerning the intentions of Innocent X I, and also because, as a sentiment common to the Popes of every age, it has demonstrated its perennial vitality and strength in the struggles supported by them. In it, mention was made of those « who believed they could, through injustice and extortion, overcome the mind of the Holy Father and induce him to cooperate with those factions that were contrary to the freedom and well-being of Holy Church. But they were greatly mistaken, for no matter what violence was used, His Holiness would never deviate from what was prescribed to him by his pastoral duty, with a firm faith in God, who must, in due time, make Himself known and judge his cause. » 24 Innocent XI did not achieve personal success in this struggle, which occupied him throughout his pontificate and, at his death, reached its most acute stage and seemed almost hopeless. It appears that Providence preferred to leave us the image of the athlete of God, energetic but with moderation and dignity. Therefore, we do not doubt that we should include him among the most admirable and great champions of the freedom and independence of the Church, at the head of which shines the gigantic figure of Gregory VII. The Defense of Christendom. However, in another struggle, more threatening and terrible, Innocent XI was given the opportunity to grasp the palm of victory, earning in history the title of savior of Christendom from the invasion of the Turks. In this regard, we wish to make it known that in recalling these memorable events, essential in the life of our Blessed [Pope], but dating back almost three centuries and taking place under circumstances so different from the present and now fully surpassed, we have in no way intended to show disrespect towards the Turkish nation, with which we have relations, if not official, certainly entirely courteous. In truth, Innocent was not a politician, neither by profession nor by inclination. Indeed, one almost gets the impression that, at the time of his elevation to the See of Peter, he did not possess a completely clear and accurate knowledge of the extraordinarily complex situation in Europe at that time. Even as Pope, he remained completely outside the various leagues and alliances of Christian princes, some of whom were against each other. Therefore, if history commemorates his great political action, it is only explained by the fact that the awareness of his responsibility led him to enter into that... 24 Cf. Arch. Segr. Vatic, Fondo Nunziature diverse

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231, fol. 166.

[*Latin ed. p. 775*]

Acta Pii PP. XII 775 p. o. Around the year 1680, the matter concerned liberating Christian Europe from a mortal danger, which, in the just estimation of Innocent X, could not have been averted—after the necessary recourse to divine help—if not by a political action, at least primarily, initiated by the Pope himself, that is, by uniting the scattered forces of the European nations under the single Christian banner. The naval victory of the Christian forces at Lepanto, whose soul had been Our Holy Predecessor, Pius V, had indeed weakened Ottoman power and restrained the impetus of its conquests. But the boundary of the territory dominated by the Turks towards Central Europe, which remained unchanged, bordered upon Vienne; and of Hungary, after the year 1541, only a narrow strip remained free. The Porte could rise again, and it did so under the skillful and feared Grand Vizier Kara Mustafa. It was his design to invade Central Europe, the territories of the House of Austria, and, without doubt, to pass even into Italia. In this state of affairs, the dominant thought of Innocent, which he often expressed, sometimes with ardent eloquence, to the envoys of Louis XIV, was a concentric counterattack of the united Christian powers, including Muscovy, and in cooperation with Persia. 25 But the harsh reality of events disappointed his hopes; Innocent had to reduce his project, limiting himself to promoting an alliance between Emperor Leopold I and the King of Poland, John III Sobieski, whom he called "the bulwark of Christendom." However, even against this plan, a multitude of difficulties arose, which seemed insurmountable to every human effort. For its part, the Porte, which carefully observed the developments of European politics, while seemingly not fearing the Christian princes, did not conceal its apprehension regarding the work of the Pope. The Venetian ambassador to Constantinople, Pietro Civrano, thus informed the Venetian Senate in 1682: "Among the Christian princes... the Pope is not held in low esteem; they believe him to be striving to compose some league among the Christian princes, the only feared restraint of the infidels." 26 Apprehension truly founded, since Innocent XI, from the year 1677, with almost superhuman energy, left nothing undone to...

25 Cf. Letter of Cardinal Cibo to the Papal Nuncio in Poland, October 30, 1677 - Vatican Secret Archives, Nunciature of Poland 183 A, fol. 104-105. The Reactions of the European States, read to the Venetian Senate by the Venetian ambassadors in the seventeenth century, collected and annotated by N. Barozzi and O. Berchet, Turchia, vol. I, part II, Venice 1872, page 270.

26

[*Latin ed. p. 776*]

776 Acta Apostolicae Sedis - Commentarium Officiale, head of that al-

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liance. This, in turn, was hindered, among other things, by the misunderstandings and distrust harbored by one side towards the other, by the fact that Sobieski, already not particularly attached to the Emperor, had been won over to the anti-Habsburg policy of Louis XIV, and furthermore, because in Poland itself, the alliance with the Emperor constituted the source of discord for the parties. With long and tenacious effort, the Pope, effectively supported by his Nuncios in Vienna and in Warsaw, eliminated one obstacle after another, until he brought Sobieski to his cause. But then a new storm threatened to overwhelm the ship that had almost reached port. Within the Polish Diet, the opposition seemed insurmountable. But Divine Providence, with visible intervention, fulfilled the wishes of Innocent XI. Unexpectedly, on the morning of Easter, April 18, 1683, when Sobieski appeared before the Diet and requested the acceptance of the alliance and the adjournment of Parliament, all resistance ceased. In the report of the Nuncio in Poland, Mons. Opizio Pallavicino, sent the same day to Cardinal Cibo, the dramatic tone of that struggle still echoes, the happy outcome of which was attributed to the holy zeal of Innocent XI. In that night, he wrote, the work so necessary for the preservation of Christendom, and so desired by the Holy Father, was completely accomplished. This, he added, is a singular grace granted by God to Christendom through the prayers and supplications of His Holiness, and it must be confessed that it could not be the work of human hands, because no industry, eloquence, or art was sufficient for this; it was almost truly impossible, and more than natural, to see, if not extinguished, at least appeased, the discord, anger, hatred, and resentments that had grown to such an extent... In short, all the circumstances made one almost despair of a favorable outcome of such an important matter, so that its successful conclusion must solely be attributed to God, moved by the fervent prayers of His Holiness. The divine intervention arrived in time to save Christendom from the danger that was now extreme. Indeed, on the very day that the alliance between Emperor Leopold and Sobieski was concluded, the powerful Turkish army, preparing for an offensive from Adrianople to Belgrade, was set in motion. In the months that followed, the Pope, not neglecting a more intense recourse to God, worked to ensure that the alliance was given greater strength through a solemn act, the circumstances of which show how he was the moral leader of the liberation movement. On August 16, 1683, in the Apostolic Palace of the Quirinale, the two Cardinal Protectors, Pio for the Emperor.

[*Latin ed. p. 777*]

The Acts of Pope Pius X, volume 777, record that Leopold and Barberini, on behalf of the Kingdom of Poland, solemnly swore before the Pope to faithfully fulfill all the obligations and clauses agreed upon in the offensive and defensive alliance against the Turks, which had already been signed by the plenipotentiaries on April 1st of that year. The joy of Innocent XI at

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that moment, and his emotion to the point of tears – as attested by Cardinal Barberini in a detailed report to the King of Poland – were equal to the anticipation of the eve of battle, and to the hope that this pact might develop into a broader league. Devoutly invoking the name of God, the Pope implored the Giver of all good things to bestow celestial blessings upon those Princes, expressing the hope that all that had been agreed upon would be inviolably carried into effect. Indeed, although the aforementioned treaty concerned immediately the war against the Turks, it nevertheless stipulated that, "since not only Christian Princes were to be invited to this alliance, but also those who spontaneously offered themselves, therefore both parties obligated themselves, as far as possible, to invite to the same the friendly and allied Princes, so that, however, there would be agreement and consent of both parties, whenever any Prince was to be admitted; especially, both would invite with all diligence the Most Serene Tsars of Muscovy."

At the very moment when this solemn ratification of the alliance was taking place, Vienna had already been under siege for a month, and Sobieski was on his way with his troops. Great events were now ripe. The historic hour of the decisive battle of Vienna struck with the first clear sunlight of September 12th, when the relief army attacked the besieging forces. Before sunset, victory clearly smiled upon the Christian armies, which drove the Turks into a complete rout. It was clear to all that such a splendid success was made possible only by the cooperation of the two armies, the Imperial and the Polish. Contemporaries and later historians are unanimous in affirming that the primary architect of the alliance, and therefore of the liberation of Vienna and of the course that European history took from that point onward, was Innocent XI, who, in turn, with moving humility, attributed all merit and glory to God, through the intercession of his most holy Mother. In the secret Consistory of September 27, 1683, after having pronounced extensive praises of Emperor Leopold and the King of Poland, he concluded his address as follows:

[*Latin ed. p. 778*]

The remaining portion of the *Acta Apostolicae Sedis* – the official commentary – affirms that all our hope and trust in God are placed in His hands, and that He has brought us to all these things; therefore, may the Lord, through the protection of God, our protector, defend us; for He, with a sincere heart, converts us, so that we may merit His favor always, even amidst our enemies, in distress and tribulations. From that victory, which marked the beginning of the Ottoman power's retreat from Europe, and to the subsequent liberation of Budapest, achieved three years later in 1686, with the expansion of the league to Venice and Moscow, the name of Pope Innocent XI is indelibly linked, as a Man of God and Head of Christendom. Venerable Brothers and beloved sons! The intimate sanctity of the great soul of Innocent XI is revealed today in the sacred halo of the Blessed,

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which shines around his head and illuminates with glory the triple pontifical diadem, almost symbolizing his three greatest works: as a reformer of the Church, a defender of its rights, and a champion of Christendom. Such a man and such a Pope were granted to us by the divine goodness to be elevated to the honors of the altars; to us, to whom it was already given to enroll another great Pope, Pius X, in the ranks of the Saints. The one and the other, so distant in time, so different in character and in deeds, are nevertheless very similar in three aspects. Both are shining models of what is called the "Man of God": constantly united to God in prayer, permeated by a living, almost natural faith, and guided by a conscience, always alert and dominating their entire being, of responsibility before God, to whom alone, with the purest intention, they aspired and served, in complete self-denial, always devoted to their essential duty, without being distracted by subordinate or accessory matters. Both loved simplicity and poverty for themselves, but always had an open heart and a ready hand to help the needy. Both, with a strong and tenacious will, were eager to undertake great endeavors and to bring them to completion, despite any obstacle. Therefore, both pontificates have been a rich source of good for the Holy Church. Blessed in the glory of the heavens, and present with their benign intercession on the altars, the two excellent athletes of God confirm the conviction that, when the "Man of God" prevails and supports the man of government on the highest throne on earth, the Church has nothing to fear and can hope and dare everything; while the world itself can look to the See of Peter as a perennial bulwark of truth and salvation.

[*Latin ed. p. 779*]

Acts of Pope Pius XII, addressed to the women of Italy who are making a pilgrimage to the Shrine of Loreto, dedicated to the Blessed Virgin Mary, for the pious celebration of the anniversary of the Supreme Pontiff Pius XII.

"Beloved daughters of the Italian Women's Center! With great pleasure, we receive your request for our words, you who have come with such significant hope to this illustrious and beloved Shrine of Loreto, which rekindles in the hearts of the faithful the memory of the adorable mystery of the Incarnation within the womb of She whom the Archangel greeted as 'full of grace' and 'blessed among women.' We are grateful for the fervent prayers that you intend to offer to the Mother of God for us, and also for the new opportunity that you offer us to make a spiritual pilgrimage and to let our humble voice be heard where the footsteps and words of many of our predecessors, and of not a few Saints and Virgins, have already resounded, all of whom were fervent devotees of Mary. Oh, how we wish that, together with you and animated by the same spirit and zeal, all the women of Italy and the world would gather around the throne of the Virgin, to learn from her sublime examples the secret of all greatness and the way to fulfill within themselves the divine designs, which wonderfully correspond to

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the deepest and purest aspirations of hearts. If the constant tradition of the Church presents to Christian women Mary as a sublime model of Virgin and Mother, it demonstrates the high esteem that Christianity holds for women, and the immense trust that the Church itself places in their beneficial power and their mission for the benefit of the family and society. The chosen ranks of Italian women, united and concordant in your Center, are intimately aware of this, also because We ourselves, at the appropriate time, took care to awaken the consciousness of the great dignity of women in very grave moments of national life, when a troubled period of decline, due especially to the consequences of the war, had shaken the confidence of many. 'Be the restorers of the home, of the family, of society': this was our cry in that anxious October* of 1945, in a speech in which we spoke extensively about the..."

*Given on the 14th day of the month of October, in the year 1956. Luke 1:28.

[*Latin ed. p. 780*]

Acts of the Apostolic See - Official Commentary 780, concerning women in social and political life. 2 After eleven years, it is comforting to recognize that the Italian Women's Center, then a modest but promising seedling, no less generously than the branches of the Catholic Action present at that time, promptly embraced our wishes, establishing that exhortation as the foundation and norm of its active organization, whose influence is now felt throughout the Peninsula and is manifested in numerous works of assistance and social service. Will the ancient fervor perhaps diminish, simply because a somewhat more serene light has returned to shine upon your homeland? Has the need ceased to extend, strengthen, and perfect the work undertaken to invigorate in your sisters the awareness of their dignity and their high mission? Have false theories, frivolous customs, and even perverse associations perhaps ceased to threaten women, that is, to undermine what God has elevated, to destroy what the Church builds, to disrupt what you yourselves strive so earnestly to unite? Unfortunately, no. The woman, the crowning glory of creation, of which in some sense she represents the masterpiece; the woman, this gentle creature, in whose delicate hands God seems to have entrusted, as an aid to man, so much of the future of the world; the woman, the expression of all that is most good, loving, and gentle here below, is still, despite a deceptive appearance of exaltation, often the object of disdain and, at times, of positive and subtle contempt on the part of the pagan world. Therefore, it is necessary that you persevere in your noble endeavor, ensuring that your association is truly, as you love to define it, a "movement," a "school," a "force," in a word, a center of thought and action, intended to affirm and defend the value of women by determining, alongside duties, also their rights. 1. Your Center should first and foremost be a "movement" in the modern sense of the word, that

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is, an activity that aims to attract as many female souls as possible to an ideal, shaking consciences from their slumber, addressing their problems, and guiding them to the realization of specific goals. At the basis of every movement must be a truly fertile and compelling idea, an ideal, the longing for which, like the heart, transmits a vital and irresistible impulse to all its members. What is, and must be, the foundational idea of your movement, if not that which already spurred you from the very beginning to found your Center?

[*Latin ed. p. 781*]

In Acta Pii PP. XII, 781, nos antea notavimus: "ad conservationem et incrementum dignitatis quae mulieri a Deo data est." 3 Dignitas mulieris! Quamquam saepe de ea loquitur, non semper demonstratur conceptum exactum et verum haberi, quod errores, lamentationes ingiustas, et interdum pretensiones infundatas impediat. Primum, etiam nunc manent voces quae tendunt ad minuiturum aut totaliter ignorandum praeclarum meritum Ecclesiae quod habet, ob restitutionem dignitatis primitivae mulieri, et quae, immo, affirmant Ecclesiam intimè adversari "emancipatione mulieris ab imperio feudali." Aliqui, adducendo testimonia falsa aut mutata, aut superficialiter consuetudines et leges inspiratas necessariis commodis practicis interpretantes, conantur Ecclesiae tribuere quod ipsa resolutim abolevit ab initio suo, nempe illud complexum ingiustae inferioritatis personalis, ad quem mulier saepe a paganismo damnata erat. Num necesse est iterum commemorare notam sententiam S. Pauli, in qua reflectitur substantia et facies totius civitatis christianae? "Non iam Iudaeus nec Graecus, non iam servus nec liber, non iam vir nec mulier, sed omnes estis unum in Christo Iesu." 4 Hoc non tollit quod lex christiana statuat quaedam limitationes aut subjectiones volutas a natura, a commodis humanis et christianis, aut ab ipsis necessitatibus vitae socialis, quae non potest exsistere sine authoritate, nec in nucleo minimo, quale est familia. Aliae, inveniuntur comparationes insostenibiles inter doctrinam catholicam de fundamento illius dignitatis, et quaedam errata theoria, in quibus pretendi videtur basem "largiorem," suscitantes, ita, etiam inter mulieres probas, suspicionem erga associationes femininae promotas aut incitatas a Ecclesia. Num necesse est etiam hic reiterare in quo consistit fundamentum dignitatis mulieris? Est eadem quae sustentat dignitatem viri: uterque filii Dei, a Christo redempti, cum eodem destino supernaturali. Quomodo ergo potestur loqui de personalitate incompleta mulieris, de diminutione valoris eius, de inferioritate morali, et haec omnia derivare ex doctrina catholica? Est, praeterea, alterum fundamentum dignitatis idem pro utroque sexu: nam et viri et mulieri Providentia divina 3 i.p. 227. 4 Col. 1, 28.

[*Latin ed. p. 782*]

Acta Apostolicae Sedis - Official Commentary: "782 has also assigned a

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common earthly destiny, the destiny to which all of human history tends, and to which the precept of the Creator alludes, given, so to speak, jointly to the two progenitors: "Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion...". 5 In virtue of this common temporal destiny, no human activity is forbidden to women, whose horizons therefore extend to the realms of science, politics, work, the arts, and sports; subject, however, to the primary functions assigned to them by nature itself. Indeed, the Creator, marvelous in drawing harmony from multiplicity, while establishing a common destiny for all men, willed to distribute different and complementary roles between the two sexes, almost as different paths that lead to a single goal. And thus, the different physical and psychological structures of man and woman; thus, the different aptitudes, qualities, and inclinations, which, balanced by the marvelous law of compensation, harmoniously integrate the work of one and the other. Therefore, absolute equality in personal and fundamental values; but different, complementary, and marvelously equivalent functions, from which arise the different rights and duties of each. There is no doubt that the primary function, the sublime mission of woman, is motherhood, which, for the highest purpose proposed by the Creator in the order by Him chosen, predominates intensely and extensively in the life of woman. Her very physical structure, her spiritual qualities, the richness of her feelings, all converge to make woman a mother, so that motherhood represents the ordinary path by which woman reaches her own moral perfection, and at the same time her double earthly and heavenly destiny. Motherhood, although not constituting the absolute foundation of the dignity of woman, bestows such splendor upon her and assigns her such a large role in the fulfillment of human destiny, that it alone is enough to induce every man on earth, great or small, to bow with reverence and love before his own mother. At other times, we have explained how the perfection of woman, which nature ordains to physical motherhood, can also be attained, should this be lacking, through manifold works of good, but especially through the voluntary obedience to a higher vocation, the dis- Gen. 1, 28.

[*Latin ed. p. 783*]

The acts of Pope Pius XII, 783, state that virtue is measured by the divine heights of chastity, charity, and Christian apostolate. From these considerations arises the luminous truth that woman, both as a person and as a mother, derives all her dignity from God and from His wise dispositions. This dignity, therefore, according to the law of nature, is inalienable and inviolable, and women are obligated to preserve, defend, and increase it. Let this be the fundamental idea to be spread and to which your sisters should be drawn; let this be the ideal to which your Center should aspire, and which is the most just criterion for evaluating your rights and duties. When approaching society and its institutions to determine your place,

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to define your sphere of action, and to assert your prerogatives, let your Christian dignity be your primary claim. Other matters, particularly that of the so-called "equality of the sexes," a source of spiritual distress, and even of bitterness for women who do not have a clear understanding of their particular value, are secondary, and can only be resolved on the foundation of the principles now presented.

2. Your Center also aims to be a "school," that is, an institution that not only promotes the study of problems concerning women, but above all, illuminates and guides your sisters in the fulfillment of their duties. Now, what should be the teaching of this school, which you rightly consider very useful to so many, either prevented by various circumstances from knowing the right path, or hesitant to follow it due to the loneliness they feel, or, not infrequently, disoriented by errors openly disseminated or subtly presented in books, newspapers, films, or professed in public gatherings? Let your teaching be directed first to the inner formation of the person according to her state in life, and then to the initiation towards external, social action; in any case, in conformity with the doctrine and exhortations of the Church. This is not to deny, in principle, the value of what modern culture has acquired and teaches in matters concerning you, and of the orientations now generally accepted; however, if you desire the security of truth and righteousness, and the certainty of a good outcome, there is only one means: to ensure that these teachings are not in disagreement with the doctrine and practice of the Church. In the immense treasure of Catholic culture, the problems of women have, due to a long tradition and the work of eminent masters, a place of well-deserved importance.

[*Latin ed. p. 784*]

The *Acta Apostolicae Sedis* – Official Commentary, 784, states: It is not easily found elsewhere an ideal of womanhood more elevated and perfect than that which Christianity has frequently embodied in so many young women, wives, mothers, and widows, a source of pride and a true hope for a people. By adhering to this solid tradition, the teaching of your Center will primarily consist in imparting, through persuasion and example, lessons of life. You are certainly better than others able to know how great this need is in many of your sisters, what are the causes and remedies for that certain weariness shown by women today in married life, how to instill in them courage and perseverance in daily struggles, and strength to face serenely the many and radical changes inherent in the different stages of a woman's life. To this fundamental teaching of "how to live" in the most Christian sense of the word, others will follow with profit, of a nature, we would say, technical, namely, good methods for managing the household, educating children, choosing a suitable profession, providing for the future, and working in the surrounding society. A woman enlightened, firm in her convictions, inwardly serene, certain of the consent and cooperation

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of a large number of others similar to herself, may reasonably hope to make a valuable contribution to the improvement of society.

Finally, you strive to ensure that women are fully integrated into the life of the nation, as a beneficial "force" for the advantage of all. Although the association of the concepts of woman and force seems to be a characteristic of modern times, it is appropriate to remember that the tradition of Christianity has always presented the description of the virtuous and energetic woman, as can be read in the sacred book of Proverbs. To the question: "Who shall find a virtuous woman?" (Proverbs 31:10), the sacred writer answers by depicting her living model, frequently recalled throughout the centuries. But what should be the strength that you hope for through the understanding and cooperation of women of the same nation? What goals should it tend towards? What is the secret of its growth and its effectiveness? For the women themselves who actively participate in your movement, strength will first be manifested in the compelling influence of example, without which neither programs nor schools will gain credibility, nor will they inspire enthusiasm for the proclaimed ideal. Regarding its extent and its effectiveness, the strength of the female group will manifest itself in a decisive action, exercised without exclusion (Proverbs 31:10).

[*Latin ed. p. 785*]

Acta Pii Pp. XU 785 of land, and therefore also in the political and legal sphere, so that institutions, laws, and customs may recognize and respect the particular needs of women. It is certainly true that modern states have made significant progress in meeting the essential aspirations of women; however, there remains a certain neglect of their needs, which we might call psychological and emotional, as if they do not deserve serious consideration. Yet, even these needs, although indefinable and almost elusive to calculation and statistics, are real values that cannot be neglected, since they are founded in nature and are intended to temper the harshness of laws in human society, to moderate extreme tendencies in major decisions, and to establish a more equitable distribution of benefits and sacrifices among all citizens. Just as the feelings of women play a great part in the family and often determine its course, so too they should operate, on a larger scale, in the life of the nation and of humanity itself. It would not be reasonable that in the great human family, only a part of it, namely men, should feel comfortable, even in matters concerning psychological life. In concrete terms, if the anxieties of women were more respected, the work of consolidating peace would be more vigorous, the peoples who are better endowed with goods would be more hospitable and generous towards those who are deprived of them, and even the administrators of public wealth would often be more cautious. Furthermore, those who are responsible for helping communities in need of homes, schools, hospitals, and work would be more active and provident, because often behind such

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deficiencies lie the unspeakable sorrows of mothers and wives, who see their loved ones languishing in poverty, even if forced separations and even premature death have not already torn them from their affection. Even with regard to work, the physical and moral constitution of women requires a wise distinction, both in quantity and in quality. The concept of women in construction sites, mines, and heavy labor, as it is extolled and practiced in some countries that seek to emulate progress, is far from a modern achievement; on the contrary, it is a sad return to eras that Christian civilization had long buried. Women are indeed a significant force in the nation's economy, but conditionally on the exercise of the elevated functions proper to them; certainly, they are not a force, as is often said, industrial, in the same way as men, from whom a greater expenditure of physical energy can be demanded. That careful regard that every well-bred man shows to women in every encounter should also be practiced by the laws and institutions of a civilized nation.

[*Latin ed. p. 786*]

Acts of the Apostolic See - Official Commentary 786. We have thus alluded to some concrete objectives, towards which you may direct the constructive force of your movement, for the immediate benefit of your class and indirectly for the good of the homeland. Preserve and increase this beneficial force, whose decisive power does not lie in the tumultuous agitations of the squares, but in the persuasion and the trust that you will be able to instill, and which you already elicit among a people, such as yours, naturally open to justice, goodness, and the tenderness of sentiments and family values. Beloved daughters, who hear our words on the verdant slopes of the Shrine of Loreto, and you all, gathered in the equally sacred intimacy of your homes, we would not know how to bid you farewell without returning to the spiritual presence of the Blessed among women, Mary, in order to gather from her maternal Heart, as a seal of this our exhortation, her inspirations and the promise of her effective assistance. When the Archangel Gabriel revealed to the humble Handmaid of the Lord the most exalted mission to which God had destined her, her profound humility did not perceive in herself any proportion with the greatness of the announced destiny. And she, with the voice of a handmaid, willing indeed to serve, but unaware of how she could do so, pronounced her "Quomodo fiet istud" – "How shall this be?" Luke 1:34. The Archangel reassured her, reminding her of the power of the Most High and that nothing is impossible to God. Luke 1:35 and 37. Even for you, beloved daughters, to whom the program now outlined may seem beyond your strength, or may appear not entirely pleasing to the present society, or opposed by adverse currents, we repeat: Let the Almighty God, as He has deigned to inspire lofty ideals in your minds and generous impulses in your hearts, so, implored through the intercession of His Most Holy Mother, grant you

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courage and perseverance to fully realize them. Begin without delay to act within yourselves and within your families, and then, almost imperceptibly but profoundly, extend your action in ever wider circles. Be confident in your work, upon which We ourselves greatly rely, and upon which the society and the homeland rely. Invoking therefore upon all of you of the Italian Women's Center and upon all the women of Italy, particularly those most afflicted by misfortunes, the favors of God and of His blessed Mother, so that through you the world may know better days, we impart to you with all our heart our paternal Apostolic Blessing.

[*Latin ed. p. 787*]

To all the peoples and rulers of nations, concerning the most grievous events which are troubling the world.

To the immense sorrow of Our paternal Heart, caused by the wickedness perpetrated to the ruin of the beloved Hungarian people, who are guilty only of desiring the respect of fundamental human rights, are added the anxieties concerning peace, which is threatened, and the grief at seeing weakened the ranks of those upon whose authority, unity, and good will it seemed that much could be relied upon for the progressive restoration of concord among nations in justice and true liberty. Who can deny that the questions of peace and just liberty have taken bitter steps backward, dragging with them into the shadows the hopes laboriously resurrected and confirmed by numerous testimonies? Too much blood has been unjustly shed! Too many sorrows and massacres have been suddenly renewed! The fragile thread of trust, which had begun to unite peoples, appears broken; suspicion and distrust have dug a deeper abyss of separation. The entire world is justly horrified by the hasty recourse to force, which is so often and by all condemned as a means of resolving conflicts and ensuring the triumph of right. There is no doubt that the world, emerging from the paroxysm of these days of violence, is disoriented and shaken in its confidence, since it has witnessed the renewal of a policy that, in different ways, places the arbitrary will of a party and economic interests above human lives and moral values. Faced with such a perversion of justice and fraternal love; faced with the insidious skepticism of men towards the future; faced with the aggravated disunity of minds, We, who derive from God the mandate to promote the good of all nations, and who firmly believe that peace is not a vain dream, but a duty attainable by all; with the intention of contributing to its preservation, and to the preservation of the factors upon which it is founded, We desire to address to the peoples Our heartfelt plea: let us restore the paths of peace, let us strengthen the unity of those who desire it, let us restore trust to those who have lost it! Therefore, We address ourselves, first of all, to you, beloved peoples, men and women, intellectuals, workers, artisans, and farmers, of every...

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* November 10, 1956.

[*Latin ed. p. 788*]

To the Apostolic See – Official Commentary 788, from the land of Paese, so that you may make known to your rulers what are your innermost feelings and your true aspirations. Recent events have confirmed that peoples, families, and individuals prefer the tranquility of work and family life to any other, more coveted wealth. They are ready to renounce it, if it should cost the price of tyranny or the risk of war, with its consequences: ruin, mourning, imprisonment, and death. In the name of religion, civilization, and the just sentiments of humanity: enough of the illegal and brutal repressions, the intentions of war, the hegemonies among powers, all of which transform earthly life into an abyss of anxieties and terrors, mortify the spirits, and nullify the fruits of labor and progress. This, which is the voice of nature, must be proclaimed loudly both within and outside every nation, and must be heard and heeded by those to whom the peoples have entrusted power. If a public authority, insofar as it is its duty, does not strive to ensure at least the life, liberty, and tranquility of its citizens, whatever else it may achieve will fail in the very essence of its purpose. But above all other anxieties weighs upon the minds of men the significance of the mournful events in Hungary. The universal, spontaneous commiseration of the world, which no other grave events diminish, demonstrates how necessary and urgent it is to restore freedom to the peoples who have been deprived of it. Can the world remain indifferent to these brothers, abandoning them to the fate of a degrading slavery? Certainly, Christian conscience cannot shake off the moral obligation to attempt every lawful means to restore their dignity and to restore their freedom. We do not conceal how intricate are the relations between nations and between the continental groups that embrace them at the present time. But let the voice of conscience, of civilization, of fraternity, be heard, let the very voice of God, Creator and Father of all, be heard, postponing, even with great sacrifice, every other problem and any particular interest to that primordial and fundamental concern for the millions of human lives reduced to servitude. Let us return as soon as possible to strengthening the ranks and to uniting in a solid public pact those – governments and peoples – who desire the world to follow the path of honor and the dignity of the children of God; a pact capable also of effectively defending its members from any unjust attack against their rights and their independence. It will not be the fault of the honest, if for those who stray from this path, there remains only the desert of isolation. Perhaps it will happen, and we sincerely hope that it will, that the unity...

[*Latin ed. p. 789*]

The acts of Pope Pius XII, number 789, concerning the nations, sincerely

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lovers of peace and liberty, will suffice to induce those who disregard the fundamental laws of human society to adopt more moderate courses, and who, therefore, deprive themselves of the right to speak in the name of humanity, justice, and peace. First of all, their peoples will not fail to feel the need to return to the human family in order to enjoy its honor and benefits. United, therefore, for liberty and for peace, you, beloved peoples of the East and the West, members of the common human family! Peace, liberty! These terrible words no longer give rise to ambiguity. They have returned to their original and luminous meaning, as We have always understood them, that is, derived from the principles of nature and the manifest will of the Creator. Repeat them, proclaim them, put them into practice. May your rulers be faithful interpreters of your true sentiments, of your true aspirations. God will help you; God will be your strength. God! God! God! Let this ineffable name, source of all right, justice, and liberty, resound in parliaments and squares, in houses and workshops, on the lips of intellectuals and workers, in the press and on the radio. May the name of God, as a synonym for peace and liberty, be the banner of men of good will, the bond of peoples and nations, the sign by which brothers and collaborators will be recognized in the work of common salvation. May God shake you from your torpor, separate you from all complicity with tyrants and fomenters of wars, illuminate your consciences, and strengthen your wills in the work of reconstruction. May His Name resound especially in the sacred temples and in hearts, as the supreme invocation to the Lord, that He, with His infinite power, may help to accomplish what the weak forces of humanity so greatly struggle to achieve. With this prayer, which We ourselves offer to His throne of mercy, We leave you, beloved children, confident that serenity will return to shine upon the world and upon the humbled faces, and that peace, tested by such grave trials, will emerge more pure, more lasting, more just.

[*Latin ed. p. 790*]

Acta Apostolicae Sedis - Commentarium Officiale 790

ALLOCUTIONES

I. To those who attended the VII Congress of the International Astronautical Federation, held in Romae.

* On the occasion of the VII Congress of the International Astronautical Federation, which gathers you in Rome this year, Gentlemen, you have expressed the desire to associate Us in some way with the progress of your work. We are very pleased with this, and We express Our admiration for the conviction, tenacity, and boldness of all those who, for half a century, have gradually conquered this vast domain. Indeed, the uninitiated, who for the first time learn of your activities and the purpose of your society, cannot fail to experience some surprise; the very word "astronautics" suggests the idea of fantastic journeys through dizzying spaces and under conditions particularly dangerous for the human organism, thus projected outside its

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natural environment. It still seems to many that the project of such an expedition could only take root in an unrestrained imagination, little concerned with relying on solid data and given over to all the whims of its fantasy. However, from the beginning of this century, the fundamental principles upon which astronautics was to be built had already found a clear and logical formulation. It was asserted that it was possible to escape the Earth's attraction by applying a sufficient acceleration to a moving object, and it was specified that this acceleration could be obtained by using a rocket; soon, the possibility of transporting human beings was also considered. It was already a great deal to have stated these ideas with conviction. But it remained to determine the concrete modalities of their application. Since the rocket constituted the only means of propulsion usable for interplanetary flight, it was necessary to overcome one by one all the technical obstacles and to construct engines capable of reaching increasingly high altitudes and increasingly notable accelerations. This experimental phase began in the second quarter of this century: in 1926, the first liquid-fuel rocket was launched in America. * On September 20th of the year 1956.

[*Latin ed. p. 791*]

791 During the pontificate of Pope Pius XII, enthusiasts for astronautics, desiring to combine their efforts, gathered in the "Verein für Raumschiffahrt" (Association for Space Travel), for it became clear that the complexity of the undertaking required as broad a collaboration as possible. While the German society rapidly developed, others were soon founded in various countries. In 1930, the "American Interplanetary Society" was founded in America, later renamed the "American Rocket Society," with the aim of promoting the idea of interplanetary flight and its experimentation; in England, the "British Interplanetary Society," founded in 1933, quickly gained considerable influence in matters of astronautics. But other, more powerful and compelling forces were about to give this type of work a feverish momentum. The approach of the world war drew the attention of public authorities to the strategic value of these new devices, and the outbreak of hostilities further stimulated research; the famous V-2, first launched in 1944, marked a sensational success in the construction of liquid-fueled rockets. Fortunately, the return of peace allowed this discovery to be exploited for scientific purposes. Currently, explorations of the upper atmosphere are being multiplied using similar devices; thus, direct measurements of its pressure, density, and ionization have been obtained, and the study of solar radiation and cosmic rays has been advanced. If scientific research now constitutes the immediate goal that justifies the peaceful use of rockets, this use is for you only a step towards a more important goal: interplanetary flight. In 1949, the "Gesellschaft für Weltraumforschung" (Society for Space Research) and the "British Interplanetary Society" proposed the organization of an International Astronautics Congress, which met in Paris

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in 1950 and formulated the resolution to establish an international society for the study and development of interplanetary flight. The second Congress, held in London in 1951, saw the formation of the "Fédération Astronautique Internationale" (International Astronautical Federation) and contributed to establishing the details of its organization; it thus represented a first systematic attempt to intensify global cooperation among specialists in astronautics. This characteristic would be further strengthened in subsequent Congresses, along with the growing authority of the Federation. The second Congress also addressed—and this was its main scientific contribution—the question of the artificial terrestrial satellite. The idea was developed further in the following years, as the more precise evaluation of the...

[*Latin ed. p. 792*]

Acta Apostolicae Sedis - Commentarium 792. Les avantages officiels qu'elle apporterait à l'astronomie, à l'électronique, aux recherches nucléaires, à la biologie, à la cartographie; elle s'affirma davantage lorsque le Comité spécial pour l'Année géophysique internationale recommanda en 1954 la construction d'un petit satellite scientifique. Enfin, le 29 juillet 1955, les États-Unis annoncèrent officiellement qu'ils lanceraient, à l'occasion de l'Année géophysique, un satellite terrestre artificiel. Vous avez souligné, Messieurs, que le présent Congrès acquiert ainsi une importance toute particulière. Outre le satellite artificiel, la prochaine Année géophysique verra lancer de nombreuses fusées destinées à l'exploration de la haute atmosphère. Cet important effort de collaboration internationale et le sentiment d'accomplir une œuvre hautement profitable à l'humanité vous invitent à progresser avec un optimisme accru; d'innombrables difficultés pratiques restent encore à surmonter, et vous devrez les aborder une à une, en vous aidant de toutes les ressources des sciences et de la technique moderne, notamment des admirables calculateurs électroniques, qui réduisent dans des proportions extraordinaires la durée des travaux mathématiques. Mais n'hésitez pas non plus à envisager déjà les problèmes plus généraux que pose la conquête de l'espace interplanétaire; et même, comme il apparaît dans les documents que vous nous avez communiqués, certains d'entre vous sont allés jusqu'à examiner la possibilité abstraite de vols interstellaires, que le nom même d'Astronautique indique comme but ultime de vos travaux. Sans entrer dans les détails, il ne vous échappe pas, Messieurs, qu'un projet d'une telle envergure comporte des aspects intellectuels et moraux qu'il est impossible d'ignorer; il postule une certaine conception du monde, de son sens, de sa finalité. Le Seigneur Dieu, qui a déposé au cœur de l'homme le désir insatiable de savoir, n'avait pas l'intention de limiter ses efforts de conquête, quand Il lui dit: "Soumets la terre." Genèse 1, 28. C'est toute la création qu'Il lui a confiée et qu'Il offre à l'esprit humain, afin

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qu'il y pénètre et puisse ainsi comprendre toujours plus profondément la grandeur infinie de Son Créateur. Si jusqu'à présent l'homme se sentait, pour ainsi dire, enfermé sur la terre et devait se contenter des informations fragmentaires qui lui parvenaient de l'univers, il semble maintenant que la possibilité s'offre à lui de briser cette barrière et d'accéder à de nouvelles vérités et de nouvelles...

[*Latin ed. p. 793*]

Acta Pii PP. XII 793, connaissances, que Dieu a déposées à profusion dans le monde. Le seul mobile de la curiosité ou de l'aventure ne réussirait jamais à orienter correctement des efforts d'une telle ampleur. Devant les situations nouvelles qu'entraîne le développement intellectuel de l'humanité, la conscience doit prendre position ; l'homme devrait approfondir sa connaissance de lui-même et de Dieu, pour se situer avec plus d'exactitude dans l'ensemble du monde, pour mieux mesurer la portée de ses gestes. Cet effort commun de toute l'humanité vers une conquête pacifique de l'univers doit contribuer à imprimer davantage dans la conscience des hommes le sens de la communauté et de la solidarité, pour que tous aient davantage l'impression de constituer la grande famille de Dieu, d'être les enfants d'un même Père. Mais pour pénétrer cette vérité, il ne faut pas moins de respect du vrai, de soumission au réel, de courage, que pour la recherche scientifique. Les plus audacieuses explorations de l'espace ne serviront qu'à introduire entre les hommes un nouveau ferment de division, si elles ne vont pas de pair avec une réflexion morale plus approfondie et une attitude plus consciente de dévouement aux intérêts supérieurs de l'humanité. Nous souhaitons vivement, Messieurs, que le Congrès actuel vous fasse progresser sur un chemin encore long et difficile, et Nous voudrions surtout que l'ampleur des découvertes spirituelles, dont il sera le principe, ne le cède en rien à son acquis scientifique. En implorant sur vous la protection et les faveurs de Dieu, qui a créé l'univers pour l'homme et qui veut par là se faire connaître et aimer de lui, Nous vous en donnons comme gage pour vous-mêmes, pour vos familles et vos collaborateurs, Notre Bénédiction Apostolique. II Iis qui interfuerunt Conventui quarto miotherapia » indicto pro studio a Sodalitate Italica de <x Che- therapiae medicae quoad tumores. * Au cours du mois d'août, Nous avons eu le plaisir d'accueillir le groupe des cancérologues, qui participaient aux réunions des commissions de l'((Unio Internationalis contra Cancrum », ainsi qu'à un symposium sur le pouvoir cancérigène de certaines substances ajoutées aux aliments. Aujourd'hui Nous sommes heureux de Nous trouver encore au * Habita die 6 Octobris mensis a. 1956. 52 - ACTA, vol. XXIII , n. 16. — 24-11-1956.

To those who attended the fourth congress on "miotherapia," convened by the Italian Society for the study of medical therapy concerning tumors.

* During the month of August, We had the pleasure of welcoming the

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group of oncologists, who were participating in the meetings of the commissions of the "International Union against Cancer," as well as in a symposium on the carcinogenic power of certain substances added to food. Today We are pleased to be here again.

[*Latin ed. p. 794*]

794 Acta Apostolicae Sedis - Commentarium Officiale. In medio dorum illustrium peritorum, congregatorum ad primum Congressum Nationalem de Chemiotherapia, et vobis, Domini, dico, quam magnam curam ad vos studiorum fertis. Ab circa decem annis, scientiae versantes in pugna contra cancer omnes suas vires ad studium productorum chimicorum applicaverunt, quae progressionem cellulae cancerosae impedire possunt, et iam centena substantiae novae in laboratorio experimentatae sunt. Multae ex illis hoc tantummodo statum transiverunt, quia gradum toxicitatis nimis altum pro corpore humano ostenderunt. Aliae, autem, in clinica probatae sunt, et quaedam ex illis resultata satis animos facientes praebuerunt, ut zelum investigatorum incitarent et eos ad perseverandum in eorum studiis cum magno studio impellerent. Si chemiotherapiam canceris non potest comparari cum illa morborum infectiosorum, hic statum res profundissime diversum habemus. Nam bacteria distincte a cellulis corporis humani distinguuntur, et combelli possunt sine periculo directo pro corpore, sed inter cellulas quae normali activitate praeditae sunt, et cellulas quae anarchice progrediuntur ut tumorem malignum constituant, solum differentia adhuc difficile ad definendum existit. Ultimis temporibus, opinio renovata est, quod formae cancerorum, etiam in hominibus, a virus causari possint; haec hypothesi, certe, fundamentum investigationis praebet, sed sine spe conquestuum therapeuticorum rapidorum, quia, in campo pugnae contra virus, chemiotherapia paene ad initium suum est. Itaque conatur adhiberi factum, quod cellula cancerosa, propter inclinationem suam ad subdivisionem rapidam et disordinatam, sensibilior sit quam cellula normalis ad certos agentes qui processum multiplicationis eius impedire possunt. Propter modum actionis eorum, producta cytostatica maxime apta sunt ad canceros generalizatos, ad quos aliae curae non applicari possunt; efficaciae sunt in textibus quae abundant proliferatione cellularum, sicut systemata sanguinis et lymphaticorum, et in quibusdam glandulis. Multo minus utiles sunt in casu cancerorum epithelialium ordinariorum, ubi ritmus multiplicationis cellulae multo lentior est. Principem venenum antimitoticum, et unum primorum cytostaticorum ad curandum leucemias chronicas, erat colchicina, sed effectus eius toxicus applicationes clinicas eius limitavit. Feliciter, derivata eius multo minus periculosa habemus, desacetylmethylcolchicina, quae

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ad curandum leucemias myeloidales chronas adhibetur.

[*Latin ed. p. 795*]

The Acts of Pope Pius XII, page 795, mention certain chemical substances, including N-deacetyl-thyocolchicine, which has recently been tested and offers the advantage of acting in cases where other chemotherapeutic methods prove ineffective. Among the substances that paralyze cellular reproduction, one must mention the antivitamins, such as antifolic compounds, and substances that are antagonists of amino acids, purines, and pyrimidines. The use of radioactivity against cancer has found valuable assistance in the radioactive isotopes of iodine, phosphorus, and cobalt, which allow the tumor to be reached within the body with precise dosage. Certain antimitotic agents act in a manner similar to X-rays and are therefore called "radiomimetics." This group includes nitrogen mustards, a modified form of a well-known chemical warfare gas, and which are capable of depolymerizing, even *in vitro*, deoxyribonucleic acid, the most important chemical factor in cell division. Since the initial trials conducted in 1949, they have gained an important place in the treatment of lymphogranuloma; their toxicity is fortunately counteracted by cortisone, which, at the same time, reinforces their action on the lymphatic system. Today, in order to avoid the effects of these medications on healthy cells and to direct them more safely towards the cells that must be destroyed, efforts are being made to link the azosperite molecule to a carrier molecule that possesses a certain tropism towards cancer cells and is important for their metabolism. To overcome the resistance phenomena that are so troublesome in chemotherapy, efforts are being made to modify the molecular structures to obtain various substances with similar effects, but which do not cause cross-resistance. Triethylenmelamine (TEM), which was already known in the textile industry, was applied in 1951 to the therapy of cancer, and shows particular efficacy in chronic lymphocytic leukemias and in chronic myeloses. Myleran exerts a similar action in chronic myeloid leukemia and usefully replaces radiotherapy when the latter is impossible or contraindicated. Furthermore, the resources of antibiotics have also been explored, with the hope of discovering among them effective antagonists of cancer. Azaserine, isolated from a strain called "Streptomyces fragilis," and endowed with certain antitumor activity, has yielded results in *in vivo* experiments, but its clinical use does not yet allow us to affirm that it can achieve, in malignant hematopathies, anything more than a temporary remission. You proposed to hold a symposium on actinomycins at the end of this Congress.

[*Latin ed. p. 796*]

Acta Apostolicae Sedis - Commentarium Officiale 796. Dérivée de "Streptomyces chrysomallus", l'actinomycine O semble être le seul médicament cytostatique qui ne provoque aucune lésion importante de la

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moelle osseuse et des glandes séminales, et qui donne des résultats dans le traitement du lymphogranulome. Il faudrait également mentionner la médication hormonale, en particulier l'emploi des hormones œstrogènes et androgènes, ainsi que de l'hormone adrénocorticotrope et de la cortisone, dont Nous avons parlé plus haut. On a également tenté de préparer une médication anti-hormonale, susceptible de freiner de manière sélective les structures diencéphaliques et hypophysaires, qui stimuleraient le développement des tumeurs, ou d'endommager certaines régions des surrénales, afin d'obtenir une sorte de surrénalectomie chimique, limitée toutefois aux zones voulues. Parmi les orientations récentes de la recherche, signalons qu'on a réaffirmé l'opinion, selon laquelle la cellule cancéreuse utiliserait comme source d'énergie un processus de fermentation glycolytique; d'où la possibilité d'intervenir sur elle, en tentant de rétablir le processus normal d'oxydation. Toutes ces acquisitions vont de pair avec un progrès constant des techniques de laboratoire, devenues plus précises et plus semblables aux techniques bactériologiques, qui ont permis les conquêtes de la chimiothérapie antibactérienne. Cette revue des armes principales, dont dispose la chimiothérapie moderne pour lutter contre le cancer, permet de mieux apprécier les efforts inlassables de tous ceux qui s'acharnent à le combattre. Elle met également en évidence l'insuffisance de chacun de ces moyens, dont aucun n'est en mesure d'obtenir un succès décisif. On ne peut encore voir, dans les traitements chimiothérapiques, que des palliatifs qui atténuent la douleur, déterminent une amélioration subjective et retardent l'évolution des tumeurs. L'heure actuelle, la chirurgie et la radiothérapie, lorsqu'elles sont appliquées à temps, semblent être une possibilité décidée d'aller de l'avant. L'étroite convergence des efforts et la collaboration internationale s'imposent avec plus d'urgence pour éviter des pertes de temps et d'énergie, qui entraîneraient nécessairement la perte de nombreuses vies humaines. Même si jusqu'à présent la chimiothérapie n'a pas conquis les dernières positions, Nous osons croire que c'est dans son secteur que se livrera la bataille décisive, et qu'un jour il sera possible de détruire les cellules cancéreuses au moyen de médicaments possédant à leur égard...

[*Latin ed. p. 797*]

Acts of the Holy See, Pope Pius XII, 79T, concerning a specific action. Thus, the already brilliant record would be extended, which includes, among others, most infectious diseases. Rarely has the grandeur of scientific endeavor been so evident, which mobilizes everywhere the intellectual and moral resources, not only of individuals, but of groups, institutions, and societies, to wrest from the complex structures of biological mechanisms some of their secrets. Despite its limitations, the human spirit must rejoice to find a primary stimulus in the urgent demands of collaborative work and in the qualities required to undertake

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such a task: self-sacrifice, method, prudence, perseverance. What inner strength does it not draw from the awareness of its responsibilities and from the conviction that the lives of so many people depend on its work? Be also persuaded that, in combating some of the most formidable forms of physical evil, you contribute, as much as it is in your power, to repair some of the consequences of disorder that the sin of man has introduced into the world. Bodily infirmities, and those even more grave, of the mind and will, must constantly remind the suffering humanity of the true cause of its misfortunes, but at the same time, indicate to it the path of redemption. To fully understand both, one must have the courage to reflect and, above all, to overcome the imperfect solutions of self-absorption, selfishness, and rebellion, in order to attain the profound understanding of the goodness of God and of His redeeming mercy. The Lord never refuses His grace to humble hearts; He will not fail to help and support you in your labor; He will finally grant you victory, if you know how to ask for it with confidence, without neglecting any of the human means that prepare for it. We follow with great hope the progress of your research and also implore the Lord that He may lead it without delay to its goal. As a pledge of the heavenly favors that We invoke upon yourselves, upon your families, and upon all those who are dear to you, We wholeheartedly grant you Our Apostolic Blessing.

[*Latin ed. p. 798*]

Acta Apostolicae Sedis - Commentarium Officiale 798 III. Illi qui interfuerunt conductorum Conventui operum internationali inferioris vel medii Sodalitatum Catholicarum ponderis.

"Salvete, carissimi filii, qui participatis peregrinationi internationali, quae a Associationibus Catholicis parvorum et mediis negotiorum in Germania, Belgio, Italia et Nederlandia ordinata est. Gaudeo vos hic iterum videre, et vos dicere quantum ex animo successum vobis optamus in conventibus vestris. Cognoscimus ingenium, industriam, et fortitudinem, quae in operibus vestris demonstrantur, et quae ad societates vestras adhibentur, ut semper plus in vobis penetret cogitatio et mores Christiani. Si hoc anno convenistis in Roma, hoc est ut fidem vestram Christianam renovetis, et inter viros qui eandem rem gerunt, quaeratis ea media quae aptissima sunt ad solvenda illa quaestiones quae a praesenti statu sociali proponuntur. Cum gaudio salutamus legatos "Katholischen Kaufmännischen Vereins" Germaniae, "Nationaal Christelijk Middenstands-verbond" Belgii, et "Nederlandse Katholieke Middenstands-bond" Hollandiae; hae tres associationes, circa 110.000 socios in 20 organisationibus dioecesanimis et 1370 sectionibus habent. Hoc ostendit quantam potentiam oeconomiam et moralem repraesentatis; fundati in solidis traditionibus et ducti doctrina Ecclesiae, circumstantias difficiles temporis afflictati cum fiducia superabis, et cum fructu praecepta

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accepta applicabis. Conventio vestra praesens examinabat quomodo parva et media negotia ad integrationem hominis in societatem et oeconomiam conturbant. Hoc est thema primordialis, ex quo omnes reformationes, omnes conatus, inspiri debent, qui ad societatem modernam plus harmoniae et stabilitatis afferunt. Quomodo singulis membris corporis sociali facultatem dare possumus ut pleniter vivant, ut medios habeant ad se ipsos, cum honesta subsistentia, tuendos, ad culturam accedere, et partem proportionatam ad suas facultates et devotiones in operatione et organisatione societatis habere?

Habita die 8 Octobris mensis anno a. 1956.

[*Latin ed. p. 799*]

Acta, Pius PP. XII, 799, concerning the participation of all in decisions, upon which their fate depends in the political, economic, and social spheres? Small and medium-sized enterprises, directed by Christians, can more easily than others perceive and implement concrete solutions to this grave problem. You rightly observe that the multitude of medium-sized enterprises, whose leaders are also owners and sometimes founders, ensures a very broad distribution of private property, which is an essential condition for the stability of society; by guaranteeing the independence and dignity of individuals and families, it does not, however, grant them an exorbitant economic power that would exceed the scope of their true responsibilities. The private entrepreneur, the merchant, the farmer, are concerned with making their assets bear fruit through their labor; they see their efforts directly rewarded, as well as the negligence or errors they commit. Thus, a certain continuous tension is established between material goods and their possessor, that of productive activity subject to powerful incentives for the greater good of the community. But, if the owner of the enterprise finds in this a means of maintaining and consolidating his social position, is it not fitting that those who depend on him should strive to benefit him and that he should, in turn, grant them the same advantages through the support of their labor? Do they not also have the right to occupy in society a stable position, to possess the necessary goods for themselves and their families, to develop them through their initiative, and to derive a legitimate profit from them? It is not appropriate here to examine in detail how small and medium-sized enterprises can contribute to strengthening the social condition of their personnel, by helping them to access more fully the benefits of property and the autonomy it confers. We desire that as many men as possible may attain this stability, which is provided by the guarantee of permanent resources, capable of being increased through personal labor. It is certain that the worker and the employee, who know that they are directly interested in the proper functioning of an enterprise, because a part of their assets is invested in it and bears fruit, will feel more intimately obligated to contribute to it

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through their efforts and even their sacrifices. In this way, they will feel more like men, entrusted with a greater share of responsibility; they will realize that others are indebted to them, and they will apply themselves with more heart to their daily work, despite its often harsh and tedious nature. On the other hand, the economic and social function that every man aspires to...

[*Latin ed. p. 800*]

800 Acta Apostolicae Sedis - The official commentary requires that the activity of each individual not be entirely subject to the will of another. The business leader above all values his own autonomous decision-making power: he plans, orders, directs, and assumes the consequences of the measures he takes. His natural talents, his prior theoretical training, his technical competence, and his experience find their application in the role of leadership and become the principle of the development of his personality and creative joy. But, once again, will the leader deny to his subordinates what he himself so values? Will he reduce his daily collaborators to the role of mere, silent executors, who cannot assert their own experience as they would wish, and remain entirely passive with regard to decisions that govern their own activity? A human conception of the enterprise must, of course, safeguard the authority of the leader for the common good; but it cannot tolerate such a painful infringement of the inherent value of the executors. Furthermore, when technical improvements or concerted efforts to increase productivity are necessary, the indispensable collaboration of the personnel must be enlisted. And since in small and medium-sized enterprises the contact between the owner and his subordinates is more direct and immediate, it seems that there, above all, the executor should be informed and listened to; that his desires and suggestions should be taken into account, that the reason for a refusal should be explained to him, that the technical and economic problems on which the company's performance depends should be presented to him, and that he should have the opportunity to contribute to their solution. In this way, one will avoid the erection of a wall of prejudices, misunderstanding, and unjust criticism between the management and the subordinates; one will thereby prevent many conflicts that are based on misunderstandings or ignorance of the true situation. The evolution of modern economics, at the pace of countless discoveries and their applications, intensifies the unease of small and medium-sized enterprises in the face of their larger competitors. The modernization of mechanical equipment, more rational methods of mass production and distribution, often benefit companies that have considerable capital. You sometimes even fear the danger of being crushed by giants who weigh down with all their might on weaker structures; but you also have means of protection and defense, both externally and within your social group. The State, which has in you an important factor of balance, must

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not refuse you its support.

[*Latin ed. p. 801*]

Acta Pii PP. XII 801, which you should consult, especially in the areas of credit and the fiscal system. However, your primary support will come from within, that is, from your associations themselves. The middle classes are often criticized for excessive individualism, an excessive concern for total independence, and distrust of anything that disrupts established habits. If social life requires from individuals all independence compatible with the good of the whole, it calls for even greater collaboration, mutual agreement based on trust, and the renunciation of certain privileges, and certain narrow or selfish views. Therefore, let the principle of solidarity be affirmed more clearly, not only within each of your enterprises, but also between similar enterprises, in order to avoid waste of energy, unnecessary expenses, and, above all, to unite in a strong bond the disparate elements of a considerable economic potential, which, when fragmented, is deprived of an effectiveness proportionate to its true value. It is important for the benefit of all that small and medium-sized enterprises organize themselves solidly in all areas and better demonstrate their distinctive qualities. Finally, We will add that the Christian ideal must never cease to inspire your endeavors. The enterprise, which calls upon the cooperation of several individuals to produce material goods, will never be anything more than an intermediary, a milestone on a road that must lead man to something much higher. Nothing has been accomplished if, in ensuring the improvement of economic conditions, one has neglected to deepen cultural, moral, and religious values. Each of you, each of those who depend on you, is called, as a son of the Church and a member of the Body of Christ, to the fullness of human and divine life. It is your duty to cultivate from this very moment the treasures of this life, not only in yourselves, but, equally, in each of your brothers, upon whom Providence has entrusted you with a share of authority. Be ever more sensitive to the presence and the call of Christ in all human beings, even the poorest and most destitute. May your professional work contribute to the improvement of their lot. May your sense of justice and spiritual brotherhood, which unites you to them, lead you to communicate to them the sincere esteem and affection they expect from you. In expressing this wish, We invoke divine favors upon yourselves, upon your families, upon all your collaborators, and We give you assurance of Our Apostolic Blessing.

[*Latin ed. p. 802*]

Acta Apostolicae Sedis - Official Commentary 802 ACTS OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION.

ADAMANTINA - SEPTEMLACUNENSIS. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

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Erected recently by the Apostolic Constitution "Clementissimi Servatoris," a portion of the Septemlacunense diocese, namely the part of the municipality commonly called Cúrvelo, lies within these boundaries; the other portion remains part of the archdiocese of Adamantina.

Furthermore, in order that the ecclesiastical and civil boundaries might more closely correspond, the Most Reverend Joseph Newton de Almeida Batista, Archbishop of Adamantina, requested of the Apostolic See that the aforementioned portion of the municipality, called Angueretâ, which is currently joined to the parish of Paraopeba, be separated from the new Septemlacunense diocese and be incorporated into the parish of Cúrvelo, under the jurisdiction of the Archbishop of Adamantina.

Indeed, the Sacred Consistory Congregation, considering the favorable opinion of the Most Reverend Armand Lombardi, titular Archbishop of Caesarea, and Apostolic Nuncio in Brazil, having judged that such an alteration of boundaries would be beneficial for the souls, and with the special faculties granted to it by the Most Holy Pope Pius Divine Providence XI, deigned to approve this request.

Therefore, with the consent of those who have an interest, or are presumed to have an interest, the aforementioned territory of Angueretâ is hereby separated from the Septemlacunense diocese and permanently attached to the archdiocese of Adamantina, with the boundaries of both ecclesiastical jurisdictions being altered accordingly.

Furthermore, this Sacred Consistory Congregation mandates that all acts and documents pertaining to the aforementioned territory of Angueretâ be transmitted from the Septemlacunense to the Adamantina Curia, as soon as it is permissible.

[*Latin ed. p. 803*]

The Sacred Congregational Congregation 803. To accomplish these matters, the aforementioned Sacred Congregation appoints the Most Reverend Father Armandus of Lombardy, granting him the necessary and appropriate powers, including the power to delegate, to any man holding ecclesiastical office, in order to achieve the aforementioned purpose, with the obligation of submitting the authentic copy of the completed act to the same Sacred Congregational Congregation as soon as possible. Regarding these matters, the present Congregational Decree shall be valid as if it were issued under Apostolic Letters sealed with the lead seal. Contrary opinions notwithstanding. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 5th of May, 1956. [Signatures: Fr. A. I. Card. PIAZZA, Prefect of Sabina, and Mandate; L. © S. Iosephus Ferretto, Secretary; Adsessor II]

DECREE OF THE REPUBLIC OF CHILE CONCERNING THE MILITARY VICARIATE. By which jurisdiction the Military Vicar of the Republic

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of Chile enjoys, according to Apostolic Letters in the form of a Brief entitled "In hac beatissimi Petri Cathedra," dated the third of May, in the year 1910, by a Congregational Decree dated the twenty-seventh of December, in the year 1922, and by a Rescript of the same Sacred Congregational Congregation dated the twenty-fourth of July, in the year 1948, under number 548/48, it was established. Furthermore, considering that, over the course of years, the Military Vicar has extended his jurisdiction to include the families of soldiers, the Most Reverend Father Theodorus Eugenin, titular Bishop of Hierissus and Military Vicar of the Republic of Chile, having encountered a doubt, earnestly requested that the Holy See confirm or ratify this practice of action. The Most Holy Pope Pius, by Divine Providence, XII, with the favorable opinion of the Most Reverend Father Sebastian Baggio, titular Archbishop of Ephesus and Apostolic Nuncio in the Republic of Chile, with the advice of the undersigned Cardinal, Secretary of the Sacred Congregational Congregation,

[*Latin ed. p. 804*]

Acts of the Apostolic See – Official Commentary 804, for the greater convenience of all and to remove any cause for doubt, it has been deemed fitting to receive the presented petitions with benevolence. Therefore, supplementing, as may be necessary, with the consent of those concerned or who are presumed to be concerned, the present Consistorial Decree, which shall have the same validity as if Apostolic Letters had been issued under the papal seal, decrees that, among the subjects of the Vicariate of Castrum in the Republic of Chile, the families of Chilean soldiers shall henceforth also be included: namely, their wives, children, relatives, dependents, and servants, who reside with said soldiers. Furthermore, all acts, whether performed by the Vicar of Castrum or by chaplains of the soldiers, which may have been unjustly annulled in favor of the aforementioned families, are hereby benignly validated. Contrary opinions notwithstanding. Given at Rome, from the offices of the Most Holy Congregation of the Consistory, on the nineteenth day of the month of May, in the year 1956. [Signature] Fr. A. I. Card. PIAZZA, Prefect of Sabina, and Delegate, from the Secretariat, L. [Signature] S. Iosephus Ferretto, Secretary. SACRED CONGREGATION FOR RITES OF THE ROMAN CHURCH CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, POPE INNOCENT XI. REGARDING THE QUESTION: Whether, with the present approval, it is possible to proceed to the investigation of virtues, and of the two Venerable miracles, in order to obtain the Beatification. Considering the dignity of the Supreme Pontificate, the words of St. Bernard come to mind, which he wrote to Blessed Eugene III: "Let us diligently inquire who you are; for you, for a time, bear the person in the Church of God. Who are you? A great priest, a Supreme Pontiff, you are the prince of bishops, you are the heir of the Apostles, you are the firstborn of Abel,

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the governor of Noah, the patriarch of Abraham, the order of Melchizedek, the dignity of Aaron, the authority of Moses, the judgment of Samuel, the power of Peter, the unction of Christ. You..."

[*Latin ed. p. 805*]

The Sacred Congregation of Rites, to whom the keys have been entrusted, to whom the sheep have been committed... You are the shepherd of all the sheep, not merely of some... from the words of the Lord: "If you love me, Peter, feed my sheep."... "Nothing is excluded, where nothing is distinguished" (from *De Consid.*, book II, after the middle). The Lord demanded and received the profession of love from Peter, and bestowed upon him the highest pontificate, which Peter transmitted to his successors. In the time of Pope Innocent XI, all the privileges which we heard about from the Mellifluous Doctor, and all the rights conferred upon the Roman Pontiff by God, were fully observed, together with the sanctity of his life, also confirmed by the divine testimony of miracles. For scarcely had he died, when the splendor of his virtues shone forth immediately among the faithful, even from afar, so that they sought his intercession, and many obtained graces, indeed, true miracles, rejoicing. Therefore, less than two years after the death of the Servant of God, canonical inquiries into his sanctity were begun, which were followed by investigations in Vetralla concerning a certain miraculous event, and in Rome concerning the decrees of Pope Urban VIII, which prohibited liturgical worship. Pope Clement XI signed the Commission for the introduction of his cause with his own hand on September 3, 1714. On October 15 of the same year, the Decree concerning the cult not yet rendered was issued. Then, with apostolic authority, proceedings were conducted in the Como court and in the Vicariate of Rome from the year 1714 to the year 1736. Pope Benedict XIV, wishing the cause to proceed more quickly, wanted certain accusations against the Servant of God to be considered in the Sacred Congregation of Rites. With a unanimous and favorable opinion, the Pope completely forbade any further action on these matters in the future, through a decree of the same Sacred Congregation of Rites on August 8, 1744. However, for various reasons, the matter remained silent until our own time. With the favor of Pope Leo XIII, the Reverend Father Berthier, O.P., in the year 1889, published for the first time the life of the Servant of God, written by Matthias Joseph Lippi; and a few years later, he also published his letters to the Princes concerning the errors which were then prevalent in the Church. It is certainly to be hoped that the studies undertaken by the historical section of our own Sacred Congregation have been of great benefit in understanding and justly evaluating the merits of the Servant of God, not only towards the Church, but also towards the kingdoms of Europe, which he saved from an imminent calamity. Therefore, with prepared minds, the Bishop of Como, in order that the beatification of this

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great citizen...

[*Latin ed. p. 806*]

The Acts of the Apostolic See - Official Commentary 806. For the cause to be resumed, he declared himself the promoter of the cause in the year 1933. The Most Holy Pope, Our Lord, also showed the greatest favor towards this cause. Therefore, with the legally required procedures observed, on October 26th of the year 1943, a preparatory Congregation concerning virtues was held; on July 4th of the year 1944, a preparatory session; and on July 26th of the year 1955, a new preparatory session. Finally, on November 15th, a general meeting was held before the Supreme Pontiff, and a decree approving the heroic virtues was issued. Then, the matter of miracles was considered, the approval of which was decreed on May 22nd of this year. In order that the solemn Beatification may proceed, it was wisely ensured by law that the entire Congregation of Rites testify that all that is prescribed by law has been observed; therefore, the following question was posed: Whether, with the approval of the virtues and the two miracles, the Beatification of Pope Innocent XI can proceed. When the Most Reverend Fathers, the Roman Cardinals, the Official Prelates, and the Consultors, with unanimous agreement, gave an affirmative response, the Blessed Father, considering this to be sound, ordered that Apostolic Letters, sealed with the Fisherman's Ring, be written for the Beatification to be celebrated whenever in the Vatican Basilica, and that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on August 15th, on the Feast of the Assumption of the Blessed Virgin Mary, in the year of Our Lord 1956. C. Card. CICOGNANI, Prefect. L. S. A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 807*]

Sacra Romana Rota, 807. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citatio edictalis ALEXANDRINA AEGYPTI. De NULLITATIS MATRIMONII (MAZZA - MAC APEE).

Whereas the actual place of residence of the Most Reverend Alan Georgii Mac Afee, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on the 28th of January, 1957, at the hour of 12, in order to resolve the doubt in question, or to subscribe to the following, and to set the date for the hearing of this cause before the Rota.

Is there a question of the nullity of the marriage in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Most Reverend Alan Georgii Mac Afee, ought, as far as possible, to ensure that he is informed of this edictal citation.

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Emmanuel Bonet, Ponens.

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 18th of October, 1956.

C. Pezzicara, Notarius ff.

[*Latin ed. p. 808*]

Acts of the Apostolic See - Official Commentary 808. DIARY OF THE ROMAN CURIA. Wednesday, October 24, 1956. The Holy Father, Pope Pius XII, received in a solemn audience His Excellency, Mr. Sergio Leone Defly, Extraordinary and Plenipotentiary Ambassador of the Republic of Haiti, for the presentation of his credentials. Tuesday, October 30, 1956. The Holy Father, Pope Pius XII, received in a solemn audience His Excellency, Mr. Leone Tommaso Me Cauley, Extraordinary and Plenipotentiary Ambassador of Ireland, for the presentation of his credentials. Tuesday, November 13, 1956. The Holy Father, Pope Pius XII, received in a solemn audience His Excellency, Mr. Ettore Lyra, Extraordinary and Plenipotentiary Ambassador of the United States of Brazil, for the presentation of his credentials. SECRETARY OF STATE APPOINTMENTS. By Letters of the Secretariat of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint: Assistants to the Papal Throne: January 13, 1956. His Excellency, Reverend Monsignor Giuseppe Calasanzio Fließer, titular Bishop of Bindaios. April 27. His Excellency, Reverend Monsignor Giovanni Battista Adriano Llosa, Bishop of Ajaccio. NECROLOGY 1956. Monsignor Michele Godlewski, titular Archbishop of Amorio. Monsignor Ludovico Gaillard, Archbishop of Tours. Monsignor Giovanni Nissan, Archbishop-Bishop of Zaku. Monsignor Nicolò Frazioli, Bishop of Bosa. Monsignor Cesare Boccoleri, Archbishop of Modena. November. Monsignor Edoardo F. Ryan, Bishop of Burlington. The Most Reverend Cardinal Giulio Saliège, of the titular see of Saint Pudenziana, Archbishop of Toulouse. November 9. Monsignor Bernardino Shlaku, Bishop of Pulati. November 12. Monsignor Maurizio Picha, Bishop of Hradec Králové. November 15. Monsignor Raffaele Canale Oberti, titular Bishop of Arindela. November 20. November 27. November 30. May 31. October.

[*Latin ed. p. 809*]

Year and Volume XLVIII, No. 28, December 1956 (Series H, Vol. XXIII) - No. 17. ACTA APOSOLICAE SEDIS, Official Commentary. PAPAL ACTS OF POPE XII. APOSTOLIC CONSTITUTION PESQUEIRENSIS (AFOGADENSIS DE INGAZEIRA). CERTAIN TERRITORIES ARE DETACHED FROM THE PESQUEIRENSIS DIOCESE, AND A NEW DIOCESE IS ESTABLISHED, TO BE CALLED (AFOGADENSIS DE INGAZEIRA). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. Who, with God's will, has

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received the office of leading all men from the love of fleeting goods to the love of eternal things, and with this intention we strive in every way, whether through the election of Bishops, who are the leaders of the people, or through the foundation of new churches, dividing dioceses that are too extensive. Concerning this matter, the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio in Brazil, after hearing the Ordinary pastors of the ecclesiastical province of Olinda e Recife, requested this Apostolic See to establish a new diocese within the territory of that same province, because it would greatly benefit the Catholic cause. We, with the advice of our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation Consistorial, supplementing their consent, those who might consider themselves or actually have some authority in this matter, and by our supreme and apostolic authority, we establish and command the following. From the Pesqueira Diocese, we separate the territory which includes the municipalities commonly known as: Itapetim, Sao José do Egito, Tabira, Afogados da Ingazeira, Carnaíba, Flores.

[*Latin ed. p. 810*]

810 Acta Apostolicae Sedis - Official Commentary. The towns of Triunfo, Serra Talhada, and São José do Belmonte, each constituting a parish. To these territories, we establish a new diocese, to be called Afogados da Ingazeira, and we define its boundaries as those parishes, and the municipalities or parishes that we have mentioned. This Church, therefore, will border the Campinas diocese to the east, and the region commonly known as Paraíba; to the north, it will border the Caiazeiras diocese and the same Paraíba state; to the west, it will border the Petrolina diocese; and finally, between the setting of the sun and the north, it will touch the diocese of Orat, in the region commonly called Ceará; and, finally, to the south, it will be adjacent to the Pesqueira diocese, from which it is separated. We establish the seat of the Bishop and his residence in the town known as Afogados da Ingazeira. We deem it fitting that the cathedral of the episcopal see and of the authority of the bishop be located in the church of Bom Jesus de Remédios, and for this reason, we elevate it to the dignity of a cathedral church. We grant to this Church of Afogados da Ingazeira and to its Bishop all those honors, privileges, and rights that are customarily granted to other dioceses and prelates; and we impose upon them also the just and proper obligations. We make this new diocese a suffragan of the metropolitan Church of Olinda and Recife. Furthermore, the sacred prelate to whom the governance of this diocese is entrusted shall be subject to and obedient to the Archbishop of that ecclesiastical circumscription. In order that this newly established diocese may possess all due dignity, we decree that a College of Canons be established in its cathedral church, according to the norms set forth in other apostolic letters. However,

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if this cannot be done, we permit that, in its place, diocesan consultors be chosen, who, by their presence, will make the ceremonies more solemn, and who will assist the Bishop with counsel and work. We further decree that a seminary, at least of the elementary level, be established, according to the laws of common law and of the Holy Congregation for Seminaries and Universities, so that young men who are moved by the Holy Spirit to undertake the duties of the priesthood may be received there. And when these young men reach the age at which they must pursue philosophical and theological studies, the best among them shall be sent to Rome, to the Pontifical Brazilian College, so that they may be thoroughly instructed in both human and divine knowledge. As for the episcopal table, which is called the mensal, it shall be constituted either from the revenues of the parishes, or from money that the people spontaneously give, or from a suitable pension granted by the civil authority, or finally, from a portion of the assets that belong to the new diocese, according to canon 1500 of the Code of Canon Law. Concerning the governance and administration of the diocese, the election of a Vicar Capitular in the event of a vacancy, and the rights of the clergy and the people,

[*Latin ed. p. 811*]

Acta Pii PP. XII 811 and related matters, and that all prescriptions of Canon Law are scrupulously observed. We furthermore command that, as soon as these Letters are brought to execution, those clerics who legitimately reside within the territory of the Church of Afogados da Ingazeira shall be considered as belonging to it, as its own proper clergy; and that all documents and records pertaining in any way to that See shall be promptly sent to its archive, where they shall be preserved with due diligence. Furthermore, all that which we have prescribed through these Letters under seal shall be carried out by the venerable Brother Armandus Lombardi, of whom we remember, who shall be granted the powers to do so, and if he deems it advisable, may delegate them to anyone else, provided that such person is distinguished by ecclesiastical dignity. When he has completed our decrees, he shall draw up the documents and promptly send them to the Sacred Congregation of the Consistory; and if, at that time, another person is presiding over the same Apostolic Nunciature in Brazil, that person shall carry out what we have commanded. We intend these Letters to be effective now and in the future; in such a way that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, whether knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these

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documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Let anyone who in any way disregards or rejects our decrees know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the second day of the month of July, in the year of Our Lord one thousand nine hundred and fifty-six, in the twenty-ninth year of Our pontificate.

CELSUS Card. COSTANTINI S. R. E.

Chancellor

*** Fr. ADEODATUSI.**

Card. PIAZZA 8.
Congr. Consistorialis a Secretis
Hamletus Tondini, Apostolic Chancellor
Regens
Alfonsus Carinci, Archbishop titular of Seleucia, Dean
Proton. Apost.
Silvius Sericano, Proton. Apost.
Loco
[n Ap. Cane, tab., vol. LXXXXIII, n, 15.

[*Latin ed. p. 812*]

812 Acta Apostolicae Sedis - Official Commentary on the Letter to the Most Reverend Father John, Bishop of St. Agatha, in the Holy Roman Empire, Archbishop of Armachan, concerning the third centenary of the death of Luke Wadding, of the Order of the Friars Minor.

PIUS PP. XII, Beloved Son, health and the Apostolic Blessing.

It is the immortal glory of the Irish nation, not only that it has preserved the Catholic faith, once received from St. Patrick, intact and inviolate even amidst the most severe storms of time, but also that it has produced countless sons, renowned for their learning and sanctity, who have illuminated both religion and their homeland. Among these, Luke Wadding rightly and deservedly merits to be remembered, and we desire to honor his memory with worthy tribute on this third centenary of his death. We, who know well the many benefits we have received from him for the good of the Holy Church, and who are not unaware of how much his example can contribute to the encouragement of virtue, both among his brethren of the same Order and among your citizens, with paternal affection, we wish to congratulate

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you on this auspicious occasion and to offer our assistance through these letters, which, with God's help, may increase the joy and fruitfulness of this celebration.

When we recall his life and his deeds, it seems as if the remarkable devotion to the Catholic faith, transmitted by your ancestors, is brought before our eyes, a devotion always linked to the greatness and well-being of the Irish people. Endowed and strengthened by this faith, he, when religion in his homeland was subjected to the greatest persecution, without hesitation, even as a boy, undertook the hardships of exile, and later, having joined the Franciscan Order, it is truly incredible how many labors he accomplished for the Church, for his Order, and for his homeland, and how successfully he completed them. If Lusitania and Spain, where learning and sanctity flourished greatly, first nurtured and strengthened his soul, undoubtedly Rome added to his apostolic zeal and vigor. This is testified to by the many and most important services there demanded of him by Our Predecessors, his remarkable prudence in the execution of various duties being clearly demonstrated, as well as his singular learning.

[*Latin ed. p. 813*]

The acts of Pope Pius XII, in volume 813, attest to the fame he himself had acquired, whether through investigating the history of the Franciscan Order, or through bringing works of the highest importance to light. In particular, his love for his homeland shone forth. For at that time, in Ireland, enemies of the Catholic name were not only attempting to deprive Catholics of their civil liberties, but also to eradicate the ancient faith from their hearts. The man of God, as much as he could, until the end of his life, generously provided assistance to his oppressed fellow citizens, wonderfully demonstrating how much the love of country can achieve when joined with the most ardent love for God. In this regard, it is fitting to recall the two colleges, founded in this venerable city under the auspices of Luke Wadding, one for Irish students of the Franciscan Order, and the other for priests destined for Ireland, so that a rich supply of young men, chosen from among your people, might receive an education conducive to strengthening the Roman faith, and to fostering and promoting ever greater devotion and piety towards the Roman Pontiff. And he did not disappoint in his hopes. Many, diligently instructed here in the Catholic faith, with sound doctrine and virtuous conduct, emerged from a life of obscurity and, from that time until now, have flourished, deserving the highest praise for their service to the Church and their country, and have provided outstanding examples with their exceptional talents. Therefore, for many reasons, beloved Son, the Franciscan family and the entire Irish nation will celebrate the third century since that admirable disciple of the Assisi Patriarch, the most diligent tutor of the Catholic religion in your country, the tireless helper of the Roman Pontiffs, and also the most diligent

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cultivator of the history of the Franciscan Order, peacefully passed away. You indeed have in him a most illustrious example of religious life, and a most outstanding example of virtue combined with love for one's country. Therefore, meditate on him, and strive to emulate him, trusting that God, whom you earnestly implore, will grant you his heavenly help, so that you may increasingly put such holy examples into practice in your daily lives, according to your particular circumstances. We, in the meantime, bestow with heartfelt joy the Apostolic Blessing upon the most beloved Irish people, and upon you personally, beloved Son, and upon the entire Franciscan family, as a testament to the favor of heavenly graces and the paternal benevolence of Ourself. Given in Rome, at St. Peter's, on the twenty-second day of September, in the year 1626, in the twelfth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 814*]

Acta Apostolicae Sedis - Official Commentary 814 II TO THE MOST REVEREND FATHER FRANCIS, TITULAR BISHOP OF THE HOLY APOSTLES JOHN AND PAUL, SECRETARY OF THE HOLY ROMAN CHURCH, CARDINAL SPELLMAN, ARCHBISHOP OF NEW YORK, WHOM WE SEND AS OUR LEGATE TO THE EUCHARISTIC CONGRESS TO BE HELD IN THE CITY OF MANILA IN THE PHILIPPINE ISLANDS. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — It is indeed known that, after Eucharistic congresses, the faithful, returning home, are inflamed with greater piety, and that a certain heavenly virtue, inherent in these gatherings, moves and incites the entire people to better things. Therefore, we have learned with great pleasure that, at the end of this month of November, the Eucharistic Congress of the Philippine Islands will be solemnly begun in the principal city of Manila. Just as Christ Jesus, when He walked among men and traversed the lands of Palestine, teaching and healing, drew men to Himself and attracted them, so too, through the magnificent procession of the august Sacrament through the city, and through its being openly presented for adoration, it will happily and clearly happen that even sluggish souls, and even the impious and wicked, will be converted to Christ, who lies hidden beneath the Eucharistic veils, and will discover the treasure of heavenly graces, and, having lamented their past negligence, errors, and vices, will flee to the bosom of the merciful Father, as if already recovered sons, and will return to Him. From this undertaking, a most profound spiritual movement will follow, so that a new ardor, as if a new blood, will circulate salutarily through the very veins and organs of the Christian society. Furthermore, those things which are presented in the public sessions and discussed in various gatherings also portend this; these things are fitting for the practice of a holier life and for stimulating the minds to a greater devotion to the Eucharist. Therefore, we not only approve and commend with our favor the excellent

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plans undertaken by the bishops and clergy of the Philippine Islands, but we also desire to strengthen the upcoming Eucharistic celebration with our authority and presence in some way. Wherefore, you, Beloved Son, who, adorned with the highest dignity of the Roman purple, govern the metropolitan see of such great weight and importance in North America, we choose and appoint you as our Legate, so that, representing our person, you may, in the name of Ourselves and with our authority, preside over the Eucharistic Congress to be held in the city of Manila, for the entire nation of the Philippine Islands.

[*Latin ed. p. 815*]

Acta Pii PP. XII 815 «ideas. We do not, however, doubt that, because of the fervent piety with which you burn for the Eucharist, and because of your diligent concern for souls, you will successfully and happily fulfill the honorable office entrusted to you. May the Divine light and the help of grace, and above all, a witness to Our benevolence, be with you, and We impart to you, Our beloved Son, along with your colleagues in the legation, and with all those who participate in the Eucharistic Congress, Our heartfelt blessing in the Lord. Given in Rome, at St. Peter's, on the first day of November, in the year 1906, in the twenty-ninth year of Our pontificate. PIUS PP. XII To the Most Reverend Father Henry, titular Archbishop of St. Peter in Monte Aureo, of the Sacred Roman Church, Prefect, aged sixteen years. PIUS PP. XII Our beloved Son, greetings and Apostolic Blessing. — We have publicly declared Our esteem and benevolence to you through letters, as you happily celebrate the fiftieth anniversary of your priesthood, which occurred six years ago, remembering with pleasure your outstanding merits for the Church, which you have acquired over a long period of time, especially since, with the increase of your episcopal dignity, you have diligently exercised your pastoral office, first in the diocese of Abulensi, then in Salmantina, and most recently in this distinguished See of Toletanum, which you have now diligently governed for fifteen years. Now, with the common consent and joy of the faithful, which We have gladly received, and with the favor of the sacred ministers, as you complete sixteen years of age this month, may it be celebrated with divine grace. This joyful event provides Us with a welcome opportunity to once again express Our heartfelt congratulations to you for your diligent performance of the sacred ministry. That zeal for souls, which you nurtured with outstanding piety and diligence in your flourishing youth, and which you have fostered more and more with each passing day as you have advanced in age and received increasing honors, has shone brightly since you were promoted to the ancient and noble See of Toletanum by Our authority. Therefore, Our beloved Son, We heartily congratulate you on your diligent and fruitful

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pastoral work, and We bestow upon you a new gift of graces.

[*Latin ed. p. 816*]

Acts of the Apostolic See - Official Commentary 816. We earnestly implore the Giver of all graces to grant you, who are far from lacking in piety and merits, the blessings you deserve. Meanwhile, that the celebration of your eightieth birthday may bring more abundant fruits of salvation to your flock, we freely grant you the faculty, so that, on a day you shall determine, after the Holy Mass has been celebrated according to the pontifical rite, in the presence of the faithful, you may, in our name and by our authority, bestow a plenary indulgence upon them, provided they fulfill the conditions prescribed by the Church. As a pledge of the aforementioned favors and a sign of our special charity, we impart to you, beloved Son, and to the entire clergy and people under your care, our Apostolic Blessing in the Lord. Given in Rome, at Saint Peter's, on the fourth day of the month of December, in the year 1956, in the twelveth year of Our Pontificate. PIUS PP. XII. TO THE MOST REVEREND FATHER JOHN, DEACON OF SAINT GEORGE IN VELABRO, SECRETARY OF THE HOLY CONGREGATION, AND ALSO LIBRARIAN AND ARCHIVIST, WHO IS REACHING HIS NINETIETH YEAR. PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing. We certainly do not begrudge you our congratulations as you happily complete your ninetieth year of a fruitful life. Indeed, if you should look back upon the course of your past life, the memory of a life well-lived and of excellent works will be most pleasing to you. From the very beginning of your youth, thoroughly instructed in human and divine letters, you devoted constant study and care to the paleographic disciplines, the works of the Holy Fathers, the liturgical sciences, Greek and Latin writings, and even the Byzantine era, and you have diligently written almost countless learned treatises. Transferred from the Ambrosian Library, where you first mingled with distinguished scholars, to the Vatican, which, under your guidance, experienced considerable growth in studies and works, and the specimens of your critical skill, dealing with various disciplines, have been conveniently presented in the commentaries of European and American scholars, while also weighty volumes and numerous works, meticulously prepared by you, have clearly appeared to learned men of all nations. Therefore, it is...

[*Latin ed. p. 817*]

It is remarkable that several distinguished academies of science, both in Italia and in other nations, considered it fitting to co-opt him among their members and scholars. Indeed, the praises of his intellect and his long years of labor were so joined with a singular piety towards God, with integrity of morals, and with modesty, that they seem not only to have benefited the progress of science and of civil culture, but also the good of the Church and

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the utility of this Apostolic See. Therefore, Our Predecessor, the venerable memory of Pope Pius X, who for so many years esteemed and testified to the gravity of your virtues and industry, wished to adorn you with the splendor of the Roman purple twenty years ago, so that learned men and other cultivators of doctrine and literature would desire your expertise and authority. And We, who have already declared our esteem and benevolence towards you on several occasions, having found a new opportunity, gladly and joyfully congratulate you on your long life, so actively and usefully spent, foretelling a rich abundance of heavenly gifts and consolations. May the Apostolic Blessing, which is the bond and harbinger of these, and a special witness of Our charity, be imparted to you, beloved Son, and to the excellent Prefects of the Vatican Library and Archive, and to their collaborators, in the Lord. Given in Rome, at Saint Peter's, on the seventh day of the month of December, in the year 1956, in the ninth year of Our Pontificate.

PIUS PP. XII

ALLOCUTIONS I

To the Most Excellent Sir, Joseph Lauret Arismendi, Minister of the Republic of the Federated States of Venezuela, from the Military Ordinariate of Venezuela.

* We had thought, Most Excellent Sir, Ladies and Gentlemen, that such a solemn act as the one we are celebrating would be incomplete if a few words from Us were lacking, expressing the satisfaction we feel for your gracious presence. And it will be unnecessary to repeat that we intend to reciprocate in the most fitting manner, not only for what each of you represents...

* October 23, 1956.

[*Latin ed. p. 818*]

Acta Apostolicae Sedis – The Official Commentary also indicates that you represent a nation especially beloved, not only for its profession of faith, but also for the gifts with which Divine Providence has enriched it, as preparation for a future of great destiny within the context of the Catholic family and of all nations. Situated as a natural crown at the culminating point of South America, close to the narrow strait that unites it with the North, and in the very place where the immensity of the Atlantic narrows as if to better enjoy the countless beauties and riches of the Caribbean Sea, Venezuela, already famous for its most beautiful coasts abundant with pearls; for its fertile plains through which the imposing and unstoppable flow of the Orinoco glides; for the verdant forests that cover like a mantle

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the slopes of its northern mountain ranges, while displaying soft ochres in the endless plains of the southern plateau; for its clear sky, for the generosity with which its soil yields the most precious and fragrant fruits; for the precious minerals that it hides in the depths of its land; Venezuela has today risen to the forefront of universal attention for that other wealth, which the hand of God had abundantly hidden in those very depths, for the "black gold" that modern industry demands and devours in torrents. Gifts of God; but gifts from a Creator to whose splendor, rarely so evident as in the present case, where wealth itself springs from the soil like a fountain, it is fitting that the creature should respond with a proportionate generosity, through the perfect and continuous submission of its will to the divine law, so that it too may offer the most precious of its treasures. Abundant means placed at your disposal by the Giver of all good; but means that, precisely because of this, must be employed according to His highest disposition, and in such a way that they serve not only for material advancement, but, even more, for a proportionate spiritual growth, lest matter crush the spirit and subsequently impose itself with all the disastrous consequences of such domination. Extremely effective elements of progress; but elements granted not to an individual exclusively, but to an entire society, which must feel their beneficial effects in all its categories, so that development may be harmonious and beneficial; elements in favor of a society that must strive to become worthy of so many divine favors through its diligence in work, its respect for public morality, and its zeal in preserving integrity and...

[*Latin ed. p. 819*]

The Acts of Pope Pius XII, 819, speak of the stability of the family, and his concern for providing a good education, especially religious and moral, for his children. Precisely in this area, the Catholic Church, which played such a principal role in the formation of your spirit, can offer an irreplaceable collaboration, not only through its own educational centers, but also through the religious instruction of your youth, in all levels of education. And the happily existing relations between this Apostolic See and your country, relations which we desire to see not only maintained but also strengthened, allow us to promise that this will be so, for the greatest spiritual and temporal good of your very people. A further guarantee, Most Excellent Minister, we would like to find in this visit, since it is evident not only your competence and your excellent preparation, but also the noble sentiments that inspire you, a worthy son of an illustrious family well known for its moral and religious traditions. May the Lord, therefore, bless Your Excellency and your entire family, and especially the distinguished members of it who are present here; as well as all the personalities who comprise your entourage. A very special blessing also to the Most Excellent President of the Republic, to his colleagues in government, and to all the

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beloved Venezuelan people, to whom we paternally desire to wish all kinds of blessings.

To the faithful workers of Prato, the seat of Saint Peter, the diocese, who have come for the purpose of this pilgrimage.

On October 28th, in the year 1956.

"In welcoming you, beloved children, and in receiving you into our home with all the tenderness of our heart, we almost see before our eyes your Prato, one of the most impressive cities of Tuscany, by the number of its inhabitants, by the millennial antiquity of its flourishing culture, by the splendor of its arts, as well as by its industrial complexes, by its conspicuous network of commercial activities, by the multitude of artisan and agricultural businesses. We have been informed – and we are very pleased – that in Prato, in various economic sectors, there are more than 45,000 workers employed: a sign that at least the daily bread is not lacking for many, the foundation of that serene..."

[*Latin ed. p. 820*]

Acts of the Apostolic See - Official Commentary 820, tranquility, to which man aspires for himself and for his family. We thank from the depths of our hearts our Father in Heaven, who provides with sufficient generosity for His children on earth in Prato; and we implore Him, that He may preserve and increase this state of well-being of yours, extending it also to those who are deprived of it and who live uncertain of their future. This morning, in our customary conversation with God, as always, the "solicitude for all the Churches" was in our heart – 1 But our thoughts were especially turned to you, to whom we should have addressed a comforting and encouraging word. And since, in order to make a devout pilgrimage, you have chosen the solemn feast of Christ the King, it seemed fitting to us to seek in the sacred liturgy of today some thought to propose for your meditation, so that you may openly reaffirm your faith in the divine kingship of Jesus, demonstrating at the same time your will to be faithful subjects of Him. Thus, while the liturgy sings the praises of this most excellent Sovereign, and gathers all the Church, and with it all of creation, in an act of universal homage, you will not be content to honor with words the "King of kings and Lord of lords" – 2, but you will accompany this external manifestation of praise with the real submission of your lives to Him, and you will strive with Him to work generously and methodically, so that His kingdom may be recognized and accepted among men. And this is the constant anxiety of our soul, the longed-for goal of all our pastoral care, as we become increasingly aware that men are awaiting – often unconsciously – the coming of the kingdom of Christ. It is enough to look, it is enough to reflect seriously, to realize that among so many scepters miserably broken, among so many thrones left deserted, Jesus alone sees the extension of His dominion increase and the fidelity of His

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subjects confirmed; He alone sees His enemies scattered; while His divine throne is always solid, His peaceful scepter always firm. "His kingdom shall never end," sings the Church with indestructible confidence, echoing the words of the Archangel Gabriel, who announced it to Mary: "Et regni eius non erit finis" – 3. Prato must distinguish itself in invoking His coming, in clearing the way for Him, in welcoming Him with joy; Prato must today solemnly commit itself to a constant action of defense, of conquest, of positive construction: you must 1 2 3 2 Corinthians 11:28. Revelation 19:16. Luke 1:33.

[*Latin ed. p. 821*]

The Acts of Pope Pius XII, 821, urge all of you, faithful, Catholic associations, clergy, and religious congregations, under the enlightened guidance of the Most Reverend Prelate, whom We ourselves appointed two years ago, taking into due account the ever-increasing importance of your city and its predictable demographic and economic development. Therefore, pray—we shall say, paraphrasing with slight variations the words of today's Preface—that the kingdom of Christ may come: in your minds, the enough kingdom of truth; in your hearts, the kingdom of grace and life; in your businesses, the kingdom of justice; in your city and throughout the entire diocese, the kingdom of love and peace.

1. May the kingdom of truth come in your merits.

Look around you, beloved children, and you will readily perceive that there is, in not a few of those who live alongside you, a terrifying ignorance of the most elementary truths of the faith. Some know nothing of their origin, of their destiny; they know vaguely that there is a God, but they would scarcely be able to say anything about His attributes, about the meaning of the Incarnation and death of the Redeemer; they know of the existence of the Church, but they do not even glimpse the mystery of its greatness and its mission. Others, although having attained notable goals in the pursuit of secular knowledge, remain at the first notions of the catechism with regard to religious science; therefore, any obstacle, any shock, is enough to make them waver in their faith, to make them uncertain, for example, about the reality of God's providence, about the care and governance that He has over created things; disoriented about the meaning of life and death, about the value of suffering, about the purpose of pain. They are doubtful before the eternity of punishments, confused before the compatibility of God's supreme dominion with human free will; they are unable to find a certain answer to the many questions that press upon them; they are practically skeptical, devoid of any enthusiasm in the exercise of the Christian life. It is necessary to provide urgent assistance, beloved children; begin yourselves and strive so that others may follow and imitate you. The kingdom of Jesus is a kingdom of light: for He said, "As long as I am in the world, I am the

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light of the world." John 9:5. Cf. John 1:9.

[*Latin ed. p. 822*]

Acta Apostolicae Sedis - Official Commentary 822 2. In your hearts, may grace and life reign. 6 To give us grace, to give us life, and to give it abundantly, Jesus came into the world. What, then, is this life that Jesus possesses and that He wishes to give us, so that it may be the soul of our soul? What happens within us when we are born into this life? Were we not aided by the very words of God, we would not dare to speak of it, so profound is the bewilderment that assails us whenever we attempt to penetrate the mysterious depths of grace. Behold: "Our bodies are temples of the Holy Spirit... we are not our own... we carry God in our body..." 7 What, then, happens to us? We become living stones in the building that is Christ, we become branches of the vine that is He Himself, we become members of His mystical Body, we are transformed in Him, we move in Him, we exist in Him. From His fullness we receive all, 12 of our faith and the consummation of our life. 13 in us. 1 1 10 9 He lives because He is the author. And now, consider, beloved children: How many in the diocese of Prato possess this life perpetually? How many of you who are present here? How many among those who were unable or unwilling to come? And would prosperity – whatever it may be – truly benefit you, if your souls lacked divine life? If you were filled with everything, but were empty of God? What benefit would the life of the body bring, if you had the death of the soul? What would it matter the vigor of nature, if grace languished? Therefore, here is another clear and precise goal, beloved children. Let Jesus reign in all, with His grace, with His life. 3. In your enterprises, may justice reign. Let us speak of a special justice, of social justice, by which the hunger and thirst agitate the men of the modern world. It would be superfluous to repeat now what we have said on various occasions with paternal frankness regarding the just solution of the social problem; 6 7 8 9 10 11 12 13 Cf. Jn. 10:10. Cf. 1 Cor. 6:19-20. Jn. 15:5. 1 Cor. 32:27. Cf. Acts 17:28. Cf. Gal. 2:20. Jn. 1:16. Heb. 12:2.

[*Latin ed. p. 823*]

From the Acts of Pope Pius XII, it is necessary to reaffirm that in places of work, there will be no justice, unless Jesus reigns. Those who disregard Him hope in vain; those who deny Him attempt in vain. Only in His name, only by applying His commandments, can what is due to each person be attributed and given. To employers, we remind that, while the Church condemns every unjust violation of the right of property, it also warns that this right is not unlimited or absolute; for it has specific social obligations. To disregard these would be to act against justice, to fight against the kingdom of Jesus. But it will not be difficult to fulfill them, if you regard the worker as you regard a brother; of the same nature as yourselves, even though

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called to exercise a different function. To the workers, we say: the Church is with you, when you defend yourselves from unjust contracts or demand the observance of just commitments; it will be with you still, when you seek, by legitimate means, to improve your conditions; but the Church cannot be with you, if what you demand is unjust or if the means you wish to use to obtain it are illicit; it cannot be with you, if you align yourselves with the enemies of God, sacrificing your soul, your freedom, your peace, your homeland, and your family; if, incited by those who pretend to love you, you sow hatred or practice violence. Oh, that we could see the justice of Jesus established in every field in Prato! We would have those manifest examples and indicators that would draw in the uncertain and the lazy; and the Church would be grateful to you, and all those who eagerly await the kingdom of justice among men would be grateful to you.

4. Come the kingdom of truth, of grace, and of justice, come the kingdom of love and of peace. Let it come everywhere where the children of God live, where the members of the mystical Body of Christ work. While justice gives what is due, love does more: he who loves gives what he has, he gives what he is, he gives himself. The knowledge of this complete and perennial love was preached and practiced by the Divine Savior. He proclaimed that from this reciprocal love His followers would be recognized, and He warned that on the last day, the living and the dead would be judged according to the law of love. He, meanwhile, was not obligated to come into the world, and He came out of love; He was not obligated to prefer a life of privations and hardships, and He chose it out of love.

[*Latin ed. p. 824*]

The Acts of the Apostolic See - Official Commentary 824: It would not have been necessary for us to be redeemed that He should merely suffer; but He suffered and died crucified out of love. He who does not understand love does not understand Jesus, the Incarnate Love. Beloved children! Do you wish that Jesus reign among you? In your families, in your city, and in your diocese? Let love reign: the love that understands and comprehends, that endures, that hopes, that perseveres; the love that gives, the love that offers itself; the love that unites, the love that makes one. It will make visible the divine life that is in you, more than justice and even truth; for you will be a multitude of believers, but you will have one heart and one soul; you will be many, but you will form one body.

And behold, that wonderful thing which Jesus implored in His priestly prayer is realized: "That they may all be one, as You, Father, are in Me, and I in You; that they also may be one in Us."

Then Christianity will rise irresistibly as a sign among the nations, as a lamp on a mountain. And men will recognize in Christ the Sent One of the Father, the absolute Sovereign, the Judge and the supreme Legislator. They will sing from the depths of their souls: "You are the Prince of the ages,

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You are the King of the nations, You are the Lord of minds and hearts; we proclaim You as our only Arbiter, O Christ."

And with truth, with life, with justice, with love, there will be peace! And now, may a great blessing descend upon all of you, upon the persons and things that are dear to you, and for the fulfillment of your holy intentions: for your admirable and beloved Pastor, our Venerable Brother; for the venerable Cathedral Chapter; for the holiness and zeal of the most beloved clergy; for the perseverance and generosity of the young seminarians and the souls consecrated to the Lord in religious congregations and secular institutes; for the increase of priestly vocations; for the virtue and ardor in good works of the faithful Catholics; for the fervent leaders of the diocesan action and other similar works; for the professionals and teachers; for the employers, that in their diligent activity they may always conform to the principles of the social doctrine of the Church; especially for the dear and good workers; for the innocent children and girls; for the happy completion of the great House of Exercises, from which so many fruits of good and so much spiritual renewal are awaited for every class of people. Finally, we bless all the objects of piety and devotion that you have brought with you.

(References: 1 Corinthians 10:17; John 17:22; Hymn in Vespers for the Feast of Jesus Christ the King).

[*Latin ed. p. 825*]

Acts of Pope Pius XII, 825, III, To the Most Esteemed Man Engaged in Affairs in Spain. To Albert Martin Artajo, Minister of Foreign Affairs: *Most Honorable Minister:* Despite the pressures and anxieties of the times, We have earnestly desired to receive the request expressed in the name of Your Excellency, along with the distinguished personalities who accompany you, to demonstrate that We are well aware of how sincerely it is inspired by that faith and that Christian practice which distinguish Your Excellency as the most precious of all titles. The importance of the mission which Your Excellency, advised by the distinguished collaborators who surround you at this time, has just concluded, must be justly esteemed in the appropriate spheres. It is Our duty to evaluate and weigh it, considering what it contains of essentially beneficial and fraternal elements, precisely at a moment when the rhythm of world politics seems to be altered, threatening or already initiating tremendous fractures, the significance of which could scarcely be calculated with purely human eyes. World problems, like all movements in which human forces, more or less controllable, are involved, have their alternatives, and remedies are not lacking when the phase does not exceed ordinary limits. But there are moments when these energies seem to be unleashed, provoking crises capable of causing even the most serene brow to furrow. Some may think that we are now in one of those instants, when all equilibrium threatens to yield, all restraint begins to seem insufficient, and no solution is visible except recourse to the eternal

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principles of fraternity and justice, to discretion and prudence, to the awareness of one's own responsibility, to the exact and tranquil evaluation of means and ends, to the perpetual remembrance that each one must render account before the tribunal of God and of history. Catholic Spain knows what certain horrors are, and it may be that this experience has been a special grace from on high, to keep it apart from not insignificant dangers. Our fervent desire is that she may... *On the 3rd of November, in the year 1956. 54 - ACTS, volume XXIII, no. 17. — 28-12-1956.*

[*Latin ed. p. 826*]

Acta Apostolicae Sedis - Official Commentary 826, so greatly benefits from such a distinguished good, continually progressing in the reorganization of its means of production, in the structuring of its fundamental institutions, in the practical regulation of principles which it has always accepted and recognized, in the incorporation of its rich national essences within the general harmony of the peoples, and above all, in the complete pacification of spirits, as a principal consequence of a genuine projection of its high Christian ideals upon all aspects of its economic, cultural, and social life. Your Excellency, Minister, born and educated in the fertile ground of a firm Catholic profession, seems especially prepared for a function so far above all values, which, being exclusively human, can never be either so elevated, nor so transcendental. Thus, we ardently desire it, while we wholeheartedly bless you, as well as all the personalities present, with a Blessing which we extend to the Head of State, to his Government, and to the entire beloved Spanish people. IV. To the workers of the Interamna diocese who have come to Rome for the purpose of pilgrimage. * Our House, always open and with the fullness of our heart to all who come to visit us, today opens its doors widely to you, most beloved workers of the city and the area of Terni. You come from that poetic and holy Umbria, glorious and beautiful, which holds so much history, which preserves so much flowering of art and civilization; so that it appears and is one of the privileged lands of Italy. An object of admiration for anyone who comes, even from distant regions, it testifies to the virtues of a people that has contributed with extraordinary effectiveness to the birth and spread of human civilization. You come, in particular, from a region that has become an industrial center of primary importance from the day when the waters of the Velino, which rush with a frightening leap into the foaming Nera, were harnessed with technical wisdom, enclosed within forced conduits and made capable of driving grandiose power plants, where the energy of the waters is transformed into electrical energy. For this reason, the area of Terni and Narni... * Written on the 18th of November in the year 1956.

[*Latin ed. p. 827*]

Acta Pii PP. XII 827 indicates that 68% of those employed in industry,

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98% of the power of the engines, and approximately half of the inhabitants are located within an area representing less than 20% of the entire province. Therefore, there is a true concentration of industries, which, together with the progressive spread of exchange-based economies in preference to consumption-based ones, has led the population from smaller centers to larger ones; for this reason, the condition of the Terni area practically conditions the general course of the entire province. But you know, beloved children, what has happened in these recent years. With the outbreak of war, your area became a target of the enemy offensive precisely because of its singular importance. The city of Terni alone suffered one hundred and eleven bombings, which destroyed two-thirds of it, forcing the population to flee and seek refuge in makeshift shelters, and rendering a large part of the industrial plants completely unusable. Then came the reconstruction, which was indeed completed with commendable promptness; but since a strong competition had developed in the Italian and foreign markets, the leaders of the largest companies operating among you had to take measures to reduce production costs, and they found no other means than through the modernization of the plants and the reduction of the workforce. We remember very well – because we personally reflected on it – the grave situation that thus arose, when several thousand workers were left without work, and therefore without bread. The development of Polymer-Montecatini remedied, but only partially, this painful situation, while the agricultural harvests compensated – within the province – for the decrease in income resulting from the increased unemployment. This year, even the harvests have been, in part, irreparably damaged, and many families find only in the charity of their brothers the bare necessities for survival. Only the Lord knows our sadness: we would like to be able to go wherever there is a tear to be dried, wherever there is a needy person to be helped. We would like to be everywhere, with everyone, to restore serenity and peace to all.

1. Our first word is one of fervent paternal blessing. We pray to the Lord that the condition of your area may improve rapidly and be, in the shortest possible time, restored to a state of sufficient normalcy. It is not our office to suggest here the technical terms for the convenient solution of a problem that appears complex and complicated. But, having carefully studied the current state of your industrial area, We...

[*Latin ed. p. 828*]

828 Acta Apostolicae Sedis - Commentarium Officiale: We are aware that contingent measures alone would not suffice, and that it is necessary to address the issues that cause you anxiety in a rational and systematic manner. We know that, to this end, and to reduce the interdependence between the provincial economy and the performance of your major industrial complex, one of your esteemed deputies has proposed a law entitled "Provisions

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for the Terni industrial zone." If these measures could be implemented, we are confident that the necessary prerequisites would be established for the influx of other entrepreneurs and other economic resources into the area. Your Pastor, who follows with such anxiety and paternal concern the painful events of your region, has requested that we also invoke the blessing of God upon this bill. We do so with all our heart. In the meantime, we remind those responsible that, if economic problems are to be addressed and resolved according to the laws of production, distribution, circulation, and consumption of goods in their relationship to the social order, it is equally certain that these same laws can be formulated and applied with human intelligence and with a Christian heart. For it must not be forgotten that, by introducing ethical principles into the investigation of economic facts, one does not harm the economy, but rather contributes effectively to the proper solution of the problems that it poses and confronts. In the meantime, it is universally admitted that the right to life is sacred and inviolable for all: therefore, the efforts of all, the State, private enterprise, and unions, must unite and cooperate effectively to overcome this state of distressing hardship. Moreover, there are those in Terni and in the surrounding area who profit from the misfortunes of the people, sowing discord and hatred among them. Indeed, our concern is not only for your just material interests, but also, and primarily, for your souls.

2. Our second message is one of clear warning. We have often observed that the enemy of the human race is one, and it is a multitude. Today, it presents itself with a well-defined face and a well-known name. It is arrayed on a vast front, and it fights without excluding any means and without sparing any blows; the Terni area is among those that have suffered the most from its attacks. Whether due to the skill with which it masks its tactics and conceals its strategy, or due to the fear it has been able to instill, or to the hopes it has aroused, atheistic Marxism has penetrated among you and is still firmly entrenched in its positions. Our heart is troubled, and tears come to Our eyes, whenever We ask ourselves how it is still possible for such acquiescence and such obstinacy to persist.

[*Latin ed. p. 829*]

Acta Pii PP. XII 829, a notable portion of even the most virtuous working classes. Is it possible that at this point, nothing can open their eyes, nothing can move their hearts? Do they wish to remain with the enemies of God, do they wish to strengthen their ranks, thereby cooperating in worsening the chaos of the modern world? Why is this so? Individuals and peoples have allowed themselves to be led astray by them, because they have promised a better distribution of goods, while simultaneously proclaiming that they wish to preserve liberty, protect the family, and ensure that the people will have power, the workers the factories, and the farmers the land. And yet, after having sown hatred, provoked subversion,

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and fomented discord, if they come to power, they impoverish the people and establish terror. What is happening these days among the afflicted Hungarian people clearly demonstrates the lengths to which the haters of God are willing to go.

3. Our third word is one of confident hope. It will not always be so, beloved children: it must not, it cannot always be so. Some look at the advancements of science with concealed anxiety, because they fear that technical progress, by replacing machines with men, will cause serious social imbalances, even due to the unemployment that will necessarily result. Those who think in this way do not consider that this usually only occurs at the beginning of certain modernizations and transformations. Subsequently, the benefits arising from the creation of new sources of work and, therefore, of employment, must appear. The progress of physics has created, and will continue to create, in all nations the need for an army of workers of every kind, from the engineer to the nuclear physicist and the skilled worker, to construct reactors, nuclear piles, and accelerating machines; meanwhile, their applications are multiplying in industry, agriculture, and defense. Technology, combined with science, has transformed and will transform even more the means of communication between men, multiplying their resources. Look at what has happened in the field of transportation, where the daily flight of tens of thousands of airplanes employs countless specialists and workers in various sectors. The development of electronics has led to the creation of a large number of new plants, industries, laboratories, and research centers. Consider also the radio and television; consider the progress of organic chemistry, and the discoveries made in the field of synthetic resins. Reflect, since it concerns you closely, that some textile products, which enjoy the widest acceptance among those interested in clothing, are obtained by transforming calcium carbide. Progress will not lack work; it will be necessary to be more prepared.

[*Latin ed. p. 830*]

830 Acta Apostolicae Sedis - Commentarium Officiale: Ad operandum certas transformationes, ad complendos certos ammodernamenti; necesse est insistere minus in certis industriis ad modum fixarum; non est necesse despiciere animo coram inevitabilibus squilibriis initialibus, neque indulgere pessimismiis injustificatis. Progreditur ad cras melius, etiam quia facile est praevidere quod labor humanus, redemptus a fatigatione bruta musculorum, semper plus nobilitabitur. 4. Ecce ergo ultima brevis nostra verba. Persuadet nobis quod paene nihil facient homines, si continebuntur in aedificandis structuris mundi, absentes ab Deo. Ipse solum potest aedificare domum quam homines desiderant. Si non ipse aedificaverit, homines laborent invano. 1 Aut domus fundabitur in arena, et ergo destinata in brevi tempore ad ruinas et ad ruinam

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completam. 2 Tempus est, carissimi filii, ut homines hoc consciis fiant. Tempus est ut omnes redituent ad Jesum. Redire ad Ipsum significat cognoscere doctrinam eius, penetrare eam, penetrari eam; redire ad Jesum significat habere in anima perennem vitam divinam eius; redire ad Jesum significat informare omnem vestram activitatem theoreticam et practicam de Ipso. In Terni, nimirum, non parum mali est, sed etiam multum boni. Sub ductu vestri Pastoris, multum operati estis: cum dolore cordis, cum lacrimis in oculis, omnes boni conati sunt salvare quod salvare potuerunt. Multae ecclesiae refectae sunt, aliae renovatae, restauratae; schola parochialis catechistica et Actio Catholica factae sunt studiosae, sed carae, sollicitudines sacerdotum; Jesus potuit iterum intrare in mundum laboris, etiam gratia zelantibus cappellanis et infatigabilibus auxiliariis socialibus; crescit frequentia sacramentorum; animae iuveniles vere heroicae offerunt se Jesum. Est necesse perseverare, carissimi filii. Est necesse numquam fatigari; est necesse esse sancte inquietos, donec sunt animae prope vos quae languunt aut miserabiliter perituri sunt. Est necesse facere de Terni et eius regione possessionem Jesu, ubi ipse possit regnare super singulos, super familias, in officinis, in omnibus Institutionibus. Et nunc descendat super omnes vos, carissimi filii et filiae, hic presentes, nostra benedictio, paterna, affectuosa, ampla. Descendat super vestrum zelantissimum Episcopum, et super sacerdotes eius, collaboratores in opere arduo et frequente, ad reducendos animos et corda ad Christum, super Actionem Catholicam et super alias Associationes benemeritas quae suas vires dedicant. 1 Cf. Ps. 126, 1. 2 Cf. Matth. 7, 26-27.

[*Latin ed. p. 831*]

Acta Pii PP. XII 831 generously to the holy cause. May it extend over the entire diocese, over all the people, especially over the beloved workers, even those who have not been able or willing to join you in this devout and filial pilgrimage. May God bless and protect you. God! God! God! TO THE FAITHFUL THROUGH RADIO, ON SUNDAY, OCTOBER 28, OF THE YEAR 1956, ON THE FEAST OF CHRIST THE KING, IN THE CITY OF REGGIO IN EMILIA, ON THE OCCASION OF THE CONSECRATION OF THE REGION OF EMILIA TO THE MOST HOLY HEART OF JESUS. Your festive applause, your unrestrained cry of joy, are a sign of your faith, a pledge of your love and your devotion to Christ Jesus. At this moment, almost illuminated by the sweet image of the Divine Redeemer, all of Catholic Emilia is present: with its millennial history, with the traffic of its roads, with the fertility of its fields, with the stirrings of its passions, with the cordial civility of its inhabitants, with its struggles, with its martyrs, with its victories. We would like the echo of your cry to reach those who have remained strangers to such a manifestation of piety, to the triumph of the Divine Heart of Jesus, while We, to those present and those absent, all Our children, extend Our greeting and Our paternal word. As you

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have already been taught by Our Venerable Brothers, the Archbishops and Bishops of the Conciliar Region of Emilia, in their collective Pastoral Letter, this manifestation cannot be an end in itself, but must rather mark the beginning of a year entirely dedicated to renewing in the hearts of the faithful devotion to the Sacred Heart. How dear it is to Us, We have also shown recently in Our Encyclical Letter *Haurietis aquas*, where We presented it as a symbol of unity, of salvation, and of peace, as a school of divine charity, upon which, like a solid foundation, the Kingdom of God must rest. We therefore exhort you to diligent study, to profound meditation of this most sweet mystery; We especially impress upon you the practice of serious and constant devotion to that Most Sacred Heart, which must not be limited to external acts of piety, but must especially be manifested in consecration and reparation. Cf. *Acta Ap. Sedis*, a. 48, 1956, p. 351/

[*Latin ed. p. 832*]

Acta Apostolicae Sedis - Commentarium Officiale 832: Vostri pastori vi hanno invitato a questo; e ora vi accingete a recitare la formula solenne. Possa essere che siate convenientemente preparati, realizzando in voi tutte quelle condizioni che un atto così grande richiede.

1. Innanzitutto, chi non ha la grazia nell'anima, non può consacrarsi a Gesù. La consacrazione è un atto di amore verso Gesù: come può farlo chi è lontano da lui, chi gli resta indifferente o addirittura lo offende? La consacrazione è un'offerta di sé, di ciò che si è, di ciò che si ha, di ciò che si è capaci di fare. Attraverso essa, l'uomo accetta liberamente il dominio assoluto di Dio e si dichiara pronto a qualsiasi comando da parte sua: come è dunque possibile che compia tale atto chi vive nel peccato, chi disobbedisce alla sua legge? Pur non conoscendo l'intimo delle vostre anime, confidiamo, diletti figli, che tutti voi, fedeli devoti del Sacro Cuore, possedete in questo momento la grazia santificante. Ma forse – Dio non voglia! – vi potrebbe essere uno o l'altro dei presenti che abbia la colpa mortale nell'anima. A ciascuno di questi, vorremmo dire, in nome di Gesù: o anima, che ascolti, che sembra smarrita e quasi sepolta tra la moltitudine immensa, Gesù ti vede e ti chiama. Forse sei inquieta per l'odio che ti brucia e che non vuole estinguersi? Forse sei umiliata per l'impurità che ti macchia? Guarda il tuo cuore come è spento e triste, perché manca la fiamma dell'amore! Tu, chiunque tu sia, qualunque cosa tu abbia fatto, ascolta: prima di recitare l'atto di consacrazione, curva la fronte, piega il ginocchio, sciogliti in lacrime di pentimento e di amore. Non puoi consacrarti, se prima non ti riconcili con Gesù. Domani il sacerdote ascolterà la tua confessione; ma fin da ora, con la contrizione perfetta, potrai riacquistare la grazia, se dirai col cuore: "Gesù, perdonami. Tu mi hai tanto amato e io ti ho tanto offeso. Io detesto la colpa con cui ho disprezzato la tua paterna bontà. Perdonami!".

Pregate così, diletti figli; e sarete nuovamente amici di Dio. Ecco, sì: voi

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avete Gesù con voi. Accingetevi pure a recitare con sincerità di cuore il vostro atto di consacrazione.

2. Ma, se per consacrarsi è necessario essere in grazia di Dio, per vivere la consacrazione bisogna essere pronti a dare di più, a fare di più. Bisogna offrirsi completamente a Gesù. Consacrandovi a lui e vivendo tale consacrazione, voi non sarete soltanto tabernacoli vivi di Gesù, ma vi trasformerete realmente – anche se misteriosamente – in lui. Quando gli direte: "Ti offriamo la nostra anima, la nostra memoria, il nostro intelletto, la nostra volontà, la nostra libertà;", voi proclamerete: "Tutto ciò che abbiamo è tuo e lo sottoponiamo al tuo divino volere." Quando gli...

[*Latin ed. p. 833*]

Acts of Pope Pius XII, 833, lines 2: "We offer you our bodies; they will be members of Christ." When you say to Him: "We offer you our lives," you will continue to live, and yet you will no longer live as yourselves: Christ will live in you.

3. Oh, if we could somehow make you understand the mystery of our transformation into Christ! Who can glimpse the heights to which Jesus invites you when He asks you to give Him your heart? It seems as though He is the one asking, but in reality, it is we who receive from His fullness.

4. If you could, even for a moment, experience the joy of perfect union with Him! He gives and gives Himself; you give and give with a generosity that knows no bounds. You are His, just as He is yours. His life-giving influences reach the depths of your soul. Behold, beloved children: It almost seems as though Jesus descends among you and says to certain souls who are still hesitant: "Give Me your heart, your whole heart, forever. I need those who yearn for the total offering of themselves, even amidst the clamor of the world. I need heroic young people, innocent children, faithful spouses, and immaculate young women. All can offer themselves, all can consecrate themselves, and all can live their consecration."

Jesus passes through the crowd, whose faces we do not see, but whose stirrings we almost hear. Jesus passes, and many and many respond: "Here I am, Lord."

3. Invoked by such souls, Jesus will be among you, and He will reign, Sovereign in your region. No one is unaware that your land was and still is among the most exposed to the attacks of the enemies of God, who have sought to destroy faith in minds and grace in hearts. Error has been sown, indifference spread, suspicion insinuated against holy things and the ministers of God. In no region, perhaps, has there been such slaughter of priests, and even childhood has seen its innocence and purity threatened. Alongside a wonderful flourishing of souls and works, there are still areas where devastation and desolation reign. It is time, therefore, to act, beloved children: it is time for urgent action. Whoever consecrates themselves to the

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Divine Heart of Jesus this evening enlists in a peaceful and holy army, but one that will have no pauses or rests, until Jesus reigns in all hearts, in all families, in all institutions. Your pastors do not hide from you the gravity of the situation and the complexity of the problems; the diocesan clergy, in holy competition with the regular clergy, – *Cf. 1 Corinthians 6:15. Cf. Galatians 2:20. *Cf. John 1:16.

[*Latin ed. p. 834*]

834 Acta Apostolicae Sedis - Commentarium Officiale: discernit necessitates, enumerat vires, et excogitat consilium organicum ad rationabilem et rectam eorum usum. Hoc nocte, coram Iesu, Nos ipsi ad animas generosas nos vertimus. Procede, carissimi filii et filiae! Hostes vestri non sunt capaces creare illud quod omnes desiderant: ordinem socialem et pacem socialem. Haec beneficia non possunt aedificari super materialismus et atheismus. Solum in Christo habent consistentiam et valorem. Ecclesia iam diu, ample, et in omnibus aspectibus, fundamentum illius pacis et structuram illius ordinis indicavit. Vobis incumbit viam illis aperire. Et si vosmet ipsi sacrificia sustinebitis, quae ad consequendum tam altum finem requiruntur, omnes recognoscere debent quantum sincera sit dedicatio vestra Christo et quantum operosus sit amor vestrus pro Eo. Carissimi filii et filiae! Potest dies huius inter dies resolutivos fieri in historia vestra! Potest Emilia tota, per opera vestra, per exemplum vestrum vitae vere Christianae, et per actionem vestram ferventem religiosam et socialem, ad Deum, ad Christum, et ad Ecclesiam Suam, ad pacem, et ad salutem temporalem et aeternam habitantium Suorum, adquiri! Et nunc super omnes, Pastores et fideles, descendat copiosa – tutrix et illuminatrix – Nostra paterna Benedictio.

CHRISTIFIDELIBUS DATIS INSULARUM PHILIPPINARUM OB ALTERUM CONVENTUM EUCHARISTICUM NATIONALEM IN URBE CAPITE MANILENSI COADUNATIS.

* Prae duobus annis paene ad diem, Venerabiles Fratres et carissimi filii Republicae Philippinarum, cum vobis, per undas aetheris, gaudia reunionis familiaris in insula vestra pulchra in Meridionali Pacifico communicavimus. Durante his mensibus interjectis, onere humanarum angustiarum, reconstructionis laboriosae, et etiam resistentiae heroicae contra potentias tenebrarum, communitas populi Domini speravit et sustinuit multa in omni continente, vestra non minima inter audaces contendentes pro pace Christiana. Quanta consolatio, ergo, ad cor Vicarii Christi, in alio momento critico historiae salutis, invenire vos coniunctos!

* Die 2 Decembris mensis anno 1956.

[*Latin ed. p. 837*]

Acta Pii PP. XII 837. Yes, Venerable Brothers and beloved sons: in the midst of a humanity that seems to be in full ferment; in an age in which historical periods accumulate with such speed, that rather than succeeding

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one another, they seem to push and jostle; in a time in which everywhere, and right there, around you, there is the impression that peoples are stirred up, agitated, demanding, and wanting to make their voice heard; the Philippine nation. It seems to us to have a mission to which it cannot fail, but to which it will also not be able to remain faithful, unless it first reaffirms itself well in its secular foundations upon the living Rock of Truth, like a column seeking its base in those unfathomable depths of the Pacific, so that a magnificent temple may then be built upon it to the true God, under whose vaults there may be room for all those peoples, which, like a lush garden in springtime, are emerging in the midst of that vast, generous, and fierce sea. Elements of this solidity will be the mutual charity that you demonstrate to one another in social life, where the reduction of the distances that separate the various categories will serve to strengthen your union; the interest that you will show in defending the stability of the family and the Christian education of your future generations; the fidelity to your ancient traditions, among which necessarily stand out the daily recitation of the Holy Rosary and the frequent reception of the Sacraments. Fruits of this will be the vital energy to reject novelties imbued with materialism, sensuality, and indifference; the true universal and Catholic spirit, especially in you, where the precious results of those three currents can be admired: the healthy indigenous spirit, the *recito* Catholicism, and the open spirit; the vigorous dynamism and the wide generosity and understanding that are perhaps the characteristics of the powerful modern influences that you experience; and, finally, the sincere love for the Church and for her service, especially by fostering ecclesiastical and religious vocations, the need for which you so keenly feel. By doing so, you will be worthy to preserve not only what you have always been, but also to be the true architects of that Better World that your present Congress has taught you to build in the school of that divine Heart which you have just adored, the true source of all good, the inexhaustible spring of all grace, the sure beginning of all progress, the firmest foundation of all solid building, the certain comfort of all souls, the indispensable nourishment of life, the radiant light of the entire world, the irresistible magnet and center of all hearts. May your consecration to Him not be an empty formula, but a...

[*Latin ed. p. 838*]

Acts of the Apostolic See - Official Commentary 838: May this reality bear abundant fruit! May you soon be able to repeat it in the magnificent sanctuary that your filial piety desires to dedicate to it! And may the Lord bless you in this new phase of your history, so that you may be, as your father, the Pope, who loves you so much, desires for you, such great, such beneficial, such happy, and above all, such good Christians! A pledge of so many graces and a proof of the most special affection that we profess to

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you, may the Apostolic Blessing, which we grant you with all our heart, be.

[*Latin ed. p. 839*]

The Sacred Consistorial Congregation, 839. ACTS OF THE HOLY CONGREGATIONS. THE SACRED CONSISTORIAL CONGREGATION. PROVISIONS REGARDING CHURCHES. The Most Holy Lord, Our Pope Pius XII, by the Divine Providence, and through successive decrees of the Sacred Consistorial Congregation, has deigned to provide new pastors for the following churches: on May 3, 1956, — To the Cathedral Church of Isclana, he appointed the Reverend Father Antonius Cece, a Prelate of Honour in Ordinary to His Holiness, and a Canon Theologian of the Cathedral Chapter of Nolana. on June 20, — To the Cathedral Church of Gallipoli, he appointed the Most Reverend Father Paschalis Quaremba, formerly Bishop of Anglonensem-Tursiensem. on August 7, — To the titular episcopal Church of Hadrumetum, he appointed the Reverend Father Coelestinus Bezmalinovic, O.P., whom he designated as an Auxiliary to the Most Reverend Father Michaelis Pusié, Archbishop-Bishop of Phareisis. on August 11, — To the titular episcopal Church of Hirina, he appointed the Reverend Father Marius Di Lieto, a Prelate of Honour in Ordinary to His Holiness, and a Canon of the Cathedral Chapter of Amalfitana, whom he designated as an Auxiliary to the Most Reverend Father Donati Pafundi, Bishop of Asculani Apuliae and Ceriniolensis. on October 2, — To the Cathedral Church of Calatanissetta, he appointed the Most Reverend Father Franciscus Monaco, formerly the titular Bishop of Germenensem in Galicien. on October 10, — To the Cathedral Church of Loja, he appointed the Reverend Father Ioannes Riofrio, a member of the Order of the Friars Preachers. on October 11, — To the titular episcopal Church of Lysinia, he appointed the Most Reverend Father Nicanor Robertum Aguirre Baus, formerly Bishop of Loja. on October 20, — To the titular episcopal Church of Eucarpia, he appointed the Most Reverend Father Ioannes Cavati, formerly Bishop of Caratinga.

[*Latin ed. p. 840*]

Acts of the Apostolic See - Official Commentary, October 25th. — To the titular bishopric of the Church of Diospolis, the Reverend Doctor Emmanuel Menéndez, economic vicarius of the parish of Saint Joseph, Spouse of the Blessed Virgin Mary and Patron of the Universal Church, in the city of Buenos Aires, whom he appointed as an Auxiliary Bishop for the Archdiocese of Buenos Aires, the Most Reverend Father Pirmini Emilio Lafitte, Archbishop of Córdoba in Argentina and Apostolic Administrator, in full exercise of his office, of the same Archdiocese of Buenos Aires. October 31st. — To the Abbey of the Most Holy Trinity of Cava de' Tirreni, of the "nullius dioecesis" order, the Reverend Father Faustus Mezza, of the Casinensi Congregation of the Order of Saint Benedict. November 5th. — To the Cathedral Church of Astorga, the Reverend Joseph Castelltort Subeyre, archpriest

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and parish priest of the parish commonly known as Tarrasa, in the Diocese of Barcelona. November 10th. — To the titular bishopric of the Church of Gisipa, the Reverend Paul Correa León, vice-rector and professor of the major seminary of the Archdiocese of Bogotá, whom he appointed as an Auxiliary Bishop to the Most Reverend Father Chrysanthus, Cardinal of the Holy Roman Church, Archbishop of Bogotá. November 12th. — To the titular bishopric of the Church of Lamdia, the Reverend Father German Villa y Gaviria, member of the Congregation of Jesus and Mary, rector of the seminary of the Diocese of Cali, whom he appointed as an Auxiliary Bishop to the Most Reverend Father Joseph Lopez Umana, Archbishop of Cartagena in Colombia. November 15th. — To the Cathedral Church of Montería, the Most Reverend Father Rubén Isaza Restrepo, formerly the titular Bishop of Badiae. November 16th. — To the Cathedral Church of Saint James of Mary, newly erected, the Reverend Father Francis Castro Ramírez, the Antistite Urban, dean of the metropolitan chapter and parish priest of Saint Francis in the Archdiocese of Saint Salvador in the United States. November 23rd. — To the titular archbishopric of the Church of Cyrrhus, the Most Reverend Father Mary de Miranda Vilas-Bôas, formerly the Archbishop of Belém do Pará, whom he appointed as a Coadjutor Bishop with the right of succession to the Most Reverend Father August Alvari, Cardinal of the Holy Roman Church, Archbishop of Saint Salvador in Brazil. November 27th. — To the Cathedral Church of Sioux Falls, the Reverend Father Lambert Hoch, formerly the Bishop of Bismarck.

[*Latin ed. p. 841*]

The Sacred Consistorial Congregation, on the 841st day, which was November 28th. — To the titular bishop of the Church of Axomita, the Reverend Joseph Bernard Brunini, the general vicar of the diocese of Natchesium, who was appointed as an Auxiliary to the Most Reverend Richard O. Gerow, Bishop of Natchesium. — To the titular bishop of the Church of Badiae, the Reverend Henry Anselm Clinch, the parish priest of the Blessed Virgin Mary in the diocese of Monterrey-Fresno, who was appointed as an Auxiliary to the Most Reverend Aloysius Joseph Willinger, Bishop of Monterrey-Fresno. On November 30th. — To the cathedral church of Tifernata, the Most Reverend Aloysius Cicuttini, formerly the titular bishop of Amyzon. On December 1st. — To the titular bishop of the Church of Hilta, the Most Reverend Napoleon Alexander La Brie, formerly the bishop of the Bay of Saint Lawrence. On December 3rd. — To the metropolitan church of Westminster, the Most Reverend William Godfrey, formerly the Archbishop of Liverpool. — To the titular bishop of the Church of Carrhena, the Reverend Joseph Aloysius Andrea Ouellette, a canon honorary of the cathedral of Trifluvia, who was appointed as a Coadjutor with the right of succession to the Most Reverend Joseph Eugene Limoges, Bishop of Mont-Laurier. On December k. — To the

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titular bishop of the Church of Apollonia, the Reverend Francis Zak, the vice-official and secretary of the episcopal curia of Saint Hippolytus, who was appointed as a Coadjutor with the right of succession to the Most Reverend Michael Memelauer, Bishop of the same diocese of Saint Hippolytus. On December 10th. — To the titular bishop of the Church of Sita, the Reverend Alexander Carter, the parish priest of the Holy Family of Jesus, Mary, and Joseph in the archdiocese of Marianopolitan, who was appointed as a Coadjutor with the right of succession to the Most Reverend Raphael Huberti Dignam, Bishop of Saint Mary Ormensis. 55 — ACTA, volume XXIII, number 17. — December 28, 1956.

[*Latin ed. p. 842*]

Acta Apostolicae Sedis - Official Commentary 842

SACRED CONGREGATION FOR RITES

Regarding the canonization of the Blessed Martyrs Roch Gonzalez de Santa Cruz, Alphonsus Rodriguez, and John del Castillo, priests of the Society of Jesus.

Concerning a Doubt: Whether a commission should be appointed to resume the cause, and for the purpose of what is being discussed.

The glory of the first martyrs in the regions of South America was attained by the priests of the Society of Jesus, namely Roch Gonzalez de Santa Cruz, born in the Republic of Paraguay, Alphonsus Rodriguez, and John del Castillo, originally from Spain. These soldiers of Christ, at the beginning of the seventeenth century, emulating the deeds of the Apostles, suffered the most atrocious things for Jesus, and gave up their very lives, proclaiming the truth of the Gospel. After nearly twenty years of arduous labor, they subdued the Indians and fierce forest dwellers, gathered them in "Reductions," and imbued them with Christian morals, shedding their blood. For these three Martyrs, Pope Pius XI decreed the highest honors on January 28, 1934. However, after the Beatifications of these same individuals, the faithful have followed them with ever-increasing fervor and devotion, and favors, it is said, have been granted by God in response to their invocation. Therefore, humble prayers have been presented to the Most Holy Lord, our Pope Pius XII, that the Cause be resumed, in order to obtain the canonization of the Blessed Martyrs of the Rio de la Plata.

Therefore, with the presence of the Reverend Father Theodore Toni, General Postulator of the Society of Jesus, the undersigned Cardinal Prefect of the Sacred Rites, in place of the Eminent and Reverend Lord Cardinal Alexander Verde, Promoter of the Cause or Relator, in the Ordinary Congregation of the Sacred Rites, on April 10, 1956, in Vatican, proposed a doubt for discussion: Whether a commission should be appointed to resume the cause, and for the purpose of what is being discussed, and re-

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ported on it. The Eminent and Reverend Fathers Cardinals, entrusted with safeguarding the sacred rites, after mature deliberation and having heard the Reverend Father, D...

[*Latin ed. p. 843*]

The Sacred Congregation of Rites, addressing Sylvio of Rome, the General Promoter of the Faith, and others, with all due respect, has decided to respond as follows: Affirmative, namely: the commission for the resumption of the cause of canonization of the Blessed Roch Gonzalez de Santa Cruz and his companions, Martyrs of the Society of Jesus, should be signed, if it pleases the Most Holy [Pope]. After a faithful report was subsequently made to the Most Blessed Father by the undersigned Cardinal, His Holiness, approving the opinion of the Fathers, deigned to sign the commission for the resumption of the cause of canonization of the Blessed Roch Gonzalez de Santa Cruz and his companions, Martyrs. Given in Rome, on the 13th of May, in the year of Our Lord 1956. C. Card. CICOGNANI, Prefect. L. S. t A. Carinci, Archbishop. Seleuc, Secretary.

CONCERNING THE CANONIZATION OF BLESSED MARY CRESCENTIA HÖSS, VIRGIN, PROFESSED NOBLE LADY OF THE THIRD ORDER OF ST. FRANCIS.

REGARDING THE QUESTION: Whether the commission for the resumption of the cause should be signed in this case and for the purpose in question.

In the year of the Great Jubilee of 1900, on the 7th of October, the Supreme Pontiff Leo XIII, added the Venerable Servant of God Mary Crescentia Hoss, a professed nun of the Third Franciscan Order, renowned for miracles, to the ranks of the Blessed Virgins. Subsequently, devotion to the new Blessed grew from day to day and spread ever more widely. The faithful call upon her and invoke her, not without the fame of new miracles, brought about by her intercession with God. Her fellow citizens of Kaufburg, within the territory of the Diocese of Aosta, hold with a unanimous voice and firm conviction that their city has been spared from any harm during the recent and terrible war, due to the wondrous intercession of the Blessed Crescentia, whom they earnestly invoked. Therefore, the Reverend Father Fortunatus Scipioni, General Postulator of the Order of the Friars Minor, and the Most Reverend Bishop of Aosta, and others,

[*Latin ed. p. 844*]

From the Acts of the Apostolic See - Official Commentary 844, humbly approaching the Most Holy Pope Pius XII, a group of clergy and religious, and also laymen, earnestly requested that the cause for the canonization of the aforementioned Blessed be resumed. Therefore, in the assembly of the Congregation for Sacred Rites on the 17th of April of this year, the under-

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signed Cardinal, Prefect of the same Sacred Congregation, in place of the Eminent and Reverend Lord Clement Cardinal Micara, Bishop of Velletri, the Promoter of the Cause, or Relator of this cause, raised the following question for discussion: Whether a commission should be signed for the resumption of the cause of the Blessed, in the case and for the purpose under consideration, concerning which the Reverend Fathers Cardinals, mindful of the sacred rites of the cause, have brought forth the aforementioned. The Eminent and presiding members, having heard the exposition and the Reverend Father Doctor Sylvio Romani, the General Promoter of the Faith, and others, and with all due regard for the laws to be observed, decided to respond: either "yes" or "no": that the commission for the resumption of the cause of the Virgin Blessed Maria Crescens Hòss should be signed, if it pleases the Most Holy [Pope], for the canonization of the Virgin. Finally, on the aforementioned date, the Blessed Pope was faithfully informed by the undersigned Cardinal, and His Holiness approved the judgment of the same Sacred Congregation for Sacred Rites, and, out of His benevolence, signed with his own hand the commission for the resumption of the cause of canonization of the Virgin Blessed Maria Crescens Hòss. Given in Rome, on the 13th of May, in the year of Our Lord 1956. C. Card. CICOGNANI, Prefect. f A. Carinci, Archbishop of Seleucia, Secretary.

FORMULAS OF BENEDICTION FOR STONE-CUTTING AND MARBLE WORKSHOPS ARE APPROVED.

The Sacred Congregation for Sacred Rites, by virtue of the powers specially granted to it by the Most Holy Pope Pius XII, has approved the formulas of benediction for stone-cutting and marble workshops, as they are presented in the attached example, and has ordered that they be inserted into the Roman Ritual. Notwithstanding any objections.

On the 31st of October 1956.

C. Card. CICOGNANI, Prefect.

f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 845*]

The Sacred Congregation of Rites, 845.

I. FORMULA OF THE BLESSING OF QUARRY WORKERS.

v. Adjutorem nostri in nomine Domini.

R. Qui coelum et terram fecit, *f.* Dominus vobiscum.

R. Et cum spiritu tuo.

Oratio. Let us pray. O Almighty and eternal God, Creator and Distributor of all good things, Who, for our benefit, have brought forth countless treasures from the depths of the earth, which men uncover through industry, we beseech You to graciously pour forth Your blessing upon these

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quarry workers; that they themselves may be preserved safe from all dangers, and that all those who labor within may be kept unharmed from every peril. Through Christ our Lord.

R. Amen. And let them be sprinkled with holy water.

II. FORMULA OF THE BLESSING OF A MARBLE WORKS.

v. Adjutorem nostri in nomine Domini.

R. Qui coelum et terram fecit, *f.* Dominus vobiscum.

R. Et cum spiritu tuo.

Oratio. Let us pray. O Lord God Almighty, Who, through the coming of Your Only Begotten Son, have sanctified all things for Your faithful, we beseech You to bless and prosper this marble works, and to preserve Your servants who labor therein from all adversity; and grant to them that, by the work of their hands, they may strive for their salvation, and may be found worthy to be living and chosen stones in the eternal dwelling of Your majesty. Through Christ our Lord.

R. Amen. And let them be sprinkled with holy water.

[*Latin ed. p. 846*]

Acts of the Apostolic See - Official Commentary 846

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

DECREE

THE UNIVERSITY OF NIAGARA IS CANONICALLY ESTABLISHED

To implant the salutary seeds of wisdom in the minds of the young and to diligently foster and bring them to maturity, the Catholic Church, throughout the ages, has desired that Universities be established, so that men may be instructed in the Truth which leads to the Way and the Life, and so that they may attain their ultimate end, and so that "immortality may be attained through the knowledge of wisdom" (Wisdom 8:17).

Therefore, the Sacred Congregation for Seminaries and Catholic Universities recently praised the religious men of the Congregation of the Mission, sons of Saint Vincent de Paul, who, in the city commonly called Niagara Falls, after the founding of a Seminary called *Domina Nostra Angelorum*, opened schools for the proper religious and moral instruction of young people, which have grown into a large University, today comprising six Faculties, flourishing with distinguished professors and diligent students.

Considering these things, and at the request of the Moderators of both the Vincentian Sodality and the University of Niagara, observing the

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solemn anniversaries from the founding of the Seminary schools, the Sacred Congregation for Seminaries and Catholic Universities, desiring to promote the glory of God and the salvation of souls, in accordance with canon 1376 of the Code of Canon Law, establishes and declares the University of Niagara, with its Faculties of Arts and Letters, to be permanently erected, and recognizes the rights, honors, and privileges pertaining to such institutions throughout the entire Church.

The same Sacred Congregation approves the Statutes of the University of Niagara, which were drawn up in the year 1954, defining the groups for governance and administration, as well as the duties of individuals; all other legally binding provisions remaining in force.

Rome, from the Buildings of Saint Callistus, on the twentieth day of June, in the year of Our Lord 1956, in the feast of Saint Aloysius, patron of students and young people.

SB I.

Card. PIZZARDO, Archbishop of Albano, Prefect

L. © S. f

C. Confalonerieri, Archbishop of Nicomedia, Secretary.

[*Latin ed. p. 847*]

Sacra Romana Rota 847 ACTA TRIBUNALIUM

SACRA ROMANA ROTA

Citationes edictales

I. MASSILEN. NULLITATIS MATRIMONII (VAUDANO - PELLICCI)

Since the actual place of residence of the Most Reverend Renato Pellicci is unknown in this cause, we summon him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 22, 1957, at 11 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate a day for the hearing of the cause before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Most Reverend Renato Pellicci, must, insofar as possible, ensure that he is informed of this edictal citation.

* Boleslaus Filipiak, Ponens.

From the Chancery of the Tribunal of the Sacred Roman Rota, November 20, 1956.

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C. Pezzicara, Notarius ff.

* The place of current residence of Mr. René Pellicci, defendant in this cause, is unknown; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 22, 1957, at 11 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. René Pellicci must, insofar as possible, inform him of this citation.

[*Latin ed. p. 848*]

Acts of the Apostolic See - Official Commentary 848 II CHICAGO. NULLITY OF MARRIAGE (FREUND - HUNT) Since the actual place of residence of Mr. Vernon Hunt, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Piazza della Cancelleria) on February 14, 1957, at 12 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the day on which the Rotal hearing for the determination of the cause will be held. Whether there exists a nullity of the marriage in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Vernon Hunt, must, insofar as possible, ensure that he is informed of this edictal citation. * Franciscus Brennan, President. From the Chancery of the Tribunal of the Sacred Roman Rota, November 30, 1956. C. Pezzicara, Notary. * Since the current place of residence of Mr. Vernon Hunt, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota of Rome (Rome, Palazzo della Cancelleria) on February 14, 1957, at 12 o'clock, to resolve or subscribe to the doubt reported below, and to set the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Vernon Hunt must, insofar as possible, inform him of this citation.

[*Latin ed. p. 849*]

Diarium Romanas Curiae 849 DIARIUM ROMANAE CURIAE Sunday, December 2, 1956, the Holy Father Pius XII received in Audience His Excellency, Prince Don GIULIO PACELLI, Extraordinary Ambassador and Plenipotentiary of Costa Rica, for the presentation of his Credentials. On Thursday, December 20, 1956, the Holy Father Pius XII received in a solemn

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Audience His Excellency, Dr. TAPIO VOIONMAA, Extraordinary Envoy and Minister Plenipotentiary of Finnland, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES Tuesday, October 23, 1956, in the Vatican Apostolic Palace, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelate Officials discussed the introduction of the cause for beatification of the Servant of God, Giuseppe Mafianet y Vives, priest, founder of the Congregation of the Sisters of the Holy Family and of the Institute of the Missionary Sisters Daughters of St. Mary of Nazareth. They also examined the reports of the theological censors regarding the writings of the Servants of God: a) Joachin of Canicattì, professed priest of the Order of Friars Minor Capuchin. b) Margherita Bays, of the Third Order of St. Francis. c) Maria Teresa Lega, foundress of the Sisters of the Holy Family of the Third Order of St. Francis. d) Giuseppe Maria Vilaseca, priest, founder of the Society of the Missionaries of St. Joseph. e) Maria of Mount Carmel of the Infant Jesus, foundress of the Institute of the Third Order of St. Francis and of the Sacred Hearts of Jesus and Mary.

Tuesday, November 13, 1956, in the Vatican Apostolic Palace, the Preparatory Session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelate Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Venerable Servant of God, Geremia from Wallachia, a lay professed of the Order of Friars Minor Capuchin.

Tuesday, December 11, 1956, in the Vatican Apostolic Palace, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords...

[*Latin ed. p. 850*]

The Acts of the Apostolic See – Official Commentary. The Most Reverend Cardinal and the Reverend Prelates, officials, discussed the introduction of the cause for beatification of the Servant of God, Zefirino Namuncurá, a young man of the Salesian Oratory. They also examined the report of the theological censors regarding the writings of the Servants of God, Giuseppe Torras y Bages, Bishop of Vich, and Vittorio Scheppers, Priest, founder of the Institute of the Brothers of Our Lady of Mercy and the Sisters of Our Lady of Mercy.

SECRETARY OF STATE – APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pope Pius XII, in his blessed reign, deigned to appoint:

April 3, July 2, August 3, October 15, 1956.

The Most Reverend and Illustrious Cardinal Valeri Valerio, Protector of the Sisters of Saint Joseph (London, Canada).

The Most Reverend and Illustrious Cardinal Valeri Valerio, Protector of

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the Bethlehemite Sisters, Daughters of the Sacred Heart (Bogota).

The Most Reverend Monsignor Enrico Werner Ewers, Prelate Auditor of the Tribunal of the Sacred Roman Rota.

The Most Reverend and Illustrious Cardinal Siri Giuseppe, Protector of the Missionary Franciscan Sisters of the Incarnate Word (Fiesole).

The Most Reverend and Illustrious Cardinal Ottaviani Alfredo, Protector of the Oblates of Saint Joseph (Romana).

By Letters from the Secretary of State, the Holy Father, Pope Pius XII, in his blessed reign, deigned to appoint:

November 7, 1956.

The Most Reverend Monsignor Scapinelli di Léguigno Giovanni Battista, Under-Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

The Most Reverend and Illustrious Cardinal Costantini Celso, Member of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

The Most Reverend and Illustrious Cardinals Tisserant Eugenio and Cicognani Gaetano, Members of the Sacred Congregation for Religious Orders.

The Most Reverend Monsignor Scapinelli di Léguigno Giovanni Battista, Consultor of the Sacred Congregation for Religious Orders.

[*Latin ed. p. 851*]

From the Roman Curial Diary, No. 851, November 1956. The Most Reverend and Venerable Monsignors Pietro Palazzini and Carlo Maccari, Consultors of the Sacred Congregation of the Council, and also with letters from the Secretariat of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

1956.

His Excellency, the Most Reverend Monsignor Giuseppe A. Burke, Bishop of Buffalo.

His Excellency, the Most Reverend Monsignor Alfredo Couderc, Bishop of Viviers.

His Excellency, the Most Reverend Monsignor Francesco Minerva, Bishop of Lech.

His Excellency, the Most Reverend Monsignor Pietro L. Ireton, Bishop of Richmond.

His Excellency, the Most Reverend Monsignor Pietro Tatsuo Doi, Archbishop of Tokio.

His Excellency, the Most Reverend Monsignor Donato Pafundi, Bishop of Ascoli Satriano and Cerignola.

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His Excellency, the Most Reverend Monsignor Giovanni C. Luigi Marinoni, Titular Bishop of Pisita.

His Excellency, the Most Reverend Monsignor Aurelio Marena, Bishop of Ruvo and Bitonto.

His Excellency, the Most Reverend Monsignor Andrea Cesarano, Archbishop of Manfredonia.

April.

Three Apostolic Protonotaries, as if participating:

January 13.

Monsignor Giovanni Rabelo de Mesquita, of the diocese of Campanha.

Monsignor Michele Andrieu, of the diocese of Strasburgo.

Monsignor Vittoriano Cahard, of the archdiocese of Rouen.

Monsignor Giuseppe L. Andrieux, of the diocese of Fargo.

Monsignor Patrizio Connors, of the diocese of Reno.

Monsignor Teófilo Pypers, of the diocese of Spokane.

Monsignor Giovanni Francesco Basso, of the diocese of Corpus Christi.

Monsignor Raimondo Garcia Plaza, of the archdiocese of Mesico.

Monsignor Giuseppe C. Schweich, of the diocese of Harrisburg.

Monsignor J. Urbano Baer, of the diocese of La Crosse.

Monsignor Francesco J. Brady, of the same diocese.

Monsignor Guglielmo Daniels, of the same diocese.

Monsignor Tommaso Halloran, of the same diocese.

Monsignor Paolo Monarski, of the same diocese.

Monsignor Giovanni Paul, of the same diocese.

[*Latin ed. p. 852*]

Acta Apostolicae Sedis - Official Commentary 852, August 21, 1956. Monsignor Thomas Normanno, of the same diocese.

28. Monsignor Nacci Carmelo, of the diocese of Oria.

September 15. Monsignor Giovanni Battista Di Majo, of the diocese of Sessa Aurunca.

Monsignor Riccardo Maria Lee, of the diocese of Porto Luigi.

19. Monsignor Silvio Molinari, of the diocese of Vigevano.

29. Monsignor Gabriele Vissicchio, of the archdiocese of Amalfi.

October 5. Monsignor Nicola Ciccimarra, of the "nullius" prelature of Altamura.

10. Monsignor Aldo Severi, of the diocese of Cesena.

November 30. Monsignor Gaetano D'Urso, of the diocese of Nusco.

Domestic Prelates of His Holiness, 1953.

Monsignor Virgilio Caselli (Rome).

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1955. Monsignor Enrico R. Ciao, of the diocese of Azul.

Monsignor Vincenzo Marcenó, of the same diocese.

Monsignor Rodolfo Torti, of the diocese of San Nicola de los Arroyos.

June 22. Monsignor Paolo Heroncio de Melo, of the diocese of Caicó.

August 26. Monsignor Giuseppe Igino de Campos, of the archdiocese of San Paolo del Brasile.

January 19, 1956. Monsignor Giovanni Badré, of the archdiocese of Paris.

26. Monsignor Luigi Leger, of the diocese of Arras.

Monsignor Marcello Roux, of the same diocese.

Monsignor Luigi Igonin, of the archdiocese of Lyon.

28. Monsignor Mariano Guerra, of the archdiocese of La Plata.

February 13. Monsignor Giuseppe Marcon, of the same archdiocese.

Monsignor Francesco Saibene, of the same archdiocese.

Monsignor Giovanni Zabala, of the same archdiocese.

Monsignor Alcindo Carlo Veloso de Siqueira, of the diocese of San Carlo del Pinhal.

23. Monsignor Gerardo Vittorio Gomez Aragon, of the diocese of Tucumán.

March 31. Monsignor Bertrando Gould, of the archdiocese of Birmingham.

April 6. Monsignor Paolo Gouyon, of the archdiocese of Bordeaux.

18. Monsignor Maurizio Noel, of the diocese of Saint-Dié.

Monsignor Andrea Wurth, of the same diocese.

May 3. Monsignor Enrico Dornas, of the diocese of Orano.

8. Monsignor Giovanni Delamare, of the archdiocese of Rouen.

Monsignor Paolo Vittorio Lecouflet, of the same archdiocese.

12. Monsignor Guglielmo Collins, of the diocese of Davenport.

Monsignor Maurizio Dingman, of the same diocese.

Monsignor Edoardo Jackson, of the same diocese.

Monsignor Giuseppe Wagner, of the same diocese.

Monsignor Francesco Napolitano, of the diocese of Lecce.

29. Monsignor Vincenzo Scully, of the archdiocese of New York.

June 1.

March 10.

May.

[*Latin ed. p. 853*]

Diarium Romanae Curiae 1, June 13th. . . . . 16, 28, 30. . . . July. . . . . August 21st, 1956.

Most Reverend Robert White, of the diocese of Portland.

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Most Reverend Anthony Ribeiro do Rosario, of the diocese of Campos.

Most Reverend Dagoberto Palmeiro de Azevedo, of the diocese of Lorena.

Most Reverend Leone Medeiros Leite, of the diocese of Oliveira.

Most Reverend Bernard Navin, of the archdiocese of Birmingham.

Most Reverend Alfonso Codaghengo (Rome).

Most Reverend John Nich, of the diocese of Winona.

Most Reverend Mark Satory, of the same diocese.

Most Reverend Mark Carmelo, of the archdiocese of Nueva Segovia.

Mr. Baldassarre Lazo, of the same archdiocese.

Most Reverend Arsenio Pacis, of the same archdiocese.

Most Reverend Getulio Paredes, of the same archdiocese.

Most Reverend Cyprian Siping, of the same archdiocese.

Most Reverend Peter Moran, of the diocese of Reno.

Most Reverend John Ryan, of the same diocese.

Most Reverend Albert Donoghue, of the diocese of Corpus Christi.

Most Reverend George Anthony Doyle, of the same diocese.

Most Reverend Francis E. Gronotte, of the same diocese.

Most Reverend Francis Joseph Kasper, of the same diocese.

September 25th. . . . . 28, 15. . . . . 27. . . . . 19, 22. . . . . October 5th. . . . . 14. . . . . 16, 21.

Most Reverend Luigi Ordner, of the same diocese.

Most Reverend George Scecina, of the same diocese.

Most Reverend Rudisendo Rodríguez, of the archdiocese of Mexico.

Most Reverend Octaviano Valdés, of the same archdiocese.

Most Reverend John Me Caffrey, of the archdiocese of New York.

Most Reverend John Verdón, of the same archdiocese.

Most Reverend Walter T. Fleming, of the archdiocese of San Francisco.

Most Reverend Joseph Deery, of the archdiocese of Dublin.

Most Reverend Carmelo Sabatino, of the diocese of Aversa.

Most Reverend Joseph Zágon, of the diocese of Giavarino.

Most Reverend Aberto Steffen, of the diocese of Luxembourg.

Most Reverend William Bertuzzi, of the diocese of Piacenza.

Most Reverend John Margéot, of the diocese of Porto Luigi.

Most Reverend John Cassata, of the diocese of Galveston.

Most Reverend Vincent Harris, of the same diocese.

Most Reverend Elias Holub, of the same diocese.

Most Reverend John Roach, of the same diocese.

Most Reverend Andrea Afeltra, of the archdiocese of Amalfi.

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Most Reverend Francis Caso, of the same archdiocese.

Most Reverend Bonaventure Io vane, of the same archdiocese.

Most Reverend Mario Ciarrocchi, of the diocese of Montalto.

Most Reverend Charles Carbone (Rome).

Most Reverend Cosimo Petino (Rome).

Most Reverend Pius Vicini, of the diocese of Cesena.

Most Reverend Joseph Franco, of the diocese of Bressanone.

[*Latin ed. p. 854*]

Acta Apostolicae Sedis - Official Commentary 854 October 27 » » November 8 » 12 17 27 30 1956*Most Reverend Conti Giorgio (Rome). Most Reverend Scanagatta Gaetano, of the diocese of Vicenza. Most Reverend Dejardin Emilio, of the diocese of Liegi. Most Reverend Gozzo Salvatore, of the archdiocese of Siracusa. Most Reverend Davighi Gino, of the archdiocese of Perugia. Most Reverend Zupi Saverio, of the archdiocese of Cosenza. Most Reverend Gottardi Giovanni, of the diocese of Brzesc. Most Reverend Zani Angelo, of the same diocese. Most Reverend De Paola Ciriaco, of the diocese of Nusco. Honorary Chaplains of His Holiness: 1955. Most Reverend Kallen Pietro Bernardo, of the archdiocese of KolÃn. » Most Reverend Mayers Giovanni Guglielmo, of the same archdiocese. March 2. Most Reverend Bürger Pietro, of the same archdiocese. Most Reverend Burscheid Giuseppe, of the same archdiocese. » Most Reverend Höck Michele, of the archdiocese of Munich and Freising. April 16. Most Reverend Stegerwàld Luigi, of the diocese of Fargo. May 11. Most Reverend Huhn Giuseppe, of the diocese of Fulda. June 7. Most Reverend Schäfer Giovanni, of the same diocese. » » Most Reverend Dantes Gurgel Valfredo, of the diocese of Caicó. August 26. Most Reverend Leite Ramalho Amanzio, of the same diocese. » » Most Reverend Erasmi Bernardo Giuseppe, of the archdiocese of KolÃn. February 17, 1956. Most Reverend Arrighi Giovanni F., of the diocese of Ajaccio. March 23. » » Most Reverend Batú Wichrowski Walmor, of the diocese of Santa Maria. Most Reverend Batistella Vittore, of the same diocese. Most Reverend Cordenunsi Flaviano Paolino, of the same diocese. March 22. Most Reverend O'Donnell Giovanni, of the diocese of Motherwell. April 13. Most Reverend Coimbra de Albuquerque Gioacchino Taumaturgo, of the diocese of Campos. » » Most Reverend de Melo Annibale, of the diocese of Taubaté. May 12. Most Reverend McAuliffe Giovanni, of the diocese of Davenport. June 13. Most Reverend Elói Oliveira Francesco, of the diocese of Oliveira. » » Most Reverend de Castro Gioacchino, of the same diocese. Most Reverend Oarmody Donald, of the diocese of Reno. July 6. Most Reverend Anderson Roberto, of the same diocese. » » Most Reverend Demers Giorgio Edoardo, of the archdiocese of Québec. August 21. Most Reverend Schliefe Giorgio A., of the archdiocese of Boston. Most Reverend Alvarado Giuseppe G., of the diocese of Corpus Christi. » » Most Reverend Adams

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Michele G., of the same diocese. January 25.

[*Latin ed. p. 855*]

Diarium Romanae Curiae 855, 1956.
Monsignor Bartosch Engelberte G., of the same diocese.
Monsignor Hennel Guglielmo G., of the same diocese.
Monsignor Natali Agostino, of the diocese of Macerata.
Monsignor Pinucan Giacomo, of the diocese of La Crosse.
Monsignor Dali Umberto, of the same diocese.
Monsignor Wagener Anthony, of the same diocese.
Monsignor Zielinski Chester, of the same diocese.
Monsignor Bianchedi Domenico, of the diocese of Faenza.
Monsignor Ceroni Eugenio, of the same diocese.
Monsignor D'Ippolito Ferdinando, of the diocese of Oria.
September 15.
Monsignor Hengen Giovanni, of the diocese of Luxembourg.
Monsignor Jost Giulio, of the same diocese.
Monsignor Gargiulo Gioacchino, of the diocese of Sessa Aurunca.
September 27.
Monsignor Giuliani Luigi, of the diocese of Iesi.
September 29.
Monsignor Desideri Agostino, of the diocese of San Severino.
Monsignor Gentili Ferdinando, of the same diocese.
Monsignor Senderoni Dante, of the same diocese.
Monsignor Sarnelli Raffaele, of the archdiocese of Amalfi.
October 5.
Monsignor Amendola Anthony, of the same archdiocese.
Monsignor Florio Vincenzo, of the same archdiocese.
Monsignor Gallo Andrea, of the same archdiocese.
Monsignor Mansi Raffaele, of the same archdiocese.
Monsignor Sacco Pasquale, of the same archdiocese.
Monsignor Leone Vincenzo, of the same archdiocese.
Monsignor Prencipe Salvatore, of the archdiocese of Manfredonia.
Monsignor Giannini Filippo (Rome).
October 26.
Monsignor Lovelli Arturo (Rome).
Monsignor Morino Claudio, of the diocese of Acqui.
October 27.
Monsignor Ranaudo Arcangelo, of the archdiocese of Benevento.

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Monsignor Felici Luigi (Rome).

Monsignor Sanna Giovanni, of the archdiocese of Sassari.

Monsignor Rocconi Martin, of the archdiocese of Zara.

Monsignor Gini Pietro, of the diocese of Como.

October 29.

Monsignor Renna Giuseppe, of the diocese of Lech.

November 7.

Monsignor Aquilina Nicola, of the archdiocese of Malta.

Monsignor Debono Giuseppe, of the same archdiocese.

Monsignor Zammit Innocenzo, of the same archdiocese.

Monsignor Roselli Sante, of the diocese of Ruvo.

Monsignor Catullo Francesco, of the diocese of Trivento.

Monsignor Jannicelli Felice, of the same diocese.

Monsignor Marinelli Nicola, of the same diocese.

Monsignor Lestini Giuseppe, of the archdiocese of Perugia.

November 32.

Monsignor Urru Carlo, of the same archdiocese.

Monsignor Lenoci Gaetano, of the prelatura "nullius dioeceseos" of Acquaviva delle Fonti.

Monsignor Deskur Andrea Maria, of the archdiocese of Cracovia.

August 21.

August 23.

August 27.

[*Latin ed. p. 856*]

Acta Apostolicae Sedis - Commentarium Officiale 866, 22 Novembris 1956. Reverendissimus Dominus Immordini Ignazio, ex archidioecesi Siracusae.

Reverendissimus Dominus Mallia Francesco, ex eadem archidioecesi.

27. Reverendissimus Dominus Bertoli Francesco, ex dioecesi Brzesc.

Reverendissimus Dominus Bontacchio Anthony, ex eadem dioecesi.

Reverendissimus Dominus Fava Giovanni, ex eadem dioecesi.

Camerieri secreti supranumerarii de Spada et Cappa Sanctitatis: 4, 14 Iulii 1955.

Baro Von Boeselager Ermanno, ex archidioecesi Coloniae.

Octobrem 1956.

Comes Vincenti Mareri Alessandro, ex dioecesi Rieti.

Camerieri honoris in habitu paonaceo Sanctitatis: 29 Augusti, 14 Octobris, 27.

Reverendissimus Dominus Concina Giovanni, ex dioecesi Concordia.

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Reverendissimus Dominus Fiore Luigi, ex archidioecesi Gaetae.

Reverendissimus Dominus Andriani Giuseppe, ex archidioecesi Brindisi.

Reverendissimus Dominus Chiappafreddo Franco, ex dioecesi Carpi.

Reverendissimus Dominus Cerroni Evaristo, ex dioecesi Tivoli.

Cappellanus honoris "extra Urbem" Sanctitatis: 5 Septembris 1956.

Reverendissimus Dominus Bassi Adolfo, ex dioecesi Veronae.

NECROLOGIUM.

21 Octobris 1956.

Reverendissimus Dominus Philippe Giuseppe, Episcopus Luxemburgensis.

26 Novembris.

Reverendissimus Dominus Molloy Thomas Edmondus, Episcopus Brooklyniensis.

12 Decembris.

Reverendissimus Dominus Eustace Bartholomew Giuseppe, Episcopus Camdenensis.

18.

Reverendissimus Dominus de Nardis Giuseppe, Episcopus Eleuteropolitensis in Palestina.

[*Latin ed. p. 857*]

Year and Volume XLIII, December 31, 1956 (Series I, Volume XXIII) - No. 18. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. General Index of Acts (Year and Volume I - Acts of the Supreme Pontiffs, Pius XXXVIII, December XII - Series Sacra II, Volume XXIII).

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[*Latin ed. p. 858*]

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[*Latin ed. p. 859*]

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II - APOSTOLIC LETTERS

1956 January 20

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[*Latin ed. p. 860*]

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IN BRASILIA. Concerning Our. - In the diocese of ValenÃ§a in Brazil, a College of Canons is established, 247. 15, MONTISVIDEI AND OTHERS (Melensis - St. Joseph in Uruguay). Received. - Certain territories are separated from the Archdiocese of Montevideo and from other dioceses, from which two other dioceses are established: "Melensis" and "St. Joseph in Uruguay," 194. VALDIVIENSIS - PORTUS MONTT (Osorno). Of Christians. After certain territories have been separated from the dioceses of Valdivia and Puerto Montt, a new diocese, "Osorno," is established, 197. 1956, January 22, QUITENSIS (Guayaquilensis). Concerning in Ecuador. - In the Republic of Ecuador, a second ecclesiastical province is established, to be called Guayaquilensis, 250. 28, OF THE BERMUDA ISLANDS. Concerning the care of souls. - The Apostolic Prefecture of the Bermuda Islands is raised to the rank and dignity of an Apostolic Vicariate, 373.

[*Latin ed. p. 861*]

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9. 5. 6. February.

1. IACAREZINHOENSIS (Londrinensis - Maringãnsis). Extensive division. – Certain regions are separated from the Diocese of Iacarezinho, and from these two dioceses are formed, to be called "Londrinensis" and "Maringãnsis." 485.

2. ADAMANTINAE - ARASSUAHYENSIS - CARATINGENSIS (Valadarensis). Useful. – Certain parts are separated from the territories of the Churches of Adamantina, Arassuahyensis, and Caratinga, from which a new diocese is erected, to be called "Valadarensis." 5.

3. NAIROBIENSIS - MERUENSIS (De Kitui). Because of what is above. – Certain parts are separated from the Archdiocese of Nairobi and the diocese of Meru, which are reduced to the form of a new Apostolic Prefecture, called "de Kitui." 437.

4. PORTUS HISPANIAE (Castriensis - S. Georgii in Insula Grenada). The Church grows. – Certain islands are separated from the Archdiocese of Port of Spain, from which two dioceses are created, to be called "Castriensis" and "S. Georgii in Insula Grenada." 488.

5. AGRAENSIS (Meerutensis). Since Christ. – Certain territories are separated from the Archdiocese of Agra, which are reduced to the form of a new diocese, to be called "Meerutensis." 555.

6. UAGADUGUENSIS (Kupelaënsis). With a sweet spirit. – Certain regions are separated from the Archdiocese of Uagadougou, which are reduced to the form of a new diocese, to be called "Kupelaënsis." 557.

7. IAMAICAE (Kingstonensis). Mother of Saints. – The Apostolic Vicariate of Jamaica is raised to the rank of a cathedral see, to be called "Kingstonensis." 439.

8. BELIZENSIS. With Christ Jesus. – The Apostolic Vicariate of Belize is

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raised to the dignity of a diocese. 560.

9. GUYANAE GALLICAE (Caiennensis). With such concern. – The Apostolic Vicariate of French Guiana is raised to the dignity of a diocese, to be called "Caiennensis." 600.

10. GUYANAE ANGLICAE (Georgiopolitanae). Because it is most important. – The Apostolic Vicariate of British Guiana is raised to the rank and dignity of a cathedral church, to be called "Georgiopolitanae." 602.

March 2. DE UCAYALI (Requenaënsis - Pucallpaënsis). When it has prayed. – Certain territories are separated from the Apostolic Vicariate of Ucayali, from which two new Apostolic Vicariates are established; one of which will be called "Requenaënsis," the other "Pucallpaënsis." Furthermore, the Apostolic Vicariate of Ucayali receives the name "Sancti Raymundi." 604.

April 7. VILLAVICENTIEN. (Vichadaënsis). With the Apostles, Christ. – A certain region is separated from the Apostolic Vicariate of Villavicencio, from which an Apostolic Prefecture is formed, called "Vichadaënsis." 645.

23. KONGOLOENSIS - STANLEYPOLITANI (Kinduensis). The Apostolic See. – Certain territories are separated from the Apostolic Vicariates of Kongolo and Stanleyville, in the Belgian Congo, from which a new Vicariate is established, to be called "Kinduensis." 647.

TAMALENSIS - KETAËNSIS (Navrongensis). It has always been. – Certain territories are taken from the Dioceses of Tamale and Keta, from which a new diocese is founded, to be called "Navrongensis." 649.

[*Latin ed. p. 862*]

Index of documents arranged in chronological order 862 PAO. 1956 April. » » » » » » 23 FROM SINTANG. With great joy. - The Apostolic Prefecture of Sintang, which is in Indonesia, is elevated to the rank of Apostolic Vicariate » 29 FROM LIKUNI - ZOMBA (Dedza). Even now. - Certain territories are taken from the Apostolic Vicariatus of Likuni and Zomba, from which a new Apostolic Vicariate is established, called "Dedza" May 29 FROM NEO-PAMPLONA. While things are thus. - The Church of Neo-Pampilona, in Colombia, is raised to the rank of Metropolitan See, and becomes the head of a new ecclesiastical province » » FROM NEO-PAMPLONA (Cucuta). Of all the churches. - Certain parishes are taken from the Church of Neo-Pampilona, and a new diocese is established, called "Cucuta" » 31 Seat of wisdom. - Principles are given and general statutes are approved, by which those who are called to embrace the state of acquiring religious perfection, and their educators, must be guided July 2 FROM SAVANNAH - ATLANTA (Atlanta). To the most excellent churches. - From the diocese of Savannah-Atlanta, a new church is established, to be called "Atlanta"; the former name is changed » » FROM PESQUEIRA (Afogados da Ingazeira). If God wills.

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- Certain territories are taken from the diocese of Pesqueira, with which a new diocese is established, to be called ″Afogados da Ingazeira″ 654 652 693 696 354 750 809 IV - APOSTOLIC LETTERS 1954 August. » » » » * » » » 30 Temple of the deceased. - The Church of the Blessed Virgin Mary of La Roche, also known as ″de Las Lajas,″ within the diocese of Pasto, is raised to the title and dignity of a Minor Basilica » » ″Decor of Carmel.″ - The Blessed Virgin Mary of Mount Carmel is established as the heavenly patron of the ″National Territory of Formosa″ within the diocese of Resistencia September 2 She who is ours. - The Blessed Virgin Mary of the Most Holy Rosary is chosen as the principal heavenly patron of the city and diocese of Rosario, in the Republic of Argentina » 4 In this serious age. - Saint Francis of Assisi is declared the principal heavenly patron of the diocese of Assisi » » She who is from the beginning. - The Blessed Virgin Mary, conceived without original sin, is established as the principal heavenly patron of the Apostolic Prefecture of Galápagos » 8 We are greatly moved. - The Blessed Virgin Mary, known as ″of the Good Jesus,″ commonly called ″Madonna del Buon Gesù,″ together with Saint John the Baptist, the Forerunner of the Lord and Martyr, is established as the heavenly patron of the city and diocese of Fabriano. » » The city is adorned. - The Church of the Blessed

It shall bud forth and blossom, and shall rejoice with joy and praise.

of the Blessed Virgin Mary of Perpetual Help, in the city and archdiocese of Boston, is honored with the titles and privileges of a Minor Basilica » 12 We are greatly moved. - The church of the Archconfraternity of the Immaculate Conception, in the city and archdiocese of Catanzaro, is raised to the dignity and honor of a Minor Basilica • October 2 From ancient times. - The Blessed Virgin Mary, full of grace, is proclaimed the principal heavenly patron of the region of Samnium.

[*Latin ed. p. 863*]

Index of documents arranged in chronological order:

1954

October 21: Refuge of salvation. – The Church of the Blessed Virgin Mary of the Mountain, located in the suburb of Bombay, is raised to the status of a Minor Basilica, and the Most Reverend Ordinary of Bombay is granted the faculty to crown the image of the Blessed Virgin Mary preserved therein.

November 3: Piacenza. – The Church of the Blessed Virgin Mary, in the city of Piacenza, known as ″Santa Maria di Campagna,″ is granted the title and privileges of a Minor Basilica.

4: Bari. – The Cathedral Church of Bari is adorned with the honors and privileges of a Minor Basilica.

11: ″He created.″ – Saint Luke the Evangelist, heavenly patron of the Public College of Physicians of Spain, commonly known as ″Cuerpo de

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Sanidad Nacional," in the diocese of Madrid, is confirmed.

16: Recently established. – The Blessed Virgin Mary, assumed into heaven, is declared the principal heavenly patron of the diocese of Umtata.

19: A spacious temple. – The title and privileges of a Minor Basilica are conferred upon the Church of Saint Joseph, in the city and archdiocese of Montreal.

Deiparae cultorum (Of the cult of the Mother of God). – The Church of the Blessed Virgin Mary, commonly known as "Dei Piratello," in the diocese of Imola, is adorned with the honors of a Minor Basilica.

December 3: Almost a fortress. – The Blessed Virgin Mary, known as "a Gibilmanna," is declared the principal patron of the entire diocese of Cefalù, and is venerated under the title of the Immaculate Conception, and is established as the primary patron of the city of Cefalù.

1955

January 14: The most beautiful temple. – The Cathedral Church of Ecija, dedicated to Saint Nicholas of Bari, is adorned with the title of a Minor Basilica.

Marialis annus (Marian year). – The parish church of the Blessed Virgin Mary of the Rosary, located in the place commonly known as "Villa del Rosario," within the boundaries of Córdoba in Argentina, in the archdiocese, is raised to the status of a Minor Basilica and is adorned with honors.

28: Doctrine. – The Blessed Virgin Mary, known as "de Antro Sancto," is declared the heavenly patron of the Societies of Speleologists of Spain.

February 25: Of a poor citizen. – The Church of Saint Francis of Assisi, in the city and diocese of Arezzo, is endowed with the title and privileges of a Minor Basilica.

March 5: A friend shines. – The Blessed Virgin Mary, invoked under the name "Auxilium Christianorum" (Help of Christians), is declared the primary patron, and Saint Patrick, Pope and Confessor, is declared the secondary patron, of the diocese of Bunbury.

11: Anciliarem condicionem (In a servant's condition). – Saint Zita, virgin, patron of servants and women dedicated to domestic care, is declared the heavenly patron.

30: Although they fail. – The parish and collegiate Church of the Blessed Virgin Mary Immaculate in the town of "Seminara," in the diocese of Miletus, is enriched with the honors and privileges of a Minor Basilica.

In amoena regione (In a pleasant region). – The Cathedral Church of Teramo-Atri is adorned with the privileges of a Minor Basilica.

Terra nova (New land). – The Cathedral Church of the archdiocese of St. John's, Newfoundland, is adorned with the title of a Minor Basilica.

June 17: Augusta Virgo Deipara (August Virgin Mother of God). – The Church of the Blessed Virgin Mary "de Guadalupe," located within the

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boundaries of the archdiocese of Toledo, is adorned with the title of a Minor Basilica.

August 6: Deus miserentissimus (Most merciful God). – The Blessed Virgin Mary, with the title "Domina Nostra."

[*Latin ed. p. 864*]

Index of documents arranged in chronological order, page 864. "Mongui" is invoked, proclaimed as the principal Patron of the diocese of Duitam, and St. Joseph, her Spouse, as the secondary Patron. August 12, 1955, Belgium and arts. - The cathedral church of Osimo is adorned with the honors of a Minor Basilica. 563. "As a source of light." - The church of St. Vincent of Paul, located in "Latrobe" within the diocese of Greensburg, is elevated to the title and dignity of a Minor Basilica. 608. October 24. "For greater strength." - The Apostolic Nunciature of Luxembourg is established. 72. February 28. "That it may be holy." - St. Benedict, Abbot, is declared the principal heavenly Patron of the entire Pietersburg Abbey, located in Africa. 656. February 4. "For greater things." - St. Christopher, M., is chosen as the principal heavenly Patron for the entire Italian military order pertaining to mechanical equipment and automated vehicles, commonly known as "Motorizzazione e servizio automobilistico." 203. January 18, 1956. "In the sacred enclosure." - The Constitutions of the Congregation of the Sisters Servants of the Most Blessed Virgin Mary Immaculate are approved. 370. March 16. "Christ's Bride." - The cathedral church of St. Thomas the Apostle, in the archdiocese of Madras and Meliapore in India, is honored with the title and dignity of a Minor Basilica. 565. "As a fortress." - Blessed Mary V., invoked as "De Nuria," is established as the principal earthly Patron, together with St. Hermengaud, of the diocese of Urgel. 658. April 6. "With a paternal spirit." - St. Gabriel the Archangel is declared the heavenly Patron of all members of the new Italian military order "Transmissioni." 659. April 13. "Piously invoked." - Blessed Mary V., commonly called "Santa Maria Greca," is chosen as the principal Patron of the town of "Corato," in the archdiocese of Trani, together with St. Cataldo, Bishop and Confessor, and St. Gerard Maiella, Confessor. 661. April 23. "Who is the 'Megalomartyr'." - St. George the Martyr is established as the heavenly Patron of the entire Italian Cavalry. 752. May 4. "To the suffering Virgin." - The title and privileges of a Minor Basilica are conferred upon the parish church of the Blessed Virgin Mary of Sorrows, commonly known as "Our Lady of Sorrows," located in the city and archdiocese of Chicago. 611. June 6. "Church of Truth." - New Statutes are given to the Pontifical Theological Academy of Rome. 493. August 14. "Sacred buildings." - The Cathedral Church of the Blessed Virgin Mary Assumed into Heaven is enriched with the title and privileges of a Minor Basilica, in the city and archdiocese of Acerenza. 610. October 7. "From the wounded." - The Venerable Servant of God, Pope Innocent XI,

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Confessor, is declared Blessed. 754. V - *MOTU PROPRIO* February 11, 1956. "Nothing for the Church." - Concerning the Institute called "Regina Mundi." 187. VI - *LETTERS* October 30, 1955. "Whatever concerns the Malabar." - To the Reverend Father Maurus of the Sorrowful Virgin Mary, General Moderator of the Discalced Carmelites of the Malabar Order, on the occasion of the anniversary of the founding of the Order. 41.

[*Latin ed. p. 865*]

Index of documents arranged in chronological order, 1955. December. To the Most Reverend Father Stephen, Cardinal of the Holy Roman Church, Wyszynski, Archbishop of Gnesen and Warsaw, and to the Most Reverend Fathers and Lords Archbishops, Bishops, and Ordinary Pastors of Poland: in the third year since Poland was restored to liberty through the defense of the Sanctuary of Jasna Góra. » » 2. To the Most Reverend Father Angelus Josephus, Cardinal Priest of the Holy Roman Church, Roncalli, Patriarch of Venice, in the fifth year since the death of Saint Lawrence Giustiniani. . . . » » 25. To the Most Reverend Father Valerian, titular of Saint Mary in Via Lata, Cardinal Priest of the Holy Roman Church, Gracias, Archbishop of Bombay, whom he sends as a legate to the Eucharistic Congress celebrated in the city of Rangoon, in the Federal Union of Burma, in 1956. January 19. Whereas. To the Reverend Father Alfred Scotti, General Moderator of the Order of the Blessed Virgin Mary of Mercy, for the redemption of captives: in the seventh year since the death of Saint Peter Nolasco. February 2. With diligent piety. To the Reverend Father Engelbert Eberhard, General Moderator of the Order of the Eremite Brothers of Saint Augustine, on the occasion of the seventh anniversary of the founding of the union of the Eremite Brothers. » » 11. With a grateful heart. To the Reverend Father Engelbert Eberhard, General Moderator of the Order of the Eremite Brothers of Saint Augustine, on the occasion of the sacred celebrations marking the fifth anniversary of the death of Saint Rita of Cascia. March 30. Our paternal blessing. To the Most Reverend Father Alexander Renard, Bishop of Versailles, President of the 68th national assembly of the association called "Union des Œuvres Catholiques de France." April 10. With pious expectation. To the Reverend Father Godfrey Spiekman, General Moderator of the Congregation of Priests dedicated to the Most Holy Sacrament, on the occasion of the anniversary of the founding of the same Congregation. » » 12. With joyful knowledge. To the Reverend Father Mead Francis, C.M., General Moderator of the Niagara-Ormes University Studies, on the occasion of the anniversary of the founding of the aforementioned University. » » 14. Most excellent. To the Most Reverend Father Chrysanthus, titular of the Holy Cosmas and Damian, Cardinal Priest of the Holy Roman Church, Luque, Archbishop of Bogota, completing his fifth and twentieth years as Archbishop. » » 18. Long ago. To the Most Reverend Father Marcellus, titular of Saint Callistus, Cardinal Priest of the Holy Roman Church, Mimmi,

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Archbishop of Naples, whom he sends as a legate to the 15th Eucharistic Congress of all of Italy, celebrated in Lecce. May 7. In the first year. To the Reverend Father Charles Lagier, Apostolic Protonotary, for the participants, General Moderator of the association called "Opere Orientis": on the occasion of the anniversary of the founding of the aforementioned association. » ». 31. To the Reverend Fathers Aloysius Bostani, General Moderator of the Aleppian Syro-Maronite Order of Saint Anthony, Moussa Ozar, General Moderator of the Lebanese Syro-Maronite Order of Saint Anthony, and Isaias Asmar, General Moderator of the Syro-Maronite Order of Saint Isaiah.

[*Latin ed. p. 866*]

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June 22nd » July 4th » » 19th » August 4th » » 30th » September 20th » » 22nd » October 25th » November 1st » December 7th.

Concerning the General Chapter: on the sixteenth anniversary of the death of the Coenobiarch, Saint Anthony.

Suitable indeed. – To His Eminence, the Most Reverend Father and Lord Clement, titular of Saint Balbina, Cardinal Priest of the Holy Roman Church, Archbishop of Rennes (-Dol-Saint-Malo) and Dol, and of Saint-Malo, whom the Congress of the Eucharist has chosen as its legate to the city of Rennes, representing the entire Gallic nation.

To be read. – To the Most Reverend Fathers, Augustine Sepinski, General Minister of the Order of Friars Minor; Victor Constantini, General Minister of the Order of Conventual Friars Minor; Benignus of Saint Hilary, General Minister of the Order of Capuchin Friars Minor; and John Boccella, General Minister of the Regular Third Order of Saint Francis: on the eve of the fifth centenary of the death of Saint Peter Regalati.

Having passed. – To His Eminence, the Most Reverend Father and Lord Cardinal Joseph Siri, titular of Saint Mary of Victory, Archbishop of Genoa, whom he sends as a legate to celebrate the sacred ceremonies in Spain, in honor of Saint Ignatius of Loyola, on the fourth centenary of his death.

Already the fifth. – To the Most Reverend Father Gerard Ramakers, Moderator of the Carthusian Monastery of Vedana: on the fifth centenary of the founding of the monastery itself.

A fitting announcement. – To His Eminence, the Most Reverend Father and Lord Cardinal Caro Rodríguez, titular of Saint James in Chile, Archbishop of Saint James, chosen as a legate to the sixth convocation from all of America, concerning the proper advancement of the social instruction of students in schools.

We have learned of the religious. – To His Eminence, the Most Reverend Father and Lord Cardinal Valerius, titular of Saint Sylvester in Capite, Cardinal Priest of the Holy Roman Church, Prefect of the Congregation for

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Religious, President of the convocation of both clergy from all of Spain, concerning the advancement of religious and priestly perfection, and of the apostolate, held in the city of Madrid.

Of the Irish nation. – To His Eminence, the Most Reverend Father and Lord Cardinal D'Alton, titular of Saint Agatha, Cardinal Priest of the Holy Roman Church, Archbishop of Armagh: on the third centenary of the death of Luke Wadding, of the Order of Friars Minor.

Approaching the next. – To His Excellency, the Most Reverend Father Joseph Fietta, Archbishop titular of Sardica, Apostolic Nuncio in Italy, completing his fiftieth year of priesthood.

It is indeed known. – To His Eminence, the Most Reverend Father and Lord Cardinal Spellman, titular of Saints John and Paul, Cardinal Priest of the Holy Roman Church, Archbishop of New York, whom he sends as a legate to the Eucharistic Congress held in the city of Manila, from the Philippine Islands.

May it be a happy occasion for you. – To His Eminence, the Most Reverend Father and Lord Cardinal Pia y Deniel, titular of Saint Peter in Monte Aureo, Cardinal Priest of the Holy Roman Church, Archbishop of Toledo, completing sixteen decades of his life.

VII – ADDRESSES

November 4th » » 6th

To the members of the Italian section of the Elementary Teachers of Catholic Schools, gathered together on the tenth anniversary of the founding of the section, those who attended the Congress held in Rome, of the National Section.

[*Latin ed. p. 867*]

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Nov. 10, 1955: To those who attended the VIII Session of the Council, commonly known as the F.A.O. (Food and Agriculture Organization), held in Rome.

Jan. 8, 1956: Addressed to the Most Holy Pontiff, before many honorable physicians, many of whom teach obstetrics and gynements, direct schools of the art of obstetrics, and preside over institutions dedicated to expectant mothers, who had gathered in Rome upon invitation and summons from the Secretariat of Catholic physicians from all nations.

Feb. 13: To the Most Excellent Mr. Juscelino Kubitschek de Oliveira, elected President of Brasiliae.

Feb. 13: To those who attended the Session held in Rome, from the clergy dedicated to the censorship of books, with whom the Supreme Pontiff discussed the subject of censorship.

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Feb. 14: To the Parish Priests of the City and the Preachers of the sacred season of Lent.

March 4: To the Delegates of the Nations, offering greetings to the Supreme Pontiff.

March 9: To the Cultivators, Professors, and Directors of the International Union from large Institutes and Lyceums of Archaeology, History, and the History of Art, founded in the City ten years ago.

April 1: To the faithful, proclaiming devoted greetings to the Supreme Pontiff and the Most Venerable Father in the Forum of Saint Peter, on the day of the Resurrection of Our Lord Jesus Christ.

April 3: To those who attended the XIII International Session of the Universal Federation of Catholic Girls (F.M.J.C.), held in Rome.

April 11: To those who attended the X Session of the Italian Federation of Agricultural Workers, held in Rome.

April 16: To those who attended the International Session for the care and social integration of lepers, held in Rome.

May 1: To the members of the Christian Associations of Italian Workers (A.C.L.I.).

May 6: To the leaders and soldiers of the Swiss Guard, dedicated to the protection of the House of the Supreme Pontiff, on the four hundred and fiftieth anniversary of the founding of their Cohort.

May 8: To those who attended the medical conference held in the town of "San Giovanni Rotondo," which celebrated a "symposium" on diseases affecting the "coronary arteries."

May 14: To the leaders and members of the Italian Society of Organ Donors and the Disciples of the Lord, as well as to distinguished physicians seeking the mind of the Supreme Pontiff regarding certain medical interventions to assist the blind.

May 19: To those who attended the Universal Session on human fertility and sterility, held in Neapoli.

June 3: To the professors and students from the Institute of Canon Law and the History of Law at the University of Vindobonensi.

To the female servants and domestic workers in the City.

July 1: To the faithful members of the Third Order of Saint Francisci from Italia, gathered in Rome.

Aug. 19: To those who attended the Session held in Rome, with affiliated groups of the International Union against cancer.

[*Latin ed. p. 868*]

Index of documents arranged in chronological order, page 1956.

* September 9: To those who attended the meeting of the international association for economic sciences, held in Rome.

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* September 14: To those who attended the sixth national meeting of the clergy of Italy, held in Rome for a week, concerning the present needs and norms for better pastoral ministry.

* September 20: To those who attended the seventh meeting of the International Astronautical Federation, held in Rome.

* September 22: To the Most Reverend Cardinals, Most Reverend Archbishops and Bishops, and other dignitaries, priests, and religious who attended the international meeting on pastoral liturgy, held in Assisi.

* September 23: To the Most Reverend Mr. William V. S. Tubman, President of the Republic of Liberia.

* September 27: To those who attended the international meeting of moderators of the Sodality of the Apostleship of Prayer.

* To the Most Reverend Mr. Joseph Figueres Ferrer, President of the Republic of Costa Rica.

* October 6: To those who attended the fourth meeting of the Italian Sodality for "Chemotherapy," convened for the study of medical therapies concerning tumors.

* October 8: To those who attended the international meeting of Catholic Sodalities for the management of undertakings of lesser or medium importance.

* October 23: To the Most Reverend Mr. Joseph Lauret Arismendi, Minister of Foreign Affairs of the Republic of the United States of Venezuela.

* October 28: To the Christian workers of the diocese of Prato, who came to Rome for a pilgrimage to the See of St. Peter.

* November 3: To the Most Reverend Mr. Albert Martin Artajo, Minister of Foreign Affairs of Spain.

* November 18: To the workers of the diocese of Interamna, gathered in Rome for a pilgrimage.

8. Radio Broadcasts, 1955.

* December 24: From the Most Blessed Father, given on the eve of the Nativity of Our Lord Jesus Christ, 1955, in the presence of the Most Reverend Cardinals and Most Reverend Bishops, and prelates of the Roman Curia...

* February 15, 1956: To the students of Catholic schools in the United States of America, to encourage charity towards poor children of other nations.

* April 22: To the faithful of the nation of Ecuador, gathered in the city of Quito for the solemn crowning of the image of the Blessed Virgin Mary, Mother of Sorrows.

* May 6: To the faithful of Italy, gathered in Lecce for the fifteenth Eucharistic Congress.

* June 26: To the faithful of France, celebrating the solemnities in the

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Cathedral Church of Rouen, recently restored from the ruins of the war, on the fifth centenary of the rehabilitation of the innocence of Saint Joan of Arc.

* July 31: To the faithful of Spain, gathered in the city of Loyola for the solemn celebrations in honor of Saint Ignatius, on the fourth centenary of his death.

* September 2: To the faithful of Germany, gathered for the "Katholikentag" in the city of Cologne.

[*Latin ed. p. 869*]

Index of documents arranged in chronological order, page 1956.

September 11 » October 7 » » 14 a » 28 » November 10 » December 2.

To those who attended the VII International Congress of Catholic Physicians in the capital city of Holland, convened by the "Association Internationale des médecins catholiques," held during the celebrations of the Beatification of Pope Innocent XI, which took place in the Vatican Basilica, where the Supreme Pontiff Pius XII illustrated and extolled the merits and virtues of the aforementioned Blessed.

To the women gathered for a pilgrimage to the Shrine of the Blessed Virgin Mary in Loreto, from all over Italy, and to the faithful gathered in the city of Regia in Emilia, to celebrate the happy anniversary of Pope Pius XII, a letter was given concerning the dedication of the region of Emilia to the Most Sacred Heart of Jesus.

To all the faithful, concerning the most grievous events by which the world is agitated, a letter was given from the Philippine Islands, concerning another national Eucharistic Congress held in the capital city of Manila.

677 762 779 831 787 834

IX - WRITTEN NOTICES, 1956.

June 25. To the faithful, concerning the XVI National Eucharistic Congress of the entire French nation, held in the city of Rhedon on July 8.

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X - TELEGRAPHIC NOTICES, 1956.

October.

30. To His Eminence, Father, Cardinal Wyszynski, Archbishop of Gnesen and Warsaw, who had already been deported from his seat, a message was sent on October 28, 1956, on the feast of Jesus Christ the King, concerning his return to Warsaw.

31. To His Eminence, Father, Cardinal Mindszenty, Archbishop of Gran,

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who, after deportation and imprisonment, has been restored to liberty.

II - ACTA SANCTORUM.

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CONGREGATIONS.

I - SUPREME SACRED CONGREGATION OF THE HOLY OFFICE.

1956.

January 23.

February 2.

July.

Decree. Prohibition of books.

Instruction. To all Ordinarys, as well as to Masters teaching in Seminaries, in Academies, or in Universities, and to Lecturers in religious houses: concerning "Ethica Situationis."

11. Decree. Prohibition of a book.

12. Decree. Prohibition of books.

95 144 96 508

II - SACRED CONSISTORIAL CONGREGATION.

1955.

August.

September 16.

Infantensis-Tuguegaraoanae. - Decree concerning the alteration of diocesan boundaries.

8.

Leopoldinensis-Gamposinae. - Decree concerning the alteration of diocesan boundaries.

58 96.

[*Latin ed. p. 870*]

Index of documents arranged in chronological order, page 1955, November 18, Edmontonensis-Saint Paul in Alberta. - Decree concerning the alteration of diocesan boundaries, 217; 22, Burgensis - Toletanae and others. - Decree concerning the alteration of diocesan boundaries, 146; December 9, Angrensis. - Decree concerning the innovation of the Cathedral Chapter, 481. 1956, January 24, Quebecensis. - Decree concerning the title "ad honorem" of the primatial See of the entire Canadian Province, 509; February 29, Yerulanae (Verulanae - Frusinatensis). - Decree concerning the new title of the diocese, 218; April 13, Buscoducensis - Bredanae. - Decree of

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separation and union, 511; 19, Canadian Province. - Decree concerning the Castrensis Vicariate, 628; 24, Lancianensis and Ortonensis. - Decree concerning the alteration of diocesan boundaries, 687; May 5, Adamantina - Septemlacunensis. - Decree concerning the alteration of boundaries, 802; 19, Republic of Chile. - Decree concerning the Castrensis Vicariate, 803; September, Austurieensis - Legionensis. - Decree concerning the alteration of diocesan boundaries, 728.

III - SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS, 1955, December 14. - Decree concerning the erection of a provincial tribunal for the ecclesiastical circumscriptions of the Edmontonensis Province, for the treatment of causes of nullity of marriage, 59.

IV - SACRED CONGREGATION FOR RELIGIOUS, 1956, March 25. - Instruction concerning the enclosure of nuns, 26. - Decree. Regulations are given concerning convents which pertain to the adapted renewal of the religious life, 512.

V - SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, 1955, November 18, Sancti Ludovici Senegalensis. - Decree concerning the designation of the boundaries of the Apostolic Prefecture, 12, Taboraën - Bujcobaën. - Decree of dismemberment and union; Josen - Oturkpoen. - Decree of dismemberment and union. 1956, February 11, Camberrensis and Culburnensis - Wollongongensis. - Decree concerning the alteration of diocesan boundaries; Camberrensis and Culburnensis - Bathurstensis. - Decree concerning the alteration of diocesan boundaries; June 14, Jessorensis (Khulnensis). - Decree. The diocese of Jessore shall henceforth be called "Khulnensis," 527, 528, 529, 582, 583, 730.

VI - SACRED CONGREGATION FOR RITES, 1955, May; November; November 12, Cenomanen. - Decree concerning the introduction of the cause for beatification of the Most Reverend Basil Anthony Moreau, priest, founder of the Congregation of the Holy Cross, 149; 1, Parisien, or Carcassonen. - Decree concerning the resumption of the cause for canonization of Blessed Mary Theresa De Soubiran, foundress of the Congregation of Mary, Help of Christians, 221; 15, Bomana. - Decree concerning the virtues for the beatification of the Venerable Most Reverend Innocent XI, Pope, 223.

[*Latin ed. p. 871*]

Index of documents arranged in chronological order, page 871, 1956.

February 19, Tolosana. – Decree for the introduction of the cause for the beatification of the Servant of God, Joseph Mary Cassant, priest, professed monk of the Order of Cistercians of the Reform.

Indianapolitana. – Decree for the introduction of the cause for the beatification of the Servant of God, Theodora Guerin, foundress of the Sisters

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of Providence of Saint Mary of the Woods.

Tananariven. – Decree for the introduction of the cause for the beatification of the Servant of God, Victoria Rasoamanarivo, widow.

Hispalensis. – Decree for the introduction of the cause for the beatification of the Servant of God, Marcellus Spinola Maestre, Archbishop of Hispan, founder of the Congregation of the Ancillae of the Conception of the Divine Heart of Jesus.

March 15, Declaration concerning the functions of the "Sacred Triduum," according to the order established during Holy Week.

April 24, The Office and Mass for the solemnity of Saint Joseph, the Worker, Spouse of the Blessed Virgin Mary, are approved; and the feast of the Holy Apostles Philip and James is transferred.

May 13, Bonaëren. – Decree for the canonization of the Blessed Martyrs, Roch Gonzalez de Santa Cruz, Alphonsus Rodríguez, and John del Castillo, priests of the Society of Jesus.

Augustana. – Decree for the canonization of Blessed Mary Crescentia Höss, Virgin, professed nun of the Third Order of Saint Francis.

August 15, Romana. – Decree concerning the miracles for the beatification of the Venerable Servant of God, Innocent XI, Pope.

October 31, Urbis et Orbis. – The formulas for the blessing of stonecutting and marble workshops are approved.

June 21, Decree. The University of Studies of Niagara is canonically erected.

Decrees by which certain affiliated or approved Institutes are declared.

VII – SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES.

1955 – 1956.

June 29, Decree. The Institute of Social Sciences in the Faculty of Philosophy of the Pontifical Gregorian University in Rome is permanently established, and its power to confer academic degrees is increased.

September 8, Decree. The Faculty of Sacred Theology of Treves is canonically erected.

November 25, Decree. The Institute of Social Sciences in the Faculty of Philosophy of the Pontifical Athenaeum Angelicum in Rome is established, and its power to confer academic degrees is increased.

December 8, Decree. The Theological Faculty under the title "Marianum" in Rome is permanently established, and its power to confer academic de-

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grees is increased.

[*Latin ed. p. 872*]

Index of documents arranged in chronological order 872 III - ACTS OF THE TRIBUNALS I - THE HOLY PENITENTIARY APPOINTMENT PAO. 1956 January » » » May July August 17. The prayer addressed to the Blessed Virgin Mary, composed by the Supreme Pontiff Pius XII, granted indulgences. Prayers for obtaining the sanctification of the clergy, composed and granted indulgences by the Supreme Pontiff: 4 Prayers to be recited by the clergy. 17 Prayers to be recited by the Christian faithful. 28 The prayer composed by the Supreme Pontiff Pius XII and granted indulgences: O Mary, Most Holy Mother of Orphans. 98 592 593 641 II. - THE HOLY ROMAN ROTA. Sentences issued in the year 1955. Decrees in cases concluded in the same year. Citations: 1956 January 17. Aosta, or Turin. Nullity of marriage (Paseal-Carlin). » » 23 St. Andrew and Edinburgh. Nullity of marriage (Graham-Taylor). » » 27 Ascoli, or Fermo. Nullity of marriage (Di Michele-Mandic). » » 31 San Diego. Nullity of marriage (Modica-Stein). March 8. Perugia. Nullity of marriage (Pierini-Hägen). . . . . » July 7. Indianapolis. Nullity of marriage (Benhen-Weiss). » » » Paris. Nullity of marriage (Boncene-Cringle). » » 20 Fargo. Nullity of marriage (Axtmann-Wilson). October 18. Alexandria, Egypt. Nullity of marriage (Mazza-MacAfee). » November 20. Massilia. Nullity of marriage (Vaudano-Pellicei). . . . . » » 30 Chicago. Nullity of marriage (Freund-Hunt). 375 422 99 100 101 102 155 534 594 643 807 847 848 III. - TRIBUNAL OF THE VICARIATE OF THE CITY. 1956 September 27. Citation: Rome. Nullity of marriage (Carthy-Marcellini). IV. - ACTS 692 OF THE OFFICES. PONTIFICIAL BIBLICAL COMMISSION. 1955 December 15. Instruction. - To the Most Reverend Local Ordinaries, concerning biblical associations, and concerning conventions and groups of the same kind. 61.

[*Latin ed. p. 873*]

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[*Latin ed. p. 906*]

Corrections in Volume XXXVIII (1956) of the *Commentarii Acta Apostolicae Sedis*. Page 6, line 26, instead of "Obedon," read "Abinadab." Page 73, in the title of the letter, instead of "lana Gora," read "Jama Gora." Page 98, in line 2 of the title, instead of "didatur," read "ditatur." Page 164, in line 6, after "e Paraguay," add the words: "e Brasilia, e Hibernia, e Peruvia, e Libano, e Panama..." Page 234, in the Antiphon to the *Magnificat*, where it is read: "ut tutabatur filius...", it should be marked: "ut tutabatur, filius..."

[*Latin ed. p. 907*]

The forty-eighth volume of the official commentary, "Acta Apostolicae Sedis," is completed on the thirty-first day of December in the year 1956,

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[*Latin ed. p. 909*]

Vatican City, Saturday, May 19, 1956. Year XXVII, No. 4. ACTA APOSTOLICAE SEDIS. SUPPLEMENT TO THE LAWS AND REGULATIONS OF THE STATE OF THE VATICAN CITY. Pontificate of His Holiness Pope Pius XII. Year XVIII, No. I. DECREE of the Pontifical Commission for the State of the Vatican City, by which the issuance of a series of commemorative postage stamps for the fifth centenary of the death of Saint Rita of Cascia is authorized. May 19, 1956. THE PONTIFICAL COMMISSION FOR THE STATE OF THE VATICAN CITY. In virtue of the powers conferred by the Supreme Pontiff, Pope Pius XII, upon the Pontifical Commission by the decree of March 20, 1939; Having considered the decree of the Audience granted on May 2, 1952, to the Cardinal President of the Pontifical Commission, and attested by the aforementioned Cardinal; Having considered articles 2 and 20, paragraph c, number 5, of the law of June 7, 1929, number I, concerning the sources of law; Having heard the opinion of the General Counselor of the State; DECREES: Article 1. The issuance of a series of three commemorative postage stamps for the fifth centenary of the death of Saint Rita of Cascia is authorized, to be...

[*Latin ed. p. 910*]

Acts of the Apostolic See - Supplement 14, are valid for the payment of taxes relating to correspondence originating from the City of the Vatican. Article 2. - The postage stamps referred to in the preceding article, printed in rotogravure on paper bearing, in the watermark, the design of the crossed Keys, have the following characteristics: dimensions: 26 x 30 mm, including the perforation, in a vertical format; values: Lire 10, Lire 25, and Lire 35; colors: for the Lire 10 value, iron grey; for the Lire 25 value, brown; for the Lire 35 value, turquoise; depiction: identical for all three values, reproducing the image of the Saint, in a half-bust pose with her arms crossed over her chest; her head is surrounded by a halo, and a ray of light illuminates the Saint's face, which is turned towards the right; on both sides, branches of white roses rise along two columns that frame the figure; inscriptions: at the top, within the frame: POSTE VATICANE and the indication of the value in Arabic numerals; at the bottom, within the frame: 1956 - SANTA RITA DA CASCIA - 1957; at the bottom of the figure: CENTENARIO DELLA MORTE (Centennial of her Death). Article 3. - The postage stamps referred to in the preceding articles have postal validity from the date of entry into force of the present ordinance until June 30, 1957. Article 4. - The present ordinance shall be published, in addition to the usual methods, by posting it in the Courtyard of St. Damasus, at the entrance to the Governatorate, and in the post offices of the State, and shall enter into force on the same day of its publication. City of the Vatican, May

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19, 1956. NICOLA Card. CANALI, President GIUSEPPE Card. PIZZARDO Primo Principi, Secretary.

[*Latin ed. p. 911*]

Year XXVII, Vatican City, Tuesday, July 31, 1956, No. 5. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the Vatican City State. Papal States. Pontificate of His Holiness Pope Pius XII - Year XVIII, No. 11. Decree of the Pontifical Commission for the Vatican City State, by which the issuance of a series of commemorative postage stamps for the fourth centenary of the death of Saint Ignatius of Loyola is authorized. July, 1956. THE PONTIFICAL COMMISSION FOR THE VATICAN CITY STATE. In virtue of the powers conferred by the Supreme Pontiff Pius XII upon the Pontifical Commission by the decree of March 20, 1939; Having considered the decree of the Audience granted on May 2, 1952, to the Cardinal President of the Pontifical Commission, and attested by the aforementioned Cardinal; Having considered articles 2 and 20, paragraph c, number 5, of the law of June 7, 1929, No. 11, concerning the sources of law; Having heard the opinion of the General Counselor of the State; DECREES: Article 1. The issuance of a series of two commemorative postage stamps for the fourth centenary of the death of Saint Ignatius of Loyola is authorized.

[*Latin ed. p. 912*]

Decree of the Apostolic See – Supplement 18, to be valid for the payment of taxes relating to correspondence originating from the City of the Vatican. Article 2. – The postage stamps referred to in the preceding article, printed in intaglio on paper bearing, in watermark, the design of the crossed Keys, have the following characteristics: dimensions: mm. 30 x 40, including the perforation, in a vertical format; values: Lire 35 and Lire 60; colors: for the value of Lire 35, brown; for the value of Lire 60, grey; depiction: identical for both values, it reproduces the Saint presenting the Rules of the Society of Jesus to the Supreme Pontiff Paul III, taken from a painting of the 17th century which is preserved in the sacristy of the Church of the Gesù in Roma; inscriptions: at the top: POSTE VATICANE and the indication of the value in Arabic numerals; at the bottom, in the center: S. Ignazio di Loyola; on the left: 1556; on the right: 1956. Article 3. – The postage stamps referred to in the preceding articles have postal value from the date of entry into force of this decree until December 31, 1957. Article 4. – This decree shall be published, in addition to the ordinary methods, by affixing it in the Courtyard of St. Damasus, at the door of the offices of the Governatorate and in the postal offices of the State, and shall enter into force on the same day of its publication. City of the Vatican, thirty-first of July, nineteen hundred and fifty-six. NICOLA Card. CANALI, President GIUSEPPE Card.

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PIZZARDO Primo Principi, Secretary.

[*Latin ed. p. 913*]

In the twenty-seventh year, in the City of the Vatican, on Saturday, the first of September, 1956, Number 6. ACTA APOSTOLICAE SEDIS, Supplement for the Laws and Regulations of the Vatican City State. Pontificate of His Holiness Pope Pius XII – Year XVIII, No. CV. Ordinance of the Pontifical Commission for the Vatican City State, containing regulations concerning the provisions for retirement and pensions of personnel enrolled in the special register. September 1, 1956. THE PONTIFICAL COMMISSION FOR THE VATICAN CITY STATE, Having considered the deliberation of the Governor of the State, dated March 3, 1936, No. 2012; Having considered Article 137 of the General Regulations for personnel employed by the Vatican City State, June 20, 1951, No. LXVI; Having considered the agreement concluded on June 6, 1956, between the National (Italian) Institute of Social Security and the Governatorate of the Vatican City State, for the insurance against disability, old age, and for survivors, of personnel employed by the Administrations of the Holy See and the Vatican City State;

[*Latin ed. p. 914*]

Acts of the Apostolic See - Supplement 22.

Considering the opportunity to regulate, on new bases, the provisions for pensions and retirement of personnel enrolled in the special register;

Having heard the opinion of the General Counselor of the State:

ORDERS:

Article 1. - For employees enrolled in the special register, effective from January 1, 1954, the provisions for pensions and retirement are established as follows:

a) Insurance for disability, old age, and survivors, through enrollment in Italia at the National Institute of Social Security;

b) An indemnity for years of service.

Article 2. - The employee contributes to the cost arising from the provisions outlined in the preceding article, with a contribution equal to five percent of the monthly salary, excluding family allowances.

Article 3. - The indemnity for years of service is established at the amount of one monthly salary, excluding family allowances, received at the time of termination of the employment relationship, for each year of actual service rendered in the special register. Monthly fractions of a year of service are calculated in twelfths, with a fraction of a month being counted as a full month.

Article 4. - If the termination of service is caused by dismissal in accordance with Article 92 of the General Regulations for Employees of the Vatican City State, June 20, 1951, No. LXVI, the indemnity for years of service

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is not paid.

Article 5. - To employees who, due to age or other reasons, cannot be insured with the National Institute of Social Security, in addition to the indemnity for years of service, a sum is paid equal to the financial capitalization, at an annual rate of five percent, of the insurance contributions that would have been paid to said Institute. The sum is paid in full, regardless of the cause that determines the termination of the employment relationship.

Article 6. - To employees enrolled in the special register prior to the year 1953, and for whom life insurance policies and capitalization policies have been stipulated with the National Institute -

[*Latin ed. p. 915*]

Laws and regulations of the State of the Vatican City, dated 23 [month] (Italian), concerning Insurance and the Joint-Stock Company (Italian) Praevidentia: At the time of termination of service, in replacement of said policies, an indemnity shall be paid, consisting of financial capitalization, at an annual rate of five percent: a) of the sum equal to fifty times the amount of individual contributions and those of the Governatorate (12.50%), calculated on the table salaries and periodic increases, excluding family allowances, for the period from enrollment in the special role to the date of entry into force of this Ordinance; b) of the individual contributions and those of the Governatorate (12.50%), calculated on the actually paid remuneration, excluding family allowances, for the subsequent period; c) of the sum equal to fifty times the indemnity paid at the time of enrollment in the special role, for the service previously rendered, and invested in a single-premium capitalization policy. Article 7. Employees enrolled in the special role during the year 1953, and for whom life insurance and capitalization policies have been stipulated, must, within thirty days from the entry into force of this Ordinance, declare in writing whether they intend to accept the pension and retirement benefits referred to in the preceding Article 1, or to maintain the current benefits. In the former case, the Governatorate will arrange, with the National Institute of Social Security, to regularize the employee's insurance status from the date of enrollment in the special role. If the employee intends to maintain the current benefits, the life insurance policy remains in effect with the National Institute of Insurance, and at the time of termination of service, in addition to the release and delivery of the aforementioned policy, the Governatorate shall pay an indemnity consisting of financial capitalization, at an annual rate of five percent, of the individual contributions and those of the Administration (12.50%), calculated on the actually paid remuneration, excluding family allowances, from the date of enrollment in the special role, deducting the amount of premiums paid to the National Institute of Insurance. Article 8. The capitalization policies stipulated with the Joint-Stock Company Praevidentia, and the life insurance

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[*Latin ed. p. 916*]

24. *Acta Apostolicae Sedis* – The aforementioned supplement addresses the greater burden arising from the new regulation by appropriating the corresponding sums. Article 9. – This ordinance shall take effect on the first of October, 1956. Article 10. – All other provisions concerning the matter regulated by this ordinance are hereby repealed. Vatican City, the first of September, nineteen hundred and fifty-six. NICOLA Cardinal CANALI, President. GIUSEPPE Cardinal PIZZARDO, First Principi, Secretary.

[*Latin ed. p. 917*]

Vatican City, Tuesday, October 30, 1956. Year XXVII, No. 7. ACTA APOSTOLICAE SEDIS. SUPPLEMENT TO THE LAWS AND DECREES OF THE STATE OF THE CITY OF VATICAN.

Pontificate of His Holiness Pope Pius XII. Year XVIII, No. CVI. Decree of the Pontifical Commission for the State of the City of Vatican, by which the issuance of a series of commemorative postage stamps for the fifth centenary of the death of Saint John of Capistrano is authorized.

October 30, 1956.

THE PONTIFICAL COMMISSION FOR THE STATE OF THE CITY OF VATICAN.

By virtue of the powers conferred upon it by the Supreme Pontiff, Pope Pius XII, to the Pontifical Commission, by decree of March 20, 1939;

Having considered the decree of the Audience granted on May 2, 1952, to the Cardinal President of the Pontifical Commission, and attested by the aforementioned Cardinal;

Having considered articles 2 and 20, letter e, paragraph 5, of the law of June 7, 1920, No. 11, concerning the sources of law;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – The issuance of a series of two commemorative postage stamps for the fifth centenary of the death of Saint John of Capistrano is authorized.

[*Latin ed. p. 918*]

Acts of the Apostolic See - Supplement No. 26, to be effective for the payment of taxes relating to correspondence originating from the City of the Vatican. Article 2. - The postage stamps referred to in the preceding ar-

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ticle, printed by engraving on paper bearing, in the watermark, the design of the crossed keys, have the following characteristics: dimensions: 30 x 40 mm, excluding the perforation, in a vertical format; values: Lire 25 and Lire 35; colors: for the Lire 25 value, the border is dark green, and the vignette is light green; for the Lire 35 value, the border is reddish-brown, and the vignette is sepia-brown; depiction: identical for both values, it represents the Saint, barefoot, wearing the habit of the Order of the Friars Minor; the bald head is surrounded by a crown of hair; on the hood is the small cross of the "Crusader." The Saint holds in his right hand the staff of a banner, on whose white cloth are depicted the cross and the coat of arms of the Name of Jesus; with his left hand he holds a book. In the background is depicted a landscape. Inscriptions: on the left side, "IOANNES A CAPISTRANO"; on the right side, "EUROPAE APOSTOLUS." At the bottom, immediately below the figure, are the numerals: MCMLVI - MCMLVI; below that: "POSTE VATICANE" and the indication of the value in Arabic numerals. Article 3. - The postage stamps referred to in the preceding articles have postal value from the date of entry into force of this ordinance until December 31, 1957. Article 4. - This ordinance shall be published, in addition to the usual methods, by posting in the Courtyard of St. Damasus, at the entrance to the offices of the Governorate, and in the post offices of the State, and shall enter into force on the same day of its publication. City of the Vatican, October 30, 1956. NICOLA Cardinal CANALI, President. GIUSEPPE Cardinal PIZZARDO, First Secretary.

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